

Pedagogical Teachings and Views of Eastern Thinkers in Forming Didactic Opportunities of Aesthetic Education of Future Primary Class Teachers

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This article discusses the spiritual and moral foundations of education in the pedagogical teachings and views of Eastern thinkers.

Introduction. Education is considered as one of the manifestations of social consciousness, and it forms such qualities as honesty, purity, duty, conscience, nobility, self-sacrifice in a person. Education is a set of behavioral norms that regulate people's relationships with themselves, family, relatives, friends, and others. Education is one of the qualities that have been ingrained in our minds and hearts since ancient times, that show the uniqueness of our nation, distinguish Uzbek families from other nations, and are inherited from our ancestors. First of all, it is necessary to understand the essence of the concept of education before focusing on the science of "Education".

In the pedagogical encyclopedia "The concept of "education" is interpreted as follows¹: Education is a practical pedagogical process aimed at forming certain physical, mental, moral and spiritual qualities in a person. At the same time, education is the process of systematically imparting universal and social experience to students, i.e. pupils and students, aimed at comprehensive development of

¹ PEDAGOGICAL encyclopedia. "Uzbekistan National Encyclopedia" State Scientific Publishing House. – Tashkent, 2015.

the future generation.

Literature review. According to the results of the analysis, the concept of education is used in a narrow and broad sense in pedagogical and psychological contexts. "Education" in the narrow sense is a process of direct influence by the subject in order to establish certain views, ideas, standards, concepts and other such things in a person. Emphasis is placed on the fact that the process of educational influence is carried out on the basis of a plan and is aimed at a specific goal.

The concept of "education" in a broad sense refers to the entire system of social relations that affects the acquisition of social experience by a person. In our opinion, it is logical to say that education aimed at forming students as members of society is the most effective means of socialization. In this regard, a number of valuable opinions of our ancestors regarding the influence of education on personality formation and its place in socialization have not lost their importance.

From this point of view, based on the conclusion that the use of educational values of Eastern thinkers who created in the 9th-12th centuries is of great pedagogical value, we paid attention to the essential study of theoretical data and relying on them in our experimental work. Also, without using the life experiences and ideas of our ancestors regarding the education of the young generation, it is impossible to form high-quality young people who are loyal to the Motherland and think about the development of their people and country.

The ideas and views of Yusuf Khos Khajib, one of the Eastern thinkers who created in the 11th century, about the formation of a perfect person and the education of children, are important in the organization of the practice of educational influence. Yusuf Khos Hajib's poetic work "Kutadgu Bilig" reflects his life and activities, the events of that time, and examples of invaluable pedagogical value left by his ancestors.²

Discussion. When it comes to the issue of education, it is impossible not to mention the great legacy of Imam al-Bukhari. Imam al-Bukhari left a rich and valuable scientific legacy. One of his masterpieces is Sahih al-Bukhari, this great work of Imam al-Bukhari was written about 1200 years ago, and from that time until now it has been the second most important book in Islamic teaching after the Qur'an. is highly valued as a source. A rich spiritual and educational heritage is the most effective, the most influential and the most beloved work in the education of children, no matter how many times have passed. They are a set of real human qualities and exemplary procedures, such as love, generosity, open volunteering, respect for parents, women and elders, kindness to orphans, care for the poor and needy, love for the Motherland, hard work, honesty. It contains guidelines, advices and teachings of great educational importance for the people of our society, especially the young generation, about what is good, what is bad, what should be done, and what should be avoided. Hazrat Umar, may Allah be pleased with him, said: "Before you become a leader, study science deeply! The companions of the Messenger of Allah, may God bless him and grant him peace, learned knowledge even when they were young."

