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THE STUDY OF THE PROBLEM OF NATIONAL EDUCATION BY EASTERN THINKERS

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ABSTRACT

In this article, you can get acquainted with the study of the issue of national education by eastern thinkers, methodological aspects of raising positive qualities in young people.

KEYWORDS

Education, virtue, morality, national education, national character, idea, ideology.

INTRODUCTION

Our national upbringing dictates that parents should be very gentle with babies. Mothers and fathers say, "A child should only be pampered and treated gently until the age of three, on the contrary, if you speak harshly, the child will be stubborn and stubborn." In the opinion of many modern parents, it is necessary to leave the child to his own will until the age of three, to speak to him only well, if the child is not beaten and treated well, the child will grow up to listen to adults, obedient and meek.

In general, our grandparents realized that a young child is very impressionable and sensitive to emotions. That's why those who treated them very gently, tried not to discourage them until they regained consciousness. So, they may have observed in their own experience that malice, strictness and limiting everything with strict demands have a negative effect on the spirituality and morals of children. Many researchers who have studied the peoples of Central

Asia have recorded that Uzbeks treat young babies with respect [1].

Through gentle and loving methods of education, qualities such as tolerance, modesty, and the ability to control emotions are formed in the human psyche. Treating young children with respect like a "king" is characteristic not only of Uzbeks, but also of all eastern nations. For example, the Japanese, like the Uzbeks, try not to make the baby cry as much as possible. In particular, boys are not even investigated until the age of five [2].

According to the experience of psychologists and pediatricians, the deprivation of parental love for children under the age of three for a few months is a great moral blow and seriously damages their mental, moral and emotional development. It is in communication with adults that the baby learns speech and thinking skills. In the process of communication with parents in the period of the baby's life up to the age of two, one of the important characteristics of the person - the feeling of closeness is brought up [3].

Benjamin Spock, a famous American doctor and educator, also says that babies need parental love more than anything [4]. Therefore, closeness, sincere love, and care have a strong influence on the child's psyche and prepare the child for social life physically and mentally in its further development.

In the scientific heritage of the scholars of the East, there are very valuable opinions about the maturation of a person, healthy formation, proper education, as well as the need for a person to have healthy behavioral qualities and build his life without going astray on the basis of noble and healthy ideas and ideology. possible For example, in the works of our scholars such as Abu Nasr Farobi, Abu Rayhan Beruni,

Unsurulmaoli Kaikovus, Yusuf Khos Hajib, Alisher Navoi and Husayn Vaiz Koshifi, and in our holy books such as "Avesta" and "Quran", the perfection of personality, the beautiful qualities of a person with a beautiful character, goodness and creativity on the basis of false ideas and ideologies, to beware of bad things and bad deeds, to correct those who do bad deeds, to educate the person in a perfect manner so that he does not fall into all kinds of bad, evil ways, destructive thoughts and ideas in the future, because time, society and God will not forgive those who have unhealthy behavior who put forward valuable ideas.

The many thousand-year history of human society in all eras includes views, ideas and ideologies that lead to goodness and creativity, as well as destructive and destructive views, ideas and ideologies also indicate that they exist.

The fact that today's new era also puts new demands on this issue of education should always be in the center of our attention. After all, at a time when the process of verification has intensified, approaching the issue of education with clear, scientifically based, strict requirements is one of the most important pedagogical and psychological factors.

The views of Eastern thinkers on education, family and family upbringing, and the perfect person are still important today. Universal ideas reflected in the work of Eastern thinkers are in harmony with Islamic spirituality. In the scientific heritage of Eastern thinkers, they paid great attention to the issues of family and family upbringing. A person always lives surrounded by people, his mental development and thinking ability develop in the social environment. There must be conditions for the mental development of a person.

Eastern thinkers gave a special place to the issues of knowledge and human intellectual thinking in their works. Our scholars evaluate the role of science as a decisive factor in human understanding of existence and the secrets of nature. According to Eastern scholars, a person's body, brain, sensory organs are present at birth, but his mental knowledge, spirituality, psyche, intellectual and moral qualities, character, religion, traditions, education are influenced by the external world, social environment, and the relationships he establishes with people. is formed in the process.

Eastern thinkers Ahmad al-Farghani, Musa al-Khorazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Imam Ismail al-Bukhari, Isa al-Tirmizi, Abu Abdullah Rudaki, Abdul Qasim Firdawsi, Ahmad Yassavi, Mahmoud Kashgari, Mahmoud Zamakhshari. , Yusuf Khos Hajib, Najmuddin Kubro Alisher Navoi, our great scholars left a lot of valuable information about human education, manners, communication and others.

The history of pedagogy studies the development of the theory of education, school and pedagogy in different periods from ancient times to the present day based on the demand of the development of times. Every social system, its future is directly related to the prospects of humanity, the standard of living of people, the development of science and culture.

