

Social and Pedagogical Features of Islamic Teachings and Folk Pedagogy

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Abstract

This article provides information about the socio-pedagogical features of Islamic teachings and folk pedagogy. In particular, the text of the Quran was written in the 7th century, the Quran was compiled into a single book during the time of Caliph Uthman, all its other texts were destroyed, the legal values of Sharia have a social description, they are based on a number of principles, and the hadith provide commentary on the fundamentals of Islam.

Keywords: Islam, Islamic teachings, socio-pedagogical features, Quran, quranic text, sharia, legal values, social description, principles, Hadiths, foundations of Islam, folk pedagogy, child education, perfect person, folklore, society, pedagogical culture, education, practical activity.

Introduction

It is known that Islam is a religion of monotheism, that is, its content is the belief in one God - Allah. The founder of this religion is Muhammad s.a.w. (570-632) is revered by Muslims as a prophet, that is, a messenger of God. The holy book of Islam is the Holy Quran.

The text of the Quran was written in the 7th century. During the reign of Caliph Uthman, the Quran was combined into one book and all other texts were destroyed. The Quran consists of 114 chapters. The average Muslim can only understand complex chapters of the Quran through interpretation. The most famous interpretations belong to At-Tabari, Zamakhshari, Baydawi, Fakhriddin, al-Razi, al-Qurtubi. As a result, the sunnah was created - the rules for understanding the contents of the Quran. The Sunnah regulated relations between members of the family, clan and tribe, and was also used as unwritten moral rules. The Sunnah is in the form of a Hadith. Many scholars have dedicated their lives to collecting hadiths and sorting them.

President of the Republic of Uzbekistan Sh. Mirziyoyev: "Today requires raising science to a new level, among all its fields. After all, without science it is difficult to solve pressing issues facing society"¹.

According to Islam, the Quran is a holy book that all Muslims must obey. Back in the 6th century, Islam proclaimed social rights and human freedoms. These freedoms covered all aspects of human life.

The legal values of Sharia are social in nature and represent a fair society based on the following principles:

¹ Speech by the President of the Republic of Uzbekistan Sh. Mirziyoyev on the eve of the New Year - December 30, 2016 at a meeting with leading representatives of science in our country on the topic "Achievements in science - an important factor of development"

- equality of all members of society regardless of race, language and religion;
- all members of society bear equal responsibility, since they come from the same source;
- equality of human life and freedom;
- family is the basis of society: society protects and takes care of the family;
- equality of the manager and the managed;
- Allah alone is the owner of everything and the benefits created by him are his gift to all beings and creatures. Everyone has a right to receive his share of this gift;
- all political, social and other issues relating to the people and society must be resolved in agreement with the people;
- everyone is responsible to society for their worldly affairs, and only to Allah for their spiritual affairs.
- The hadiths guarantee the following essential human rights in Islam:
 - the right to life, and after death to a funeral (“If any of you wraps his brother in a shroud, do it with respect and love”, “do not curse the dead, they have completed their past”);
 - the right to freedom (“when did you turn people into slaves? After all, they were born free?”);
 - the right to equality (“Arabs are not superior to others, and others are not superior to Arabs, black is not superior to yellow, and yellow is not superior to black. Whoever deserves superiority is superior”), such humanitarian qualities can also be seen in the five foundations on which the Islam:
 - Faith - there is no god but Allah and Muhammad (peace and blessings of Allah be upon him) is his messenger;
 - Salavat is a prayer performed by a Muslim five times a day;
 - Zakat is mercy. The attitude of the giver is more important than the amount he gives;
 - Fasting, Ramadan is a holy month for Muslims, because it was in this month that Muhammad (peace and blessings of Allah be upon him) became a prophet;
 - Hajj - every Muslim who has the opportunity must make a pilgrimage to Mecca.

The verses of the Quran, being an educational tool, are important. They clearly define the relationship between parents and children, what parents should strive for when raising children, and the goals they want to achieve.

The Quran has had a great influence on the views of Muslims about the meaning and purpose of life, and its ideas have occupied a deep place in the culture of Muslim peoples and have a comprehensive influence on the sources of folk pedagogy: proverbs, stories, fairy tales, and so on.

