

METHODS OF FORMING A HEALTHY RELIGIOUS BELIEF IN PRIMARY SCHOOL PUPILS

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Abstract. *This article is about the influence of the formation of healthy religious beliefs in primary school pupils of general secondary schools on the spiritual and spiritual consciousness of pupils and teaching methods, in particular, lesson development, artistic works. religious issues are discussed.*

Keywords: *perfection, faith, selfishness, honesty, sin, hadith, Kur'an.*

In order to teach pupils to choose the right path of their life in the future, to set high goals for themselves, to help them look for ways to achieve perfection, it is important to form a healthy belief in them. Because a person's self-development on the basis of a healthy belief, having independent thinking and outlook, being able to distinguish between good and bad, right and wrong, is a product of faith. It is known that a healthy religious belief is the basis of a person's spirituality. In this sense, the level of spirituality of a person can be determined depending on his faith.

A person's feelings, experiences, based ideas, life models do not always serve to determine his spirituality. Human emotions have a negative and positive character. Among negative feelings, one can include nafs, i.e. selfishness, anger, anger, curiosity, injustice, ignorance, and delusion. Teachers should use life examples to instill hatred in pupils towards negative feelings and develop the skills to fight against them. Nafsi ammara is the first and most negative stage of seven stages, and all the thinkers tried to keep the youth from falling into this trap of nafs and explained their valuable lessons, including the Prophet Muhammad (pbuh) narrated the following hadith about nafsi ammara: "Love blinds the eyes and deafs the ears"[1]. If a person has a strong desire for something and tries too hard to get it, it will lead to negative consequences. This desire gradually leads to self-indulgence. But the owner of the selfishness thinks only that his opinion is right, he does not listen to those around him, he does not obey what they say. Teachers and parents should fight against the development of self-esteem in children from a very young age. It is appropriate to use pedagogical measures to transform the qualities of enthusiasm in children into generosity. In this case, it is effective to set an example, show others as an example, draw the attention of pupils to their generosity, as well as examples of folk art, proverbs, tales, wisdom, narrations and hadiths recommended to use. Authors of textbooks should incorporate didactic tools aimed at this goal as much as possible into the content of educational materials.

Among elementary school pupils, there are more early manifestations of selfishness, such as putting one's own things above others, bragging, and not sharing what one has with classmates. In such situations, teachers are recommended to carefully monitor the behavior of pupils and take measures to eliminate it carefully. In this case, pedagogues should use the methods of explaining, encouraging, showing an example, showing mistakes based on behavior analysis, and encouraging them to eliminate them. It is necessary to equip pupils with knowledge about generosity, humanity, and mutual help in order to prevent the development of selfishness in pupils. Regarding this, Qatada, may Allah be pleased with him, said: "It is better for a person to memorize a chapter of

knowledge for the improvement of his soul than a year's (nafl) worship." About the training of the soul, Ibn Munkadir, may God have mercy on him, stated the following thoughts: After I trained my soul for forty years, it got used to living." The teachings of Sufism are the following regarding self-cultivation: Every deed done in accordance with the Sharia overcomes the evil of the soul. They put forward such instructive ideas as being firm in the works ordered by the Sharia, breaks the ego and leads to its destruction. Today, these ideas serve as a program for pedagogues. In this regard, the opinions of scholars are an important source. (5-appendix).

Cases of anger and temper are common among pupils. Overcoming anger is the greatest moral, the expression of healthy faith. Teaching children to overcome their anger from a young age is an important condition for ensuring peace in the family and society. Because when they overcome their anger, they become optimists, that is, gentle, thoughtful, looking for the good in everything. To overcome anger, it is important to teach pupils patience, contentment, and tolerance. In particular, religious and national tolerance is an important quality of the Islamic faith. That is why our thinking ancestors left a great educational legacy in this field. It is of great professional importance for pedagogues to thoroughly know the methods of appropriate use of this heritage in the process of education. In order for a person to overcome his anger, it is necessary to have the necessary knowledge, to know the cause-and-effect relationships. That's why teachers should take measures to prevent it, knowing well the circumstances that cause each student to get angry.