Eastern thinkers consider science and morality to be the most important criteria for human development. Being a polite, moral scholar helps a person to gain a certain position and respect among the people around him. Therefore, while our thinkers show the role of having knowledge and manners in human life, it is appropriate for our young people to enjoy the spiritual heritage of our great ancestors.

The early Middle Ages, one of the brightest pages in the glorious history of the peoples of Central Asia, is rightfully called the Renaissance. Because the development of science, culture, art, literature, philosophical and religious thoughts during this period was a great contribution to the treasury of human thought, and has been surprising our generations with its richness and humanity for centuries. In particular, in the conditions of today's independence of Uzbekistan, the ideas and exemplary works of our ancestors are gaining importance.

In the 9th verse of Surah Zumar, the holy book of Muslims, the Qur'an, it is said: "Say: Are those who know and those who do not know equal?" Indeed, only the wise can give advice.

During the Eastern Renaissance, the science and culture of the peoples of Central Asia was developed based on new conditions and needs. For example, in order to strengthen trade and foreign relations, the need to know the east, west, north, and south directions, and to determine the way from the stars, i.e. from the pole star, was born so that the caravans could not get lost in the deserts at night. On the basis of the needs of the time and social environment, catastrophes, mathematics, medicine, as well as social sciences and our values developed. In the formation and development of the social environment, the high, immortal values of the ancestors are of great importance.

Value is everything that is important for society, man and humanity, events and events, freedom, goodness, equality, peace, truth, enlightenment, culture, material and spiritual wealth, monuments, beauty, moral character and virtues, tradition, tradition. - custom, custom, etc. are values. A person lives in a world of countless values throughout his life. One of our national values is the valuable thoughts of Central

Asian thinkers about the relationship between social environment and education.

Abu Nasr Farabi (873 - 950) development of medieval social-philosophical thought is associated with the name of the thinker Abu Nasr Farabi, and his teaching on human perfection has great importance in the field of education. After the famous Greek philosopher Aristotle, Farabi, who made a name for himself in the East with his knowledge and breadth of thought, is called a great thinker - "Muallimi sani" - "Second Teacher". Abu Nasr Farabi (full name Abu Nasr Muhammad ibn Muhammad ibn Uzalik ibn Tarkhan al-Farabi) was born in the year 260 AH (873 AD) in a place called Farob (O'trar) near Tashkent, Shosh, in the family of a military serviceman. In his works devoted to education, Farabi thinks about the importance of education, what needs to be paid attention to, methods and methods of education.

His social and educational views were expressed in such eras as "The City of Virtuous People", "On the Attainment of Happiness", "Ikhsol-Ulum", "The Origin of Sciences", "On the Meanings of Mind". Farabi's moral qualities include knowledge, wisdom and reasoning, conscientiousness, humility, putting the interests of the majority first, truth, striving for spiritual excellence, and justice. But the worst of these qualities is that every person should be educated and enlightened. That is why Farabi considers the concept of ethics as ethics based on thinking, which is inextricably linked with reason. From this we can see that Farabi interpreted morality not as an expression of moral standards, but also as a result of people's mental activity.

A pharaoh cannot reach maturity in education alone. He believes that being in contact with others will require their support or relationships. This can be achieved through proper education, because proper

education makes a person intellectually and morally mature, in particular, a person learns the laws of nature and society correctly, leads the right way in life, and has the right relationship with others. .

Therefore, Farabi believes that the main task of education is to educate a mature and well-rounded person who can meet the demands of society and serve this society.

Farabi is considered to be the scientist who defined education and upbringing for the first time. "The word "education" means teaching a person, providing theoretical knowledge on the basis of explanation, education - teaching moral norms and practical skills necessary for mastering a theoretical quality, a certain profession," says the scientist. Alloma said, "Education is the word that unites the theoretical quality between peoples and townspeople, and education means the combination of innate quality and practical professional qualities between these peoples." Education is only through words and teaching. And education is practical work with experience, that is, the work, profession, and learning of this people, this nation, which consists of practical skills.

Moral education means knowledge, wisdom and reasoning, conscientiousness, humility, putting the interests of the majority first, truth, striving for spiritual excellence, and justice. But the most important of these qualities is that every person should be educated and enlightened. That is why Farabi considers the concept of ethics as ethics based on thinking, inextricably linked with reason. From this we can see that Farabi interpreted morality not only as an expression of moral standards, but also as a result of the mental activity of people.

Farabi's views on the ways, methods, and means of education are also valuable. Beautiful qualities are

formed in a person in two ways - through education and upbringing. He says that education combines theoretical qualities, and education combines innate qualities - theoretical knowledge and practical skills and moral qualities. The combination of the two shows maturity, but it shows that maturity comes with the extent to which knowledge and practical skills are learned.