Below are opinions on the social and pedagogical content of the spiritual and moral teachings of Islam. It is known that the issue of knowledge and attitude towards it is a constant problem in educating the younger generation and adapting to social processes. This problem is becoming increasingly acute in modern conditions. On the one hand, the processes taking place in economic life have led to the fact that uneducated people began to earn a lot of money. Their earnings cannot be compared with the salaries of intellectuals. All this leads to young people losing interest in studying. They do not think that education is a guarantee of material and spiritual success. On the other hand, the constant updating of market relations and related technologies, competition between enterprises and unemployment require young people not only to have deep knowledge, but also to constantly update it.

In such a situation, the Holy Quran acts as an important resource to encourage young people to acquire knowledge. It is known that the word “knowledge” appears 750 times in the Quran. If we consider that the Quran consists of 780,000 words, we can see that the word "science" makes up 1/104 of the holy book².

The Quran divides human knowledge into two: religious and worldly. Religious knowledge is aimed at understanding the foundations of the world, the creation of the world, and this type of knowledge is the highest peak that a person can achieve. In the Quran we find verses about the worldly knowledge that a person can acquire, which emphasizes that worldly knowledge can be achieved through the three organs of the human body - the eyes, ears and heart.

In addition to states of knowledge, the Koran also mentions dialectical³, dynamic⁴ processes of the development of knowledge and its assimilation by man. All this indicates that this source paid special attention to this situation. Also, the desire to acquire knowledge is expressed in hadiths. Islamic scholar F. Rosenthal⁵ analyzed the works of Imam Bukhari “As-Sahih” as a whole and identified in them the following ideas related to knowledge:⁶

- the search for knowledge opens the way to heaven;
- knowledge is acquired only through reading;
- a person must get an education before becoming a leader;
- women's education is allowed;
- the loss of science and scientists means the end of the world.

Other famous hadiths also contain ideas about the value of knowledge and science from an Islamic point of view:

- scientists are superior to believers as much as the full moon is superior to the stars;
- scientists are like heirs, leaving behind not money, but knowledge.

The Quran also contains ideas about the socialization of each person and the attitude of each person towards life and work. Islamic scholars have conducted research on the relationship of Islam with human life and work. According to them, the Quran condemns wealth, but it does not condemn all wealth, rather God condemns only that wealth that causes a Muslim to forget his duties. If wealth is found religiously and given away during zakat, then it is considered lawful in Islam. The Quran also condemns inaction. He protects active people in both worldly and religious affairs. For this reason, the use of hadith in the education system is extremely important. Because they contain various stories and moral teachings from the life and work of the prophet.

The hadiths explain the basics of Islam and discuss concepts such as kindness, spiritual purity, cleanliness, honesty and faith. Pedagogical analysis of hadiths allows us to determine the following most important content areas of this source that have educational significance:

- “the owner of an excellent character”, he strengthens people’s trust in each other;
- admitting one’s mistakes testifies to the greatness of the people;

² Egamberdieva N. Social pedagogy. Textbook. – T.: Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2009. – 234 p.

³ **Dialectic** [Greek dialectics (techne) - the art of conversation, argumentation] - a philosophical doctrine about the creation of being, its development and the way of knowing reality and thinking based on it. In Greek philosophy, dialectics meant the art of revealing contradictions in an opponent's discussion, finding truth through discussion.

⁴ **Dynamics** has many definitions and meanings in physics, astronomy, earth sciences, biology, engineering and music. In general, dynamics are defined as the change of a phenomenon over time (for example, social development) or movement, movement and development.

⁵ Franz Rosenthal is a German and American orientalist, specialist in Semitic languages, Arabic literature and Islam.

⁶ Egamberdieva N. Social pedagogy. Textbook. – T.: Publishing House of the National Library of Uzbekistan named after Alisher Navoi, 2009. – 234 p.

- expressing one's opinion is an expression of human strength;
- failure to express one's opinion is a sign of dissatisfaction with Sharia and common sense;
- understanding one's duty and its voluntary fulfillment leads to the emergence of good qualities in a person;
- fulfilling one's obligations to the country, friends and people is an indicator of education;
- The value of time in life is the main condition for the development of man and society;
- Patience is a quality that helps to overcome misfortune, need, and illness. Apart from determination, achieving success also requires patience;
- these are their qualities that elevate a person to the level of an angel.