Knowledge is the basis of belief. That is why religious knowledge is presented to pupils in a systematic way. Because it is important for every student to know what he is striving for and what he needs to learn for it. Belief is knowledge expressed in the behavior of pupils, which has become a firm belief. Today, this knowledge is a set of worldly and religious knowledge and serves to form the pupils' faith.

Healthy beliefs and confidence are formed by providing pupils with rational, i.e. knowledge based on intelligence, created by mankind throughout its entire historical experience. Fake (irrational) knowledge leads people, including pupils, to fanaticism. Rotional knowledge is presented to pupils in various educational subjects and serves to form social experience and behavioral standards necessary for life. Irrational knowledge makes pupils prone to superstition, heresy, bigotry, polytheism. Our observations show that in the formation of such knowledge, the surrounding people and the family environment are also the cause in most cases. In some cases, parents separate their children from the educational process at school and hand them over as pupils to fake mullahs who do not have enough religious knowledge. Such people fill the minds of children with irrational fake religious knowledge that does not have any scientific basis and cause them to deviate from the right path.

At the same time, it creates a basis for the fading of their independence. They do not think about the wrongness of their actions. They always get used to following someone's orders. When such pupils start an independent life, it is easy for them to join various currents and extremist groups. Erich Fromm, a well-known expert[2] in other words, rational trust expresses independence of thought and freedom of belief based on observation and conclusions. Educators should know well the aspects of faith related to rationality and irrationality.

The more the knowledge presented to the pupils corresponds to the socio-historical experience, cultural and moral views of the people, and modern development trends, the stronger and healthier the belief will be. A belief that does not correspond to historical and religious

experience and modern science is a fake, ineffective belief. As a result, various conflicts arise among members of the society, and the principles of national cohesion and tolerance are violated. Haqqani knowledge is the content of faith, and trust determines its strength.

In order to form a healthy belief in pupils, pedagogues should also form their devotion and interest in a certain phenomenon. Ikhlos (Arabic - sincerity, open-heartedness; giving, devotion; believing in something, paying attention to something) 1. Giving wholeheartedly, with confidence; to love earnestly. Sincerity can be related to the industry, people, artists, books. In the process of education, the sincerity of the person is important, it expresses the uniqueness of the learner. Having determined the sincerity and faith of pupils, pedagogues should approach them individually[3].

Sincerity is related to a person's inclination, it is not formed under someone's influence. Exceeding the standard of desire, indulgence is called nafs and bigotry. Bigotry is fanaticism, strong belief in the correctness of one's faith, intolerant attitude towards other religious beliefs. Teachers and parents should take necessary measures in time so that sincerity does not turn into fanaticism in pupils. Today, fanaticism is used by religious extremist forces for malicious purposes. Many young people are sent to war zones like Syria and Afghanistan and to militant training camps. Teachers and parents should sensibly apply pedagogical measures to prevent the devotion of pupils from turning into bigotry, and encourage their devotion and direct them to active creativity.

To do this, regularly introducing pupils to the examples of historical figures who are devoted to their profession, ideas, and visions, and stories about their activities based on creativity, makes it possible to achieve efficiency in this field. Pupils' independent thinking plays an important role in the formation of faith and devotion. That is why it is very important for pedagogues to encourage pupils to think independently with the help of various methods and methods in the educational process, in which they are called "Discussion", "Free dialogue", "Example, example", "Thought attack", "Dialogue", It is recommended to use such methods as "Working in cooperation", "Educational lessons", "Free thinking", "Educational games", "Pride and hate", "Encouragement".

