

EASTERN THINKERS' VIEWS ON PERSONAL PERFORMANCE

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Abstract:

This article is widely covered by the opinions of oriental thinkers about the status of oriental examinations and the Eastern thinkers about the personality.

Keywords: Education, pedagogy, enlightenment, religion, generosity, honesty.

Introduction

The supreme product and image of nature is that man is created as an independent, free being who protects himself with his intelligence. Therefore, spiritual values began to form and develop based on the study of natural phenomena and processes and their rational use for survival, as people gradually became more civilized and socialized.

In the early days, education began to take shape as the morality and etiquette of parents' use of nature for their livelihood, household chores, and relationships with each other and nature. However, as the scope of knowledge expanded, the need for special educators arose. That is why educational concepts are not associated with the name of a specific author.

Analysis of literature on the topic (Literature review). Ancient pedagogy formed a pedagogy of wisdom, which is a complex of moral relationships, based on a conscious relationship with nature and the environment. At that time, the main goal of education was to form the qualities of wisdom in young people. In the pedagogy of wisdom, it was proposed that it was appropriate to develop industriousness in young people in harmony with spiritual and moral qualities. These pedagogical views were reflected in the famous Avesta (7th century BC) and in the experiences of the Taoist school of ancient China (3rd century BC). By the 2nd century BC, the concepts of generosity, sincerity, and the human heart were put forward in the pedagogy of Central Asia and ancient India. The Holy Quran, the holy book of Islam, created around 610 CE, fully reveals the essence of man and sets the main goal of perfect human upbringing. The great treasure of education in the Holy Quran is given in the Hadiths of Hazrat Al-Bukhari. For example, (Hadith 38) "In addition to honoring your children, improve their morals and manners": (Hadith 626) "Every child is born with the nature of Islam, then his parents make him either a Jew, a Christian, or a pagan": (Hadith 136) "No father can leave his child a greater inheritance than good character."



The philosophical foundations of education, upbringing, and human relations are revealed in the science of Sufism. Including in the holy book of the Islamic world, the Holy Quran, five principles of perfection are required to achieve perfection.

1. My labor is my love.
2. My enlightenment is my investment.
3. My religion is my mind.
4. My knowledge is my weapon.
5. My clothing is patience and contentment.

The 9th-15th centuries are considered an important period in the development of the spiritual culture of Central Asia. Therefore, philosophers, historians, educators, and mathematicians have conducted a number of scientific studies on the cultural and educational heritage of this period.

Research methodology (Research Methodology). Scientific research on the issues of education and spiritual development of the individual in the works of Eastern thinkers, educators and scientists, has an important role in the development of pedagogical science. However, they did not approach the issues of education put forward in the heritage of scholars from the perspective of nationality.

The 9th-15th centuries, known as the Eastern Renaissance, were a rich period of the spiritual culture of Central Asia, when two areas of science emerged during this period: (1) natural sciences for man, which he grasps with the eye of reason; (2) these sciences are learned by man through imitation of (other) people, and the laws of Sharia are based on them. The basis of these sciences is the pre-established guidance of Allah and His Messenger, as found in the Quran and Sunnah.

During this period, the center for raising Eastern culture to the level of universal human value, the "Academy of Mamun" (9th century, Baghdad, "Baytul Hikma"), was established. In the course of the activities of the Academy's scientific creators, the material and spiritual culture of the peoples of the Near and Middle East merged, creating a special, inseparable, multifaceted mixture of modern Central Asian culture.

The great merits of our compatriots Muhammad ibn Musa al-Khwarizmi (780-850), Ahmad al-Farghani (247-861), Ahmad ibn Abdullah al-Marwazi (9th century), Abu Nasr al-Farabi (870-950), Abu Ali Ibn Sina (980-1037), Abu Rayhan al-Biruni (973-1050), and others in the development of such multifaceted scientific values were great.

Analysis and results (Analysis and results). The contributions of Eastern thinkers to the field of spiritual culture are extremely rich and are characterized by their content covering all areas of values. They are: values associated with the formation of intellectual culture;
spiritual and moral values;
socio-political values;
artistic and aesthetic values;



expressed in the form of religious values.

In studying Farabi's pedagogical views and teachings on education, his philosophical thoughts on human qualities are of great importance. In his philosophical views, Farabi attaches importance to the study of the structure, psyche, cultural and spiritual world of man. In his teachings, it is shown that man has abilities and strength, spiritual power, intelligence and speech, which are not found in all other bodies, and this power distinguishes him from other bodies in nature and gives him the opportunity to rule over it..

In this worldview, Al-Farabi pays special attention to the spiritual processes that serve to know things and events, enrich the human mind with knowledge, and make it knowledgeable and enlightened. In his numerous treatises, such as "On the Attainment of Happiness," "Classification of Sciences," "On What One Should Know Before Studying Philosophy," and "The Virtue of Sciences and Arts," he emphasizes that the spiritual development of a person depends on knowledge and enlightenment.

Abu Rayhan Beruni emphasizes that knowledge is the key to learning universal human values. A knowledgeable person is a fighter for the fate of society, the fate of people, and is far from all evil. "The benefit of knowledge is not to greedily accumulate gold and silver, but to acquire through it the things necessary for a person".

In general, Abu Rayhan Beruni, as a great patron and admirer of science, believed that the prosperity of the country lies in the flowering of science, and the happiness of a person lies in his knowledge and enlightenment. In his works, he cites examples of poems and sayings about education, emphasizing that every person should strive for goodness according to the dictates of his heart, and not show kindness and honor for the sake of artificial prestige and fame.

Yusuf Khos Hajib's thoughts on intellectual, moral, labor, physical and refined education in his work "Kutadgu Bilig" are of great educational importance. He glorifies man. In his opinion, the greatness of man lies in his intelligence, speech ability, knowledge, literacy, and possession of a craft. The writer distinguishes between education and knowledge: education is innately present in the human psyche, while knowledge is acquired through reading, studying and labor. If both of them are combined, the value of man increases:

Where there is intelligence, there is greatness,

Whoever has knowledge, there is greatness.

The intelligent learns, the knowledgeable knows,

The knowledgeable, the intelligent achieves their desires.

Yusuf Khos Hajib recommends that education and upbringing be inextricably linked, emphasizing that boys should fully master several arts and crafts. He says that this is necessary for their future lives and the development of society.

Conclusion and suggestions (Conclusion/Recommendations)

In conclusion, it should be said that the formation of pedagogy as a science stems from the need to prepare the younger generation for life and effectively educate them. This need necessitates



the accumulation of experience in education, the generalization of that experience, and the development of laws and regulations on the education of young people.

In the views of Central Asian scholars on education, attention to spiritual values is central, a phenomenon that can directly contribute to the formation of human perfection.

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