A person deprived of this cannot have true love. Drunkenness, fornication, adultery - all this is reluctance. Such people harm others and their own people:

- deep thinking is a sign of a person's intellectual maturity;
- He who loses his past has no future.

The younger generation, having forgotten the wisdom of their elders, forgets their own faith, and then evil triumphs over good.

Below are some comments about the social and pedagogical features of Uzbek folk pedagogy. We know that studying the experience of ancestors is one of the main tasks of modern pedagogy. However, addressing the national characteristics of education should not lead to cultural isolation. The goal of modern pedagogical science should be to find forces that help solve modern problems of science and contribute to its development, taking into account national characteristics.

“Decree of the President of the Republic of Uzbekistan DP No. 60 “On the development strategy of New Uzbekistan for 2022-2026” Part V “Ensuring spiritual development and taking the industry to a new level” 71 goal: to turn a healthy worldview and creativity into a national movement in society through the widespread promotion of ideas “From an action strategy to a development strategy” based on the principle of goodness and humanity.

Implementation of the concept “New Uzbekistan - an enlightened society”.

Organization of legal education activities to form a legal culture among the population in harmony with the teaching of the rich history, scientific and cultural heritage, national and religious values of our people.

Develop effective, creative and innovative methods of organizing advertising activities and take measures for their timely implementation.

State support for the preservation, popularization and development of national values and spiritual heritage of the Uzbek people⁷.

Currently, if you pay attention to the cultural views and characteristics of the peoples of different countries of the world, achievements in the field of culture play a very important role in solving existing problems. Of particular importance is the preparation of young people for a democratic society based on the relations of a modern market economy, with the help of centuries of experience in preparing the younger generation for life.

How can we solve today's problems without restoring the national image and cultural characteristics of the nation? Undoubtedly, according to Mozi's experience, there are many contents, methods, means and forms of educational value that can be used in the processes of teaching and upbringing in folk pedagogy, and only their effective use is required. Folk

⁷ Decree of the President of the Republic of Uzbekistan DP No. 60 “On the development strategy of the new Uzbekistan for 2022-2026.” January 28, 2022

pedagogy is a complex of pedagogical knowledge, skills, methods, means and forms of education necessary for the formation of social and pedagogical characteristics of an individual.

National pedagogy is formed on the basis of the views, ideas and traditions of the people on educational issues. The unique value of domestic pedagogy lies in the fact that, firstly, it has pedagogical truths that have been formed over centuries, and secondly, it has a vital, practical description. It is expressed in the fact that all the ideas of folk pedagogy are based on practical experience, tested in practice and aimed at the practical activities of the teacher in educating the younger generation.

Carrying out his main task of teaching, the teacher passes on to the younger generation the knowledge and experience of social culture acquired by society. In this process, the child is raised and formed.⁸

Existing everyday (everyday, work, moral) and socio-pedagogical information and observations in folk pedagogy are important and are acquired by both adults and children during the treatment process. Folk pedagogy is a product of historical and social experience, a tool and factor in the formation of social ethics and social adaptation skills.

Folk pedagogy embodies the best values of the pedagogical culture of society, such as respect for adults, hospitality, hard work, morality, honesty, etc. The social nature of folk pedagogy is clearly manifested in its interaction with many ethnocultural phenomena: worldview, medicine, ethics, religion, ecology etc. These problems are being studied by scientists.⁹

The idea that a person understands the world through life and personal experience is deeply embedded in Uzbek folk pedagogy. Because when a person interacts with others, he learns their characteristics. The Uzbek people have a saying: a child is not yet a person; whether he will be a person in the literal sense of the word depends on his parents, his environment and its interaction with other people. That is why folk pedagogy emphasizes that “a child becomes a personality only if he acquires various forms of consciousness achieved and developed by generations”.

Failure to begin education with the birth of a child has a negative impact on the development of life and the progress of the people. This idea is included in a number of folk tales, legends and epics. If we express this in modern terms, then the basis of Uzbek folk pedagogy is caring for the child, caring for his health and protecting his life, his intellectual, moral, aesthetic, physical and labor education.

