



Coverage of the Educational Process in the Works of Oriental Scholars

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Abstract: *The article analyzes the scientific views of oriental scholars on the educational process. Their contribution to the science of pedagogy and psychology was discussed.*

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There is a lot of emphasis on knowledge in the works of high-minded people, and it is clear that in the past and in the present, where there is a high focus on education, progress has always been made.

The works of encyclopedic scholars of the East, along with their views on education and personal development, provide a number of scientific information on the ways of acquiring knowledge. Among them is Imam al-Bukhari, Abu Nasr al-Farabi, Abu Ali ibn Sina, Abu RayhanBeruni, Burhaniddin Zarnuji, Mahmud Kashgari, Yusuf Khas Hajib, Umar Khayyam, Abu Hamid Fazzali, AlisherNavoi, Muhammad Reza Ogahi, and Abdullah Avloni. And the works of thinkers provide detailed information on the above problems.

The encyclopedic scholar Imam al-Bukhari also emphasizes the study of science and puts forward the following ideas in his works: He cannot be a muhaddith. ” With this in mind, Imam Bukhari emphasizes that the positive motives of educational activity are formed by the teacher.

In many of his works, Abu Nasr al-Farabi focuses on the issue of knowledge. He distinguishes between two stages of cognition - emotional and mental cognition, and emphasizes the role of the human mind in cognition. Farobi called on people to be educated and put forward exemplary ideas about the role of the student in social life and its peculiarities. He emphasizes that a student can strive to learn, to be educated, to be educated, only if the teacher works hard to educate the student. When a teacher says that he is giving knowledge to a student, he must be honest with the student, he must be intelligent, he must respect his dignity, he must be fair to his students, he must achieve his goal. He should be able to show determination and be an example, says the thinker. Farobi prefers understanding to reading and comprehending the essence of knowledge, and advises the student to master the general rules, because understanding the rules is, according to him, very important. According to the scholar, any student should be aware of their behavior, that is, self-awareness, the ability to reflect themselves, according to the terminology of modern psychology and he must understand that he is a human being who can achieve happiness because of these efforts. Farobi is a scholar who has objectively commented on a number of personality traits of the student.

According to the encyclopedic scholar Abu Ali ibn Sina, human thinking, the power of the mind, consists of several stages. At first, the mind is completely calm. An example of this is the potential for children to learn to read and write. Abu Ali ibn Sina called these forces material forces, that is, these forces can be understood as external motives. Gradually, these forces become active, which is the result of the tool of labor, that is, it moves and manifests through the tool of labor. This can be explained by the fact that the child wants to write, but does not have a pen. Ibn Sina called these two forces possible. Finally, the third force is explained by a lack of will. YA has the power to do this, but the child does not have the will to use it. In the eyes of the scholar, the acquisition of knowledge is explained by three similar situations. In "Tayr" he calls people to friendship and learning.

In the story of Khayy ibn Yaqzan, Ibn Sina calls for the study of logic in order to understand human behavior and psyche. This science is a great help in expanding the scope of human thinking. To know people's behavior, you have to read, to be sharp, you have to be intelligent. In fact, Farabi encouraged the study of science through music and philosophy, while Ibn Sina called for the study of logic.

Abu Ali ibn Sina was a supporter of a responsible approach to children's education. She says that when a child reaches the age of 6, he or she will be handed over to a teacher for education. Even today, the admission of children to primary school at the age of 6 or 7 shows the importance of Ibn Sina's ideas of that time, as it can strengthen a child's love of reading. According to him, the education of a child should be gradual. It should not be tied to a book all at once, he said. Ibn Sina warns that people should be educated carefully so that they can live and not suffer in vain. That is, it encourages them not to lose their positive motivation to study.

The encyclopedic scholar Abu Rayhan Beruni's views on students' reading activities are also reflected. According to him, in order to learn, students must first have aspiration and interest. In fact, if a person does not have the desire, effort and interest to learn something, to study, he will not achieve anything. One of the most important ways to learn is to be a friend to everyone and to be kind to others. These ideas of the scientist can be interpreted as the fact that learning motives can be formed only when there is a need for learning activities in the language of science.

Beruni says that those who place moral purity first in education and carry out education and upbringing in the same sequence will achieve the level of a perfect human being. Beruni says that in order to teach, a teacher must constantly improve his skills and knowledge and adapt to the times. She specializes in reading. It provides information on how to read and summarize books, not just thinking about them. Beruni emphasizes the need to act in teaching not only inductively (general conclusion), but also deductively (partial conclusion), because in such reading the thinking expands and knowledge increases.

Abu RayhanBeruni emphasizes that teachers should focus the student's attention on operations such as comparison. After all, even today, conscious, expressive, accurate and fast reading is one of the key components in ensuring the literacy of today's students.

Abu RayhanBeruni is a great man who insisted on repetition in learning and encouraged young students to use various psychological methods without enriching and boredom, thereby enriching their thinking and deepening their knowledge. That is, it recognizes that the psychological characteristics of children's age must be taken into account in order not to dampen their interest in reading.

Beruni's ideas about stimulating interest in reading through the formation of thinking operations - analysis, comparison, generalization, etc. - have not lost their relevance to this day.

