



FORMATION OF SANOGENIC THINKING AND MORAL QUALITIES IN YOUTH STUDENTS THROUGH THE WORKS OF EASTERN THINKERS

Kochkarova Feruzakhan Makhammatkasimovna

Andijan State University, Teacher of "General pedagogy" department

Akhmedova Feruzabanu Alisher qizi

Graduate student of Andijan State Pedagogical Institute

Annotation

In this article, the scientific and rich heritage of Eastern thinkers is focused on enriching the content of spiritual and moral education in the educational process and applying new methods in various educational processes.

ARTICLE INFO

Article history:

Received 6 Oct 2022

Revised form 5 Nov 2022

Accepted 31 Dec 2022

Keywords: *education, science, scientific idea, science, scholar, work, spirituality, enlightenment, virtue, morality, activity, heritage, method, thinking, profession, perfection..*

© 2019 Hosting by Central Asian Studies. All rights reserved.

In the world education system, scientific researches are being carried out to improve the methodology of professional socialization of young people, development of their spiritual and moral competence, social activity and initiative. In developed countries such as the USA, Russia, Germany, France, China, Korea, modular training, "blended learning" in improving the methodology of developing the thinking of young people, early identification of their abilities, and increasing the effectiveness of the mechanisms of moral and moral education. , master classes, webinars are being organized. Various aspects of the process of spiritual and moral education have been studied by many scientists in our republic and the possibilities of using the results of these studies in the process of education have been recommended.

Improving the activity of all links of the education and training system based on the requirements of today's time is the first level task of today. In this process, studying and analyzing the works of Eastern thinkers, researching their creativity and views on education from a pedagogical point of view is of great practical importance. In their works, they expressed their views on personal spirituality, creation of high examples of morality in a person, family, marriage, raising children, making a living with honest work, and reasonable attitude towards the environment. Thus, the issues of man and his education Eastern thinkers and scholars in their works glorify man's learning, mastering a craft, high spiritual and moral qualities and invite everyone to acquire such qualities. No external force, idea or ideology can influence a generation that is spiritually high, has mastered modern science, and has inherited the rich spiritual heritage of our ancestors. A nation that has brought up such a generation will have bright prospects and a great future.

Thinkers say: "The happiness of every nation, the peace and happiness of states depends on the good education of young people." Also, the famous Uzbek pedagogue Abdulla Avloni said that "Education for us is a matter of either life or death, or salvation - or destruction, or happiness - or disaster."

Abu Rayhan Beruni was one of the first in the history of mankind to express the opinion that teaching children to work from an early age, raising them to respect the work of adults, and teaching children to science and profession should be the focus of the family. Alloma emphasized that it is necessary to continue the education of work that started in the family, connecting it with education in the school, as well as vocational training. The great thinker carefully studied the inheritance of work and profession from generation to generation based on inheritance, and he highly valued the craft activities of people. It is self-evident that, while demanding hard work and in-depth knowledge, this activity created the basis for the wide spread of inventiveness among craftsmen.

Mahmoud Kashgari in "Devoni Lugatit Turk" - Listen to the words of learned and intelligent people with kindness. He says to study sciences and trades and implement them. This opinion of Alloma encourages people to work, to do good, and condemns evil. He honors the masters of knowledge and crafts and calls people to learn from them. The entrepreneur Amir Temur further developed such industries as handicrafts - textile, wood and stone carving, carpet weaving, ceramic and metal products production, which became an independent industry on the basis of a large division of labor in his kingdom, as well as farming. He paid great attention to cattle breeding and trade. Because of this, new professions have been created in social life, mass unemployment has not been allowed. In their works, our ancestors paid great attention to the vocational education and upbringing of young people. They approached vocational training as a necessary component of education and training and believed that it should be carried out along with mental, physical and spiritual training. You can see his advice and advice to young people about choosing a type of work, taking into account their abilities and inclinations. For example, Alisher Navoi emphasizes the need to take into account the individual, unique abilities of students and says, "Although people are equal by nature, they are given different qualities."

Farabi was the first of the medieval thinkers to develop a whole theory about society. His service was accepted by everyone in the world scientific literature. Farabi significantly covered a number of issues in his works:

1. Topics and tasks of social sciences.
2. Origin, structure and forms of social associations.
3. The city-state, its functions and management forms.
4. The role and responsibility of a person in society, issues of education.
5. Tasks and ultimate goal of the state association, ways and means of achieving common happiness.

Al-Farabi included the city-state or political science (al-madaniyya), jurisprudence (fiqh) and Muslim theology (kalam) among the social life sciences. The science of morals and education (pedagogy) should be a part of political sciences and show the ways to achieve general happiness. Moral science (ethics) is the knowledge of the actions of members of society, while political science is the knowledge of managing the behavior and actions of all members of society in general. According to Farabi, there are two types of state management: the one that leads the people of the state to real or imaginary happiness. The art of management implies both the theory and practice of management. Bringing them together gives the opportunity to manage the state correctly in each specific case.

