



THE PROBLEMS OF UPBRINGING AND EDUCATION OF THE YOUNGER GENERATION IN THE WORKS OF GREAT ORIENTAL THINKERS

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ABSTRACT

The article under discussion depicts the pedagogical ideas of the great thinkers of the East on problems of upbringing and education of the young generation. The authors of the article consider that the pedagogical ideas of the great thinkers of the East are a significant contribution to the world pedagogy. A retrospective analysis of the history of pedagogical thought in the East shows that human self-value, ascent to the values formed in childhood, caring attitude to children are an integral part of historical and cultural pedagogical tradition.

KEY WORDS: *pedagogical views, thinkers, East, formation, improvement, education, consciousness, younger generation, a reverse influence, medieval eastern society, philosophical views.*

DISCUSSION

The pedagogical ideas of great thinkers of the East are a significant contribution to the world pedagogy. Pedagogical views of thinkers represent a democratic direction in the pedagogical thought of the Middle Ages: they have had and still have a huge impact on the ideas about man, on the formation and improvement of the theory of upbringing and education of the younger generation.

The basic principles of upbringing and education developed by the great thinkers of the East are a powerful incentive for the formation of national culture and the improvement of school education. It is obvious that the formation of consciousness of the younger generation without taking into account the national and cultural heritage of the nation can have a reverse influence on this process.

The study of political and pedagogical heritage of Abu Nasr Farabi, Biruni, Abu Ali ibn Sina (Avicenna), Husayna Voiza Koshifi, Alisher Navoi sheds light on many aspects of education and training of. In their works, scholars of the East reveal the inner world of man medieval eastern society and give important recommendations on education and upbringing. A characteristic feature of the system of pedagogical views of these thinkers was a special attention to a harmonious development of personality.

Thinkers with truly encyclopedic knowledge devoted their works to the study of a wide range of issues related to the harmony of soul and body in the process of personal development. These included Kindi, Farabi, Biruni, Abu Ali ibn Sina (Avicenna), Averroes, Tusi, Ibn Khaldun and others, who considered pedagogical problems not as an abstract theory, but as part of the living process of human development. This approach largely explains the significant influence of Oriental thinkers on European educators of later epochs. Second teacher after Aristotle contemporaries is a brilliant scientist and philosopher Abu Nasr ibn Muhammad al-Farabi (870-950). He owned brilliant comments on the works of Aristotle, they developed in detail the problems of mental, moral, aesthetic and physical education of youth, the problems of pedagogical work, which are closely intertwined with his philosophical views.

Al-Farabi Abu-Nasr (870-950), a prominent scholar of the Central Asia, who is considered the founder of medieval philosophy of the East, made a great contribution to the formation of the science of personality education. At that time pedagogy was not yet distinguished in an independent science, together with ethics it was part of the political (civil) science. Al-Farabi viewed teaching as "conferring theoretical virtues on peoples and cities", and education as a



process of "conferring ethical virtues and arts on cities" [3]. The concept of "happiness" is one of the main categories of its pedagogy. Farabi was convinced that a person's unhappiness is brought about by his evil deeds. Therefore, the task of education is to promote positive traits and to eliminate negative traits. In addition, Farabi considered the professional qualities of the teacher. In his opinion, a teacher should have a number of virtues, namely: good memory, courage, justice, developed logic, observation, love of truth and knowledge, indifference to money.

Another prominent Central Asian thinker, Abu Ali ibn Sina, known in Europe as Avicenna, had his own vision of the content of education, upbringing and learning. Avicenna believed that education should include mental education, physical health, aesthetic education, moral education and training of the trade. The learning plan, according to Abu Ali ibn Sina, should be aligned with the interests of the learners, built on the principle of "simple to complex" and should not initially be tied to books. Abu Ali ibn Sina opposed the individualization of learning because he was convinced that collective learning creates a sense of competition among children that guides them in their quest for more knowledge. In addition, through collective learning, boredom and idleness disappears and is replaced by conversations where students have the opportunity to express their views and to argue on topics that concern them. Collective learning teaches children respect, mutual help and friendship and contributes to their positive influence on each other. The goal of the moral education Abu Ali ibn Sina considered the formation of a person who lives not for himself but for others. According to the thinker, personal education is a complex process in which the teacher's knowledge of a child's individuality is important. Abu Ali ibn Sina preferred a good example rather than an intrusive conversation. He considered it necessary to speak kindly with children about their shortcomings [4]. Abu Ali ibn Sina offered to teach children to work from a young age, teaching them the basics of crafts. Ideas of universal human equality were widely spread in Central Asian philosophical teachings. For example, the great thinkers of Central Asia, Muslihoddin Saadi and Alisher Navoi, argued that all people are equal, and advocated the education of respect for all nations among young people.