The teachings, advice, and hadiths of our great ancestors are of great importance in educating the young generation. From the wise treasures of Imam al-Bukhari, it is possible to teach the lesson "Education" of elementary school students, to make effective use of classroom and extracurricular activities, and to further develop the moral and aesthetic views of students. Even today, Imam Muhammad al-Bukhari's advanced ideas on not only religious, but also social, economic, educational, aesthetic, spiritual and educational education occupy a special place. Also, manners and education, humanitarianism, patriotism, respect for parents, fairness, frugality, hard work, respect for the elders, respect for the younger ones are valued as important educational values today. Eastern thinkers have thought about several types of education in their works. They are physical education, thought education, moral education, property education, refinement education, labor education, thrift

² Yusuf Khos Hajib's work "Kutadgu Bilig". Fiction publishing house named after Gafur Ghulam. Tashkent 1971

education. In their opinion, children should be educated in the mother's womb. They emphasize that parents, neighborhood devotees, educators, teachers-coaches, community members and government representatives are also responsible for education.

Based on the above-mentioned points, it can be said that education is not a separate private matter, but a national, social matter, and the development of every nation and the strength of states depends on the education of future generations. Also, the opinions of Abu Nasr ibn Iraq deserve attention. In his opinion, comprehensive education is a characteristic of a person and shows that he is a superior being on earth. A well-educated person gets rid of bad habits and introduces the rules of honesty, truthfulness, good and goodness into his life. To reach such a level, a person must first realize himself. It is important that the ideas presented in the educational resources are relevant.

It is known that most families do not have an environment in which to take a responsible approach to child upbringing, to explain the rules given in the sources and, of course, to show a personal example in this process. Children who do not have enough opportunities to learn religious beliefs through the influence of adults can absorb information about education provided in school, especially in Education and other subjects, and can analyze life situations. It is this situation that increases the responsibility of primary school teachers.

Therefore, the need to give priority to the characteristics of families and the methods of educating students based on them in the preparation of primary school teachers for professional practice in higher educational institutions shows that the problem we have chosen has both methodological and social aspects.

When studying the history of the development of educational methods in Central Asia, it can be seen that various methods are used in practice in education. For example, Abu Ali ibn Sina in his work "Tadbir al-manazil" says that it is necessary to educate young children in a certain order from birth to adulthood. He prefers to teach children collectively rather than individually and writes: "Students feel a thirst for knowledge during study and education. When students are together, they always talk to each other and thereby develop their education and speech.

Result. The problems of raising a highly spiritual person also had a special place in the views of Jan Amos Comenius. He emphasized that the sensory organs of the person, which help to study the existence, take the leading place in the cognitive processes.³

We can see that K. D. Ushinsky explained in his scientific research that education is an activity consisting in the development of qualities of thinking and will. Emphasizes the need to build confidence and determination in the process of developing educational qualities in students.

In the analysis of theoretical sources, since concepts such as "education", "child upbringing", "ethics" are essentially concepts with the same scope of influence, the opinions of scientists and scholars about them were also analyzed. For example, the works of T. Artikov, Mahmud Hasani, A. Ibrohimov, N. Komilov, A. Avloni, Sheikh Muhammad Sadiq Muhammad Yusuf and others contain views of educational importance.

Conclusion. Professor T. Artikov in his pamphlet "Uzbek Culture or Ethics" has given a lot of information about child education. He compared many qualities, such as honesty and deceit, sweet talk and poison, halal and haraam, sincerity and carefulness of language, patience and impatience, betrayal of trust and loyalty to trust, and justified it in religious and worldly terms. The stories presented in his pamphlet reflect important aspects of child rearing. A pious neighbor of mine always told his wife, children, and daughters to "keep your voice out on the street." He always felt the need to be shy and modest from his neighbors. Although he was illiterate, he loved the knowledge of the Qur'an and hadiths. He died forty years ago. Their sons have grown up, worked hard, and have

³ <https://mbaza.uz/anywork/yan-amos-komenskiyning-maktabgacha-yoshdagi-bolalarni-rivojlantirishga-oid-qarashlari/>

become well-educated people."

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