Analyzing various documents on the study of Uzbek ethnography, we can admit that it corresponds to the ideal human model. A study of the works of the great educator, scientists, teachers and poets shows that their content contains folk ideas about human upbringing. In Ibn Sina's book “Tadbiri Manzil” there are many examples of family education in the chapter “Education and Education of Children”, in Beruni's book “Relics of Ancient Nations” there are many examples of traditions of different peoples, and in the “Big Book of Music” by al-Farabi there are many examples of folk music. The Book of Happiness by Nasir Khusraw also glorifies the work of ordinary people.

Uzbek scientists, such as S.R. Radjabov, A. Ismoilova, I. Obidova, M. Ochilov, A. Otaeva, A. Minavvarov, conducted scientific research on the study of folk pedagogy. Combining the works of these authors, we can highlight the following areas of Uzbek folk pedagogy:

- comprehensive development of the child based on the interaction of mental, moral, labor, physical and aesthetic education;
- determination of the leading place of family education in personality development;
- embodiment of methods and principles of folk pedagogy in samples of folk art;

⁸ Sarsenbaeva R.M. Methods of educational work. Toolkit. – T.: “Finance-Economics”, 2019. – 388 p.

⁹ Khasanboeva N. Social pedagogy. Textbook. – T.: National Library of Uzbekistan named after Alisher Navoi, 2019.

- unification of pedagogical teaching methods;
- enriching the practical nature of folk pedagogy;
- determination of the social significance of folk pedagogy in preparing the younger generation for civic and family activities.

Folk pedagogy is expressed in examples of folk oral creativity: proverbs, fairy tales, riddles, songs, epics, tales. It was in them that the people summarized their centuries-old social experience. In the form of proverbs, they have the content of instruction, instruction, advice, and express the clear (vital) views of the people on public life.

One of the unique features of Uzbek folk pedagogy is that the means and methods of teaching are described in folklore texts. Living conditions, family traditions, methods and means of education are extremely diverse among the Uzbek people, as evidenced by numerous sources. It is in them that we encounter labor processes, specific descriptions of holidays intended for boys and girls.

Ideology, traditions, customs, rituals are passed on from generation to generation. They had certain rules for marriage rites, the birth of a child, the reception and observation of guests, funeral rites, labor processes, and so on. The constant participation of children in these ceremonies is ensured. With the help of these rituals and customs, the traditional culture of the Uzbeks is formed.

Disrespect for national traditions and customs under the former Soviet regime ultimately led to a deterioration in morale. In recent years, freedom has emerged in people's relationships with nature, society and religion. In such conditions, customs, rituals, and cultural characteristics of behavior began to play a more important role in the system of educating the younger generation as a comprehensively developed individual. The strength of the moral habits of the Uzbek people is associated mainly with the special importance attached to family relationships and family education.¹⁰

In Uzbek folk pedagogy, views on love, family, and children were formed under the influence of many years of experience. The norms and rules of education, tested in pedagogical practice, are reflected in the laws of these concepts.

In folk pedagogy, the family is considered the most important educational factor in a person's life. Family is the foundation of society. He must know the methods of educational influence on children, their customs and traditions, determine the order of rest, work and educational activities of children, develop the most comfortable norms for interaction between parents and children.

Because the child first consults with his parents on issues that interest him. Here the relationships between family members are realized and the educational tasks of parents are determined. This or that feature of the family and family education has always been in the center of public attention and is reflected in folk pedagogy.

The people, first of all, fought to create a happy family. In folk pedagogy, the family is considered as a "source of happiness", "the beauty of nature", a hardworking team, the equality of men and women is recognized in the family, women's rights are protected, divorce of spouses is condemned, family disputes are recommended to be resolved with extreme caution.

Conclusion. In conclusion, it can be noted that in folk pedagogy motherhood was considered a high social value, and in folklore the mother was always glorified and revered. People paid special attention to the social responsibilities of the family, instilling morality, respect, courtesy towards adults and children, as well as the acquisition by young people of agriculture, animal husbandry, and various professional skills.

¹⁰ Khasanboeva N. Social pedagogy. Textbook. - T.: National Library of Uzbekistan named after Alisher Navoi, 2019.

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