Muslihoddin Saadi considered school to be an important stage in a child's life; accordingly, the teacher had an important role to play in shaping the student's personality. In his works, Saadi described two types of teachers - good and evil. The evil teacher is a severe, inhumane, "not allowed to stray", monitors the discipline, suppresses the autonomy of children, both in action and in thought. A good teacher is soft-hearted, noble, able to listen to children and does not offend them, but requires them to take

their studies seriously. The attitude of the teacher to the child is a determining factor in his development, as aggression and anger generate reactions and create conditions that deform the personality of the pupil. Muslihoddin Saadi, like Alisher Navoi, was a follower of humanism and proclaimed the ideas of educating a humanist, patriotic, kind, honest, necessarily humble and with a sense of dignity [2].

Another talented representative of Sufi school, thinker and poet Nuriddin Abdurrahman ibn Ahmad Jami had great knowledge in many sciences. He was convinced that human dignity was determined by honest work, not by his position, wealth. Abdurrahman Jami saw the goal of learning to prepare his disciple to serve the people, to be useful to society. The thinker urged the human being to look for his inner "Ego" in order to feel his uniqueness and make his own special contribution to the social development. Ahmad Jami considered the ancient Greek philosopher Aristotle to be the ideal teacher. Like his predecessors, Jami continues the humanist tradition in educating and teaching the younger generation.

It is interesting to interpret the issues of teacher-student relations in the treatise "Teaching the Learner on the Path of Learning" by Nasir ad-Din Tusi. He emphasizes that a pupil should rely on the teacher because the teacher has a lot of experience in gaining knowledge, and it is this experience that tells him who and what knowledge to offer. The humanist scientist emphasizes that a joint effort between the pupil and the teacher is necessary in teaching and learning. The student should make an effort to understand and memorize the material being studied. According to Tusi, the student should be diligent and persistent.

In the treatise "On the upbringing of the Learner," Tusi argued that the teacher took responsibility for influencing the mind of the students. His main task is to win the sympathy and faith of his students. Tusi was also demanding to the skills of the teacher. He considered it necessary to be the ability to conduct discussions with evidence-based arguments, an ideal culture of speech, logical presentation of the subject, the breadth of scientific outlook. "It is unacceptable," the scientist wrote, "that the teacher's speech should be evil or cruel. Unrestraint during the lesson can damage the cause".

Mirzo Ulugbek's pedagogical ideas are closely connected with his practical work as a scientist. He advocated the versatility of personality development, believed in the boundless possibilities of the mind. Developing ideas of importance of education in human life, Ulugbek emphasized the importance of training and mentoring in it, but mentoring wise, skilful. Among a variety of teaching methods and techniques, Ulugbek's leading role was the living word of the teacher. He held the view that a teacher's story should be complete, argumentative,



understandable and easy to understand, but that scientific statements should be disclosed in a strict sequence. The conclusions of the narrative should be demonstrable and convincing. All dogmatic and scholastic statements have been rejected because they were harmful and unacceptable.

The formation of ideas of humanistic pedagogical culture was promoted by the creativity and scientific activity of the largest enlightener in the East Alisher Navoi. His progressive activity in the field of national culture is very diverse: the founder of Uzbek literature, thinker, scientist, artist, musician, statesman.

Navoi's pedagogical ideas are remarkable for their great humanism. In his view, a human being is the highest and noblest being in the world, while a child is a luminosity that illuminates the house and brings joy to the family. It is not enough to love one's own children, one must love all children - the generation of the future. He noted that a child cannot distinguish between the good and the bad and therefore the role of a teacher is great, who will have a beneficial effect on him. An ignorant teacher is a great scourge for a school. A teacher must not only be perfect in knowledge, but also set an example for everyone [1].

According to Navoi, the purpose of education is to prepare the younger generation for further creative life, which is impossible without a good education, mastering the best human qualities and the struggle for the happiness of the people. He ardently called on young people to study science and develop intelligence. One of the most precious qualities of a true man, Navoi considered diligence. Labor, he claimed, adorns man, thanks to the work of man is improved and reaches certain heights.

CONCLUSION

Based on the above-mentioned facts, we can conclude that Central Asian philosophers sought to form an independent, creative, religious, and hardworking personality. The main idea of oriental thinkers is that it is scientific knowledge and work that contribute to the development of the best moral qualities leading to spiritual development, improvement of mind, consciousness, intellect and thinking.

In conclusion, we note that studying and comprehending the historical development of cultural and pedagogical tradition contributes to a deeper understanding of contemporary problems. The understanding of the unifying essence of culture in pedagogical activity was greatly helped by acquaintance with historical and cultural traditions, which consider the personality of a person as the highest value, the development of such a person as a goal, and democratic pedagogical culture as a means of real existence of an individual [5].

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