

## MECHANISMS OF USING ISLAMIC VALUES IN THE DEVELOPMENT OF STUDENTS' SPIRITUAL CULTURE

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**Abstract.** *It is known that the upbringing of a person as a perfect person depends in many ways on education and family attention. Valuable traditions, effective instillation of Islamic values into the minds of young people is considered one of the main means of raising their spiritual culture. In this sense, this article also directly reflects the issues of developing the spiritual culture of young people.*

**Keywords:** *students, educational process, family, correct formation of religious worldview, Islamic values, traditions, development of ideological, moral, volitional, aesthetic qualities of young people, concept of worldview, issues of family education.*

In modern pedagogy, education is important because it is not a simple influence on the person being educated, but a relationship and interaction. In the process of education, various abilities of young people are developed, ideological, moral, volitional, aesthetic qualities are formed in them, a system of scientific views on nature and society is formed, and physical strength is strengthened.

Learners cannot acquire experience and knowledge if they are not active at a certain level. As the child grows older, this activity becomes more and more independent. Pupils get used to forming a worldview, self-improvement, understanding the phenomena of nature, society and life, as well as a critical attitude to perceived things.

In the entire pedagogical process, education always fulfills educational tasks, and education fulfills the responsible task of knowing life and preparing for it. The tasks of education are multifaceted. The main task of education is to equip students with knowledge, and education is to develop the beliefs, moral skills and abilities, needs and aspirations of young people in accordance with the rules of ethics accepted in our society.

Educationist scientist Abdulla Avloni in his work "Turkish Gulistan or Morality" emphasized the role of education in human development and said: "The Lord created people to distinguish between good and bad, good and bad, good and bad, intelligent and black. But this human ability can be perfected through education. If a child gets a good education, avoids bad habits, and grows up accustomed to good habits, he will be an acceptable and happy person in everyone's eyes. If he grows up without education, his morals are corrupted, he will not listen to advice, will do all kinds of bad things, will become ignorant and ignorant". Educators are like a doctor, just as a doctor cures a patient's disease in his body, he should do a great job by giving education to the child's anger from the cure of "good behavior" over the cure of "purity".

According to psychological and pedagogical studies, the impact of external factors on the individual, whether positive or negative, is manifested in the upbringing of the child. Personal experience and needs of the student determine the attitude to the external influence and influence his behavior. Therefore, it is not enough to organize the activity of the student. For proper

education, it is necessary to know the student's attitude towards this activity, how he perceives and feels various experiences, and what goals he takes from them.

For thousands of years, the harmony of national and religious values has served the spiritual revival of man and society. After all, the essence of these qualities and spiritual knowledge is made up of ideas that call for goodness and purity.

For centuries, Islam has been a part of not only the religious faith, but also the lifestyle and spirituality of our people, contributing to the development of national characteristics and talents. Today, Islam serves as an important factor of our national development in building a new civil society. After all, the study and wide promotion of national and religious talents, the heritage of our ancestors, in particular, the effective use of Islamic morals, will help to form the national idea and ethics, enrich the spirituality of the members of our society, and educate them in the spirit of high virtues.

The introduction of Islam into the life of the people of Uzbekistan caused great changes in social, cultural and spiritual life. Because Islam is the foundation of regional spirituality. Our famous writers, scientists, and great thinkers created based on this foundation, and the issues of nationalism and religion are expressed in the spiritual heritage they left behind.

As a result of widespread promotion of Islamic values in the life of our people, the development and formation of national values in the region was also stimulated. On the contrary, our national culture, customs and traditions continued to develop, and Islamic values contributed to the enrichment of our spirituality. Thus, in the life of our people, national cadres gradually created wide opportunities for the development of knowledge and culture.

Religious values, including Islamic values, are expressed and put into practice by individuals who have a form of religious consciousness. Religious belief plays an important role in the formation of religious consciousness. The word “faith” comes from the Arabic language and means “deep, strong belief”. So, faith that forms the religious mind means strong, deep belief, belief, confession.

Knowledge and ideas are the tools that serve to form personal beliefs, including mental consciousness. After all, a person cannot live without faith, without ideas, without thinking. He leads humanity and society towards the goal. the driving force is the idea. That is, it is a basic idea that has become the belief of the majority, which leads to united action towards certain goals.