Another great scholar of the East, Burhaniddin Zarnuji, wrote in his book, *A Guide to Learning*: "The best time to learn is when you are young, early in the morning, and dark at night. The student should get used to organizing this time effectively, and if one subject is boring for him, he should be engaged in another," he said. In his book *Ta'limul-mutaallim*, he acknowledges the principle of the continuity of education.

Mahmud Qashqari, who lived and worked in the 11th century, also called for education in his *Devonulug'atitturk*. In the play: "O my son, teach me, exhort me, strive to be polite and well-mannered, so that you may be known among the people as a great scholar and spread manners and knowledge among them" or "Knowledge, wisdom Learn, do not be arrogant and arrogant in learning, a person who brags about himself without knowing anything, showing himself knowledgeable, will be ashamed and sorry during the exam."

Another great Central Asian thinker, Yusuf Khas Hajib, also values knowledge in his work. The scholar compares knowledge to things such as wealth, clothing, and breastfeeding. He writes about the need to feel knowledge and knowledge, the need to understand it, the fact that knowledge is closely linked with upbringing, the earlier a child is brought up, the greater the desire to learn.

Reflections on the psychological characteristics and personal qualities of the student are covered in detail in the works of the encyclopedic scholar Umar Khayyam. According to Umar Khayyam, students not only learn from the teacher, but also learn and observe the events of life, and in the process of practice, they acquire knowledge, skills and abilities in many different ways. that is, the scientist puts forward the principle of the integral connection of life with the subject in education. According to him, it is necessary to form independent thinking in students, linking knowledge and education with practice. To do this, he slowly uses words such as "You think easily", "You can achieve a goal by thinking a lot", "After a little thought, you will understand" and encourages students to think slowly. tries to increase their desire to read with.

Abu Hamid Fazzali also spoke about the unity of science and practice in human life. In fact, we believe that a person should be able to apply the theoretical knowledge in practice, because it is one of the human qualities to be able to apply not only knowledge and science, but also the achievements of science and experience.

The great thinker and scientist AlisherNavoi highly valued human thinking, intellect and science. He writes: "Knowledge and wisdom are the adornment of man." AlisherNavoi says that children should be educated, educated and brought up from an early age, and like Ibn Sina, they should be handed over to a teacher from the age of 6.

Talented poet and translator, historian Muhammad Reza Ogahi says in his works that in order to become a perfect human being, one must acquire knowledge and profession from a young age. According to him, science is a powerful tool in the spiritual development of man and the development of society. Science enriches the human mind. Agahi seeks to convey knowledge through more folk games, as this serves to create a positive learning motivation. Folk games are actually psychological games. During this time, the child learns and develops.

Abdulla Avloni is one of the leading scholars in the development of pedagogical ideas in the socio-political life of Uzbekistan in the early twentieth century. According to Abdullah Avloni, science is the fatigue, the life, the leader, the blessing of human beings. He repeatedly emphasizes the need to study science, to go to school to become a scientist, to learn from a teacher.

The enlightened scholar Avloni dwells on the paths of human spiritual perfection. Knowledge is the glory of the world, the glory of the Hereafter. Science is a very sacred quality. Because science shows us our state and actions like a mirror, sharpens our minds and thoughts like a sword, and emphasizes that a person without knowledge is like a tree without fruit.

He not only emphasizes the theoretical significance of science, but also emphasizes that it is a vital necessity for practical work. Science emphasizes that it will save us from the darkness of ignorance, bring us to the world of culture and enlightenment, turn us away from bad deeds and evil deeds, and make us good-natured and well-mannered. repeats over and over again that our character, our world, and the hereafter depend on science.

Science sharpens the mind like a sword. A man without knowledge is like a tree without fruit. Science, like the fruit of a tree, nourishes everyone and brings them into the world of culture, spirituality and enlightenment. He turns away from bad people, from corrupt deeds. It helps to be well-mannered and polite. As a result, scientists are respected and respected everywhere. Science is the only way to truly lead a person's life. That is why great people who have attained the highest virtues, greatness and aspirations through science are highly valued by the people.

Science is the best of professions and qualities. Through science, one can know right from wrong, distinguish between right and wrong, understand the virtues of friendship and kinship, and know one's rights.

It is impossible to imagine the development of a society without the development of people's knowledge, science and practical skills. People who do not have certain spiritual needs and high moral qualities do not have the desire to study science, to work honestly, to acquire a profession, to improve their skills. That is why at all stages of the development of society, young people were first educated and then educated.

Indeed, the need for knowledge is a system of perceived motives. Man's ability to solve a problem is determined by his intelligence, knowledge, strength and will. Knowledge is broader in content and includes all the concepts, ideas, and practical skills that a person has gained through life experience. Science is the pinnacle of knowledge. Knowledge becomes science only as a result of an in-depth study of the laws of nature, society, and the human psyche.

In short, Eastern thinkers have tried to analyze learning motives in terms of needs. It is recognized that the creation and growth of these needs can be achieved mainly by teachers taking into account the psychological characteristics of the educational process that is, taking into account the physiological and psychological characteristics of children in the learning process. At the same time, the great treasure of Eastern thinkers, the progressive ideas in the education and upbringing of children have not lost their relevance to this day.

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