

## THE ROLE OF ISLAMIC EDUCATION IN EDUCATING YOUTH WITH A SPIRIT OF GRATITUDE

*Kendjayeva Zumrat Astanovna*

*Researcher at the Bukhara engineering technological institute*

**Abstract:** The article provides a socio-philosophical analysis of the concept of "Gratitude" and its ideas in the verses of the Holy Quran and Hadith. It also highlights the fact that gratitude helps a person to be patient and overcome bad flaws in him.

**Keywords:** Quranic verses, Hadith, gratitude, blessing, peace and tranquility, knowledge and enlightenment, health, wealth, children, dignity, peace, health, prosperity.

**Introduction.** The prestige of each nation is measured by its history and the contribution of its great figures to human civilization. Uzbekistan has gained worldwide fame as a holy land that has produced scholars, scholars and scholars for the entire Islamic world. Although Islam was established in Arabia, Muslims around the world unanimously recognize that it drew strength from the Uzbek soil. Since ancient times, the madrasas in the cities of Samarkand and Bukhara have taught religious and secular subjects, so the youth of the Islamic world have dreamed of coming here to study. Historical information also testifies to the fact that science, spirituality and enlightenment, literature, and art, with a focus on theology, have flourished in cities such as Tashkent, Termez, and Nasaf. Therefore, our country has long been considered one of the ancient cradles of Islamic science and culture. The names of Imam Bukhari, Burkhaniddin Marginoni, Imam Termizi, Mahmud Zamakhshari, Qaffol Shoshi, Bahauddin Naqshband, Khoja Ahrar Vali, Alisher Navoi and many other scholars are rightfully inscribed in golden letters not only in the history of Islam, but also in the history of world civilization.

Thanks to independence, our religious and national values were fully restored, the memories of our great ancestors were given due respect, and opportunities were created to study the religious, scientific, and spiritual and educational heritage they left behind.

The religious education system in our country has its centuries-old and rich traditions. The madrasas of Samarkand, Bukhara, Khiva, and Tashkent served as universities in the Middle Ages. Already in the Middle Ages, Bukhara gained fame for its madrasas and scholars and rightfully earned the title of "the powerhouse of the Islamic world".

Our great ancestors, who laid the foundation for the Muslim Renaissance, that is, the era of scientific and educational awakening, and which continues to amaze the enlightened world today, conducting scientific research, and continuing the traditions of the scientific directions and schools they created are among the urgent tasks facing today's generation.

Cannot be imagined without religion and religious beliefs. The concept of religion came to the Uzbek language from Arabic and means faith, belief. In our opinion, religion is a type of spiritual belief and practice that considers things and phenomena in real reality, social life, as existing outside of nature and society, and reflects them in its own way. Religion is a set of attitudes, mysticism, customs and rituals towards the supreme being, that is, God, who is seen as the creator and ruler of existence, a high example of justice, not inherent in the material world and at the same time the highest manifestation of perfection.

There are differences between the concepts of education and upbringing. Education is a part of upbringing. Upbringing includes education. Therefore, upbringing itself is more complete and

comprehensive than education. The meaning of Islamic upbringing is to build a complete human personality in society in all aspects, and of course, this upbringing includes spiritual, mental and physical aspects.

After all, Allah Almighty created humanity to enrich the earth. Therefore, in order to fulfill its duties, it must be perfect and mature in every way. For this, our religion, Islam, has all the instructions and opportunities. The most important thing is that a person constantly turns to Allah while fulfilling the duties set before him.

As we have mentioned above, education is a part of complete upbringing. It develops and polishes the mind. As a result, he learns the knowledge and enlightenment that he needs in his life, various information about objects, professional skills or subjects related to professions and crafts. However, it cannot be as comprehensive as upbringing. Because education cannot cover the spiritual, mental and physical aspects of a person at the same time. Therefore, education and upbringing must always be together. We can also learn this truth through the following hadith of the Messenger of Allah (peace and blessings of Allah be upon him).