The belief that forms the religious consciousness has a universal nature as a specific idea of its own. Religious consciousness is considered to be a spiritual state of mind characteristic of the human race. The idea that determines the main essence of religious consciousness means believing in and worshiping the divine creator, and it shows the goal of entering the path of divine truth by following various religious traditions and values. Such moral standards are hard work, humanity and justice. faith honesty, treating people with trust and respect form religious consciousness.

As we all know, the Hanafia sect of Islam, introduced in our territory, is one of the most moderate sects, and is in harmony with the existing national customs and traditions of the local people. opened a wide way for the formation of religious ideas

Eids and holy days introduced by Islam in the life of the Uzbek people play an important role in the promotion and formation of national and religious ideas. Because such solemn days are celebrated as national holidays. Among such valuable holidays, it would be appropriate to cite Eid Ramadan and Eid al-Adha as an example.

According to the Hijri-lunar calendar, after the end of the month of Sha'ban, the month of Ramadan begins, during which 30 days of fasting are observed. In religious teachings, Muslims are required to perform the Mokhi Ramadan prayer during fasting. Along with the recitation of the Qur'an, donations, prayers and supplications are made in it. Therefore, every believer-Muslim knows this month as a blessing. It is considered ksarak if he devotes himself to the path of God and fasts for one day with obedience day and night. And asking Muslims to forgive their sins in the month of Ramadan according to Islamic teachings. At the same time, with repentance, it was considered necessary for a person to get rid of anger, anger, and excesses, which are unpleasant for a person, and to imbibe such qualities as politeness, philanthropy, and humility.

In Islamic teachings, in various religious sources written about fasting, the meaning and importance of the month of Ramadan are comprehensively explained in it, the duty of Muslims. It is planned to honor each day of the month of fasting, to pay special attention to iftar. One month, its first ten-day daha is called dahai rahmat, that is, the days when Allah's mercy is showered on His servants. Second ten days - more forgiveness. that is, the days when Allah forgives the sins and misdeeds of his servants. The third ten days are "itkun minan noor", i.e. prophetic days when Allah will free his servants from hell.

One of the most important holidays in our country is Eid al-Adha. In Muslim countries, great preparations are made for this Eid; a special prayer is held in the mosque, and the order of preaching is recognized. Eid lasts three days. This holiday was widely celebrated in Uzbekistan, which gained independence, and our people began to give it a special meaning. In particular, people are their parents on Eid al-Adha. they destroy the elderly and the sick, they do not spare their help, they put their honor in their place, they give a part of the meat of the animals slaughtered for sacrifice to their clans, in particular. they distribute to low-income families and widows. Another order of the sacrificial ceremony is the preparation of food from the meat of slaughtered animals and the holding of gatherings.

Ancient roots of our national spirituality. including Islamic values. Researching unique and inimitable samples, enriching and promoting them in connection with today's requirements is of great importance for the newly formed civil society. In this regard, the President of the Republic of Uzbekistan's introduction of celebrating Eid as a holiday in order to celebrate these holidays in an upbeat mood in every way and to honor them as a value, shows how high the human value is in our country.

Every teenager tests the truth of the lessons and advice he has received in the family and at school in practical interactions with his peers in the neighborhood. It goes without saying that any advice that does not pass the "test" is sometimes wasted. However, the neighborhood is a cradle of social life, a symbol of the Motherland. If the family, the place of education is a center of education for a teenager, the neighborhood will be a beacon of education for him for a lifetime. even parents and educators themselves are brought up in the neighborhood, and receive spiritual nourishment from it.

It is necessary to form qualities such as national pride, faith, love, patriotism, unlimited love for people, friendship, kindness, contentment, patience, generosity, which are necessary for a fully matured person. For this, it is necessary to arm the youth with the knowledge of the theoretical and practical aspects of the secrets of faith and belief, which are passed down from generation to generation in oral and written works, hadiths, folk books, pandnamas created by our great scholars. This requires us adults, especially public representatives, to perform the following basic tasks:

1) to correctly explain the essence of the positive qualities necessary for a perfect person and to analyze them in depth and react;

2) helping to acquire the skills of living and working in a community;

3) creating an image of a perfect human module, forming necessary qualities in his spirituality, searching for forms and ways.

In conclusion, it should be noted that with the formation of a democratic society, special attention is being paid to improving the spirituality of my people in order to improve and strengthen the moral, political, SOCIAL, legal, religious and ideological relations between people.

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