Another important concept that is part of faith is "**ideal**". **Ideal (French ideal; Greek. idea - idea, concept, imagination; image, symbol)** 1. The highest goal of society, the highest dream and wish of an individual. 2. The highest example, perfection of something, events and events, the highest goal that members of society strive for. 3. It is a holy dream-deed that has become a symbol of all virtues in the imagination of people, people and nation, and they always strive for it. [4]

The ideal is the highest vision of a person. That is why ideal formation in pupils is the main component of healthy faith. Dreams, aspirations, ideas, beliefs of a person are embodied in an ideal. It is of particular pedagogical importance that teachers can identify the ideals formed by pupils using various methods and methods. In this case, writing essays will give effective results. For example, topics such as "The hero I love", "My ideal", "Who do you want to follow", "Who do you dream of becoming", "What makes you sad, what makes you happy" are of particular importance in determining the ideals of pupils. Through the ideals of pupils, it is possible to determine their aspirations, sincerity, and religious views. In this case, written assignments, roundtable discussions, conversations with each student, debate processes, and question-and-answer sessions allow to achieve the expected efficiency.

Education, reading, music, fine art classes and educational processes outside the classroom are of particular importance in determining pupils' religious views. Historical places, holy places, museums are also important in the formation of pupils' religious views. In a word, ideal is a spiritual phenomenon that expresses the possibilities, hopes and views of a person. It is an important criterion and a set of requirements for the development of ideal pupils.

With the help of the "discussion" method, in order to form healthy religious concepts in pupils, it is possible to organize debate situations on the following topics in education, classroom hours, reading lessons:

- "What do you know about honesty?"
- "What do you mean by honesty and honest bite?"
- "How to treat parents, relatives and teachers?"
- "How to treat relatives?"
- "What deeds are considered meritorious deeds?"
- "What do you mean by sin?"
- "Who do you hate and what kind of people are you proud of?"
- "What actions do you understand by good actions?"

"Free communication" situations are organized in order to determine the worldview of primary school pupils regarding religious values. In such situations, it is possible to organize conversations with pupils on various topics. For example:

- "Who is a true friend?"
- "Why is the Motherland sacred?"
- "How do you understand patriotism?"
- "What kind of people do you know who left a name in history with their patriotism?"
- "How to be generous?"
- "How important is knowledge in human life?" Pupils are provided with free expression

of their opinions on topics such as

The lesson development of the 1st grade "Education" textbook on the topic "Secrets of Learning" was presented on the example of the life of Imam al-Bukhari.

2.3.1-table

Lesson plan on the topic "Secrets of learning" for primary grades

Class: 1
Subject: Behaviour
Theme "Secrets of learning" (1-term 5-lesson)
The aim of the lesson:
Educational: improving pupils' correct, conscious, expressive reading skills, increasing vocabulary.
to be able to express one's speech correctly and clearly
Bahavioural: expanding their understanding of knowledge. Encouraging a passion for learning
TK1: To increase interest in the life of our ancestors who were devoted to science
TK3: Finding a knowledgeable person in the psyche of pupils
TK4: Understanding that an educated person always benefits society
TK4: Forming a sense of pride in the great thinkers who have grown up in our country
Developmental: teaching to draw correct, informed conclusions