In the Middle Ages, young people who studied in the Bukhara medical schools later became great scholars and philosophers. Along with tafsir, jurisprudence and other religious sciences, they also achieved great perfection in secular sciences such as mathematics, geography, astronomy. It is no coincidence that Mirzo Ulugbek had famous calligraphers of his time write verses and hadiths on the facades of the madrasas he founded in Bukhara and Samarkand, which are worthy of imitation in all times. These inscriptions are also an example for the youth of today's Uzbekistan.

At the same time, the rapidly changing times, where various conspiracies and corruptions are being committed by misinterpreting and falsifying the sacred Islamic religious teachings, require the preparation of highly qualified individuals with high scientific and religious potential who are capable of preserving the purity of our religion and conveying its true essence of peace and humanity to members of society, especially young people.

In terms of attitude towards Islam, it can be said with confidence that the Uzbek people have preserved their faith, religion and morality pure in various difficult times and have shown great dedication in promoting Islamic culture in the modern world. The resurgence of the rich heritage of great figures such as the Fiqh "Mukhtasar", Hadith books, Imam Bukhari, Burhanuddin Marginani, Imam Termizi, Hakim Termizi, Mahmud Zamakhshari, and Bahauddin Naqshband in the minds of the people has shed its divine light on this land.

The Khojagon-Naqshbandi order, which has been a source of high spirituality and enlightenment and an incomparable school of ethics in the development of our national values and the worldview of our people for centuries, has deep roots.

The teachings of Sufism, based on the teachings of Hazrat Bahauddin Naqshband, have gained great importance in the socio-political, spiritual and cultural life of the peoples of Central Asia, the Middle and the Near East. It would not be wrong to say that the teachings of Hazrat Bahauddin Naqshband are a teaching based on a certain pedagogical system and the essence of the human spiritual world. Because its compatibility with human capabilities lies in the fact that it has passed the test of life.

This teaching strongly condemns arbitrariness and social oppression in living with others. A distinctive feature of the practice of the Naqshbandi Order is that the compassion shown to man is not only for humans, but also has a cosmological, global economic dimension.

The Naqshbandi order has unparalleled opportunities to educate modern people in good morals, to instill in them the spirit of Sufism, imbued with the spirit of true honesty, compassion,

humanity, and patriotism. The ideas of Naqshbandi are to rid a person of negative traits, to cultivate noble, honest, and just behavior, to implement them through secret remembrance, and to purify oneself through a person's striving for the path of truth.

Was a great saint. Hazrat Bahauddin said: "Do not eat food cooked with carelessness or anger". If a pot is hit with anger, or a cook prepares food without saying "Bismillah" or thanking God, then the person who eats such food will feel anger, rage, and carelessness. The person who eats food cooked with care and a blessing prepared with gratitude will feel creativity, obedience, worship, and good deeds in his heart. There is great wisdom behind these words.

The brightest and greatest representatives of 12th-13th century Sufism, the great thinker and scholar Najmiddin Kubro, is one of such great people. Najmiddin Kubro had a great desire for spiritual and moral perfection, for the teachings of Sufism, which are considered the science of the unseen, divination and revelation. Therefore, along with studying the sciences of Sharia, he sought to become aware of the tariqa, and he would talk to a number of sheikhs and dervishes, spend time in seclusion in rooms, and engage in meditation.

The Kubrawiya order was also formed on the basis of the teachings of the Holy Quran and Hadith. The main task of this order is to educate a perfect person, and the life of Sheikh Najmuiddin Kubra is a great lesson, a great school. The Kubrawiya order emphasizes how necessary it is for a person to have desire, loyalty, love, affection, and affection.

Called on people to be kind, knowledgeable, generous, and courageous. Najmiddin Kubro left a mark in history not only as a great scholar, but also as a national hero who showed unparalleled courage for the freedom of his homeland and Kubrawiya orders, which are considered our traditional heritage, is the belief and faith expressed in the Quran and Hadith, and the virtue, perfection, purity, and honest work based on this belief and faith, and earning a halal livelihood.

**Conclusion.** Today, if we can instill in our children and youth the philosophical, pedagogical, and historical aspects of studying the educational and moral heritage of our grandfathers Naqshbandi and Najmiddin Kubro, both in the family and in educational institutions, if we can create a school of examples and models from this wisdom, if we can celebrate the purity of the souls of these great people, we would be worthy successors to them!

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