In Farabi's work, Fazil mentions his goals about the community that will lead the city to happiness. A virtuous city is a city that demands happiness that leads all its inhabitants to happiness. And a lost city requires its people to perish temporarily.

The integration of people into society is caused by wars and the use of force, and by the desire of people to satisfy their needs. It is necessary for the existence and development of people¹. Society consists of different

peoples. Farabi explains the unique characters and characteristics of peoples in connection with the features of the geographical conditions in which one or another people live. Farabi divides the city-states into virtuous or dreamy and ignorant. The dream is a city that exists on the basis of mutual cooperation of its inhabitants. The city-state has internal and external tasks.

In societies that have reached the peak of maturity, there is an opportunity to freely choose a profession. There is no monopoly here, real freedom and equality reign. Residents of such cities elect their chief, but they can remove him from power at any time. The leaders of such cities are guided by the rule of justice, equality and general welfare in their activities. The boss is a kind of teacher who teaches his students to learn and master the ways to achieve happiness. But it is difficult to embody all the requirements in one person, so it is possible to organize management by a group. In this case, each member of the society should embody one of these characteristics.

It can be seen from the above that great scientists and thinkers pay particular attention to the socio-economic, spiritual-ethical, pedagogical-psychological aspects of career guidance, the role of parents, school, and the independent choice of the young generation's life and work path in choosing a profession. watched with attention. When sending a child to a profession, he noted the need to study his interests, inclinations, abilities, and in this case, take into account their awareness, consistency and succession, age and individual characteristics. Such examples testify that our ancestors made a significant contribution to the formation of the theory of career choice. There is no doubt that the effective use of the rich scientific heritage of our ancestors in the process of career orientation in general education schools will have a positive effect.

Many examples of the dream of raising a perfect generation can be given from our history. Al Farabi's "City of Virtuous People", Yusuf Khos Hajib's "Kutadgu Bilig", Kaikovus's "Nightmare", Ahmed Yugnaki's "Hibatul Haqayyq", Saadi's "Gulistan", Jami's "Bahoristan", Alisher Navoi's In works like "Mahbub Ulqulub" and "Akhlai Jalali" by Davani, the content, ways, forms and methods of forming a healthy and perfect person are highlighted. One such work is "Nightmare" by Kaikovus. The book "Nightmare", which has been a guide for preparing 49 nations, especially young people, for life and practical activities for nearly a thousand years, is gaining an important place in bringing a person to spiritual maturity in the current era of changes. In the years 82-83 of the 12th century, Kaikovus ibn Iskandar, the grandson of the king of Western Iran, dedicated his Edict to his son Gilonshah and called it "Nightmare" in honor of his grandfather, King Shamsul Ma'oni Qobus. This work has been translated into many Eastern and Western languages. In 1860, the work "Nightmare" was translated for the first time by the great Uzbek poet and thinker Muhammad Reza Ogahi. This work consists of an introduction and forty-four chapters. In the preface, he writes about the name of the work and the family of Gilanshah, "O child, from both sides, your origin and reputation are pure and great." Kaikovus divides knowledge into three parts in his work Qabusnoma: knowledge related to a profession, profession related to science, and custom related to good deeds. To the seekers who have entered the path of knowledge, to always be well-fed and satisfied, to refrain from idleness, to be always cheerful and active, to read books, not to be saddened in the path of knowledge, to keep knowledge in mind it is talked about repeating it, fighting for the truth in science, talking less and listening more.

The great scholar of the Middle Ages, Abu Nasr Farabi, in his many works, expressed philosophical and scientific ideas about the sanctity of knowledge and education, morals, loyalty, humanity, education, work and vocational training. pushed. For example: in his works "Risola fit tanbih azret as-Saodat" (Treatise on the Ways to Happiness), "The City of Virtuous People" and other works, he describes in detail his dreams of a good, perfect, happy society.

List of used literature:

1. Ibrohimov A. Who are we, the Uzbeks. "Sharq", T:2011. B.142.
2. Iminova M.O. Spiritual and moral upbringing of children in the family. - T.: TDPU named after Nizami, 1999. - 38 p.

3. Imam Abu Hamid Muhammad ibn Muhammad al-Ghazali. "Ihyou ulumiddin", T: "Movarounnahr", 2003. B.5.
4. Irisov A. Khorezmi and Farobi. - Tashkent: Uzbekistan, 1961. - 28 p.
5. Irisov A. Philosophical views of Abu Ali ibn Sina. - Tashkent: Teacher, 1994. - P. 47.
6. Jami, Abdurakhman. Baharistan. - Tashkent: Young Guard, 1979.-104 p.
7. Karimov I.A. "Let's not deviate from the path of the great goal" Uzb. Res. Speech at the 12th session of the Supreme Council. 1993.
8. Kaikovus. Nightmare. Prepared for publication by S. Dolimov. - Tashkent: "Teacher", 2004. - p. 153.
9. Kubanov Sh.E. Sotsialno-pedagogicheskie osobennosti natsionalnoy modeli i programmy po podgotovke kadrov: Diss... dokt.ped.nauk. - T.: 2000. - 371 p.