Method: conversation, "Question-answer", "Expressive reading" method, "Role-playing games"
Equipment of the lesson: textbook, pictures suitable for the topic, ICT, special clothes for the scene
The course of the lesson:
I. Organizational part: a) Greeting pupils; b) Preparing pupils for the lesson; c) Determination of attendance;
II. Reinforcement of the past topic
III. New topic statement.
1- presenter - Imam al-Bukhari, who received the honorable title of "Amir al-Mo'miniin in the science of Hadith", is a great scholar of special note. Our grandfather Imam al-Bukhari was born in the city of Bukhara in 810 AD.
2- presenter - Imam Bukhari's father passed away when he was 3 years old.
At the end of his life, Imam Bukhari's father, Father Ismail, said: "I do not know that I have a single dirham in my world, neither by illicit means nor by any dubious means."
1 presenter- From his youth, he was intelligent, sharp-witted, and had a strong desire for enlightenment, and he studied various sciences, especially the science of hadith, with great interest. According to the sources, from the age of ten, he read and memorized the hadiths he heard from various narrators in his country, as well as the hadith collections of scholars such as Abdullah ibn al-Mubarak and Wakiy.
2-presenter – 9-year-old Imam Bukhari also participated in the hadith writing classes at the meeting of jurists and muhaddis in Marv.
Muhaddis: How many hadiths have you written?
Imom Bukhariy: 2. (-muhaddis laugh)
Sheykh: One day this boy will laugh at you all.
1-presenter– From the age of 16, Imam Bukhari wrote his second holy book after the Qur'an, Al-Jome us-Sahih, for 16 years.
2-presenter – In order to further improve his knowledge of hadith, he lived in such cities as Damascus, Cairo, Basra, Kufa, and Baghdad, which were considered major centers of science at that time, and studied fiqh as well as hadith from famous scholars there.
Imom Bukhariy: "I went to Egypt, Syria, and Mesopotamia twice, and to Basra four times. I lived in Hijaz for six years, I don't know how many times I visited Baghdad and Kufa."
1-boshlovchi – It became clear from the scene that one of the secrets of learning is to receive the blessings of our parents.;
2-presenter – Eating an honest bite;
1-presenter – inculcating enthusiasm and love for learning from a young age;
2-presenter– we learned to listen to the education given by the teachers.
Vocabulary:
The Qur'an (Arabic: القرآن to read, to recite) is the main holy book of Muslims.
Hadith (Arabic - message, saying, news) is a narration about the words, actions and confessions of Muhammad (peace be upon him).

Honesty - act with conscience, honesty, correctness, purity.
Sahih (Arabic - true, healthy) is the name of the collections of hadiths that are considered the most reliable.
IV. Reinforcement. Question and answer will be held: 1. Where was Imam Bukhari born? 2. What do you mean by honesty? 3. What is the name of Imam Bukhari's most famous work?
V. Home task: to think.
VI. The ending of lesson: assessment

In the "Example-example" educational method, pupils are informed about the works of national heroes who teach young people with their exemplary lives, and their good deeds are promoted. Pupils are encouraged and motivated to do such good deeds. In this:

- the positive qualities characteristic of the image of Farkhod in A. Navoi's epic "Farkhod and Shirin" - qualities such as hard work, justice, science, creativity;

- Patriotism, bravery, bravery, selflessness, respect for one's opponent in Jalaluddin Manguberdi;

- It is necessary to follow the example of Zahiriddin Muhammad Babur's qualities such as patriotism, tolerance, creativity, and respect for artisans. They are informed that these qualities are an expression of healthy beliefs. Such information serves to strengthen pupils' religious views.

"Educational games" are important in the formation of healthy beliefs in elementary school pupils. The teacher prepares a scene based on a specific narrative plot. Pupils acquire the religious qualities characteristic of them in the process of playing the role of heroes. It is desirable for elementary school pupils to systematically and regularly perform stage performances based on the narrative plot. For example:

- Tales such as "Crooked and Straight", "Mukbil Toshotar" in grades 1 and 2;

- the dialogue process with Alpomish and his friend Karajan from the epic "Alpomish" in the 3rd grade, a passage from the epic "Gorogli and Avazkhan" representing friendship and fraternal relations;

- In the 4th grade, it is recommended to prepare stage performances based on a passage from the novel "Sultan Jaloliddin" by E. Samandarov and apply it to the educational process.

It can be seen that knowledge, faith, sincerity, love and ideal make up the composition of healthy faith. They influence the faith and help to form its whole system. In order to form a healthy belief in elementary school pupils, it is necessary to inculcate all its components in the minds of pupils and teachers, and to arm pedagogues with didactic tools, methods and methods that serve to form a healthy belief.

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