Farobi says that if the theoretical foundations of all sciences are studied in education, spiritual and moral rules, etiquette standards are studied in education, and skills related to professions are formed. This important task is performed by experienced educators using various methods of education.

Farobi envisages the implementation of educational work in two ways.

When it comes to "practical virtues and practical arts (professions) and the habit of doing them", this habit is formed in two ways: the first of these is by means of satisfying words, inviting, inspiring words, a habit is formed, skills are created, enthusiasm in a person is formed. , intention is transformed into action. The second way (or method) is the way of coercion. This method is applied to stubborn city dwellers and other desert peoples. Because they are not of those who are motivated by words according to their wishes. If any of them starts learning theoretical knowledge, his virtue will be good. Such people should not be forced if there is no aspiration to master the professions and fine arts. Because the purpose of educating the people of the city is to make them possessors of virtue and to turn them into people of art.

Therefore, Farobi put forward methods of encouragement, habituation, and coercion in education. Both methods aim to make a person fully mature.

Spirituality is a complex social phenomenon, its state and development are influenced by many factors - politics, economy, science, ethics, art, customs. Spiritual values are the product of people's spiritual activity, the result of a complex process of cognition, the fruit of knowledge, life, vision, skills. Since spirituality is an important factor in the development of society, it relies not only on today's cultural wealth, values, modern spiritual achievements, but also on the centuries-old spiritual heritage of each nation. The spiritual values of each era, people, and nation naturally do not arise on dry, empty ground. Any spirituality, first of all, relies on specific knowledge, experiences, and spiritual heritage that have come down to us from past generations, as well as universal spiritual values.

To sum up, Farobi's pedagogical teaching is based on his philosophical view that the formation of a perfect human being is achieved by the social nature of a person, that is, only in society, in the process of mutual relations.

Ibn Sina: "If bad behavior becomes a habit..." The great scholar Ibn Sina also wrote "Tadbir al-Manozil", "Risala fi ilm al-akhlaq", "Risala fi al-ahd", "Risala fi al-ahd" fi tazkiyai an-nafs", "Siyosat al-badan", "Kitab al-ansaf" and other works. In Ibn Sina's opinion, the family and parents should first deal with the upbringing of the child. "In the formation of a child's morals," he says, "the attitude of a couple to each other plays an important role." For this, certain tasks should be assigned to each of the family members" [5].

Ibn Sina pays great attention to keeping the child's behavior in moderation. In his opinion, for this, it is necessary to always be ready to provide what the child wants and to keep away from what he does not want. That's the only way a child is brought up to be well-behaved and sane from a young age. In families that do

not use this method of upbringing, children grow up to be curious, angry, timid and sensitive.

Ibn Sina says: "If a bad behavior becomes a habit, it causes a client's disorder. For example, anger is very hot, sadness is very cold, frustration is draining emotional energy and makes the client prone to phlegm. As a result of moderation of behavior, both the breath and the body become healthy" [6]. Ibn Sina interprets many problems related to morality based on the emotional appearance of a person's mental state and spiritual properties.

Based on the above sources, we should say that our thinkers, that is, our great grandfathers, have left a lot of wealth for us in education. According to our thinkers, it is important to study parents, environment, national and religious values, education, humaneness and justice policy in society, and most importantly, socio-psychological factors.

In our opinion, it is necessary to use the teachings of our great scientists in the process of education and upbringing, because the educational and educational methods, theory and practice of education, theory and practice of education, the management of the educational system, and the ideas of our thinkers in the education of children are national and stands out in its own way. Therefore, it is desirable to use the heritage of the Eastern Alloms more.

CONCLUSION

In conclusion, education has a place and a time[7], and it is appropriate for us to apply the golden views of Eastern thinkers on education to today's time and place.

The place of education - the pedagogical works written by our scholars - the place where they were written is also "visible" in al-adaba books. This is natural, because

the parents who read the book in your hand and participated in the training based on this book live in a real place - district, city or region. If this local feature is not reflected, it will be difficult to apply the recommendations. To prevent this from happening, we tried to write this research based on the requirements of the 21st century, New Uzbekistan. These days are not quiet years. Globalization, life is very fast, dangerous, complicated time.

The time of education - the 21st century presents us with educational tasks and demands that our grandparents did not face before. If we live by repeating what our grandparents knew without realizing the demands of the times, our education will lag behind the times. For example, to teach our child to use the Internet, we must first know it ourselves. If we don't know, how can we interest our child to use Polyglot, Skype programs? The new era, globalization requires us to use both the skills that our grandparents knew and new, modern educational knowledge and technologies that they did not know. For this, we are required to be modern fathers and modern mothers. So, modernization is needed by each of us, every day.

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