

Explanation of Personal Ability and Talent Development Issues in the Works of Eastern Thinkers

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ABSTRACT

This article provides detailed information about the issues of personal ability, the development of individual talent, the role of social communication in the mental development of a person, the formation of personal qualities and the development of interpersonal relations in the works of Eastern thinkers.

The ideal of a perfect person has always been a noble dream of our people and an integral part of the nation's spirituality. The idea of a perfect human being is deeply expressed in the Zoroastrian holy book "Avesta", the Kuran and hadiths, and the works of Eastern thinkers.

During the renaissance period, Eastern thinkers in their works on education and upbringing, the problem of forming a well-rounded personality and the idea of creating conditions for human happiness on earth, are noteworthy. In the history of pedagogy, al-Farabi's concept of virtuous human qualities, ways and methods of acquiring knowledge, al-Beruni's views on methods of acquiring professional knowledge, Ibn Sina's teaching on achieving mental, spiritual and physical perfection, al-Khorazmi's scientific knowledge, his works on ways to solve life problems have a special place.

In particular, al-Khorazmi notes the high place of science in the formation of personal qualities and the development of interpersonal relations. He attached great importance to personal observation, conducting experiments, building skills and competencies, and other means of developing mental qualities. He expressed his thoughts on this in "Al jabr wal mukabala", "Khisab al-khind" and other works.

When thinking about the fact that education is a social phenomenon, it is emphasized that it is a clearly goal-oriented phenomenon. When analyzing the factors affecting human development, we can see that education is of great importance.

It is shown that the effectiveness of educational work depends on this. That is, first of all, every educator who is engaged in education should be able to clearly imagine his activity and the goal envisaged in it, and understand the importance of this goal. Therefore, it is necessary to imagine in advance the questions of what kind of person should be educated, what kind of person should

be as a result of education. This goal should correspond to the goal of the society to educate a perfect person.[1]

A person always lives surrounded by people, in the conditions of a social environment, his mental development and thinking ability take place. There should also be conditions for the normal physical development of a person.

Mental development of a person develops intensively under the influence of social communication and upbringing. Intellectual development will be successful only if educators can influence his cognitive activity in a timely and appropriate manner. So, intellectual education means the educator's activity towards the goal of developing the mental strength and thinking of students, creating a culture of intellectual work in it.

Mental education is a part of the social education system, and its content is to learn the system of knowledge in all disciplines and, on this basis, to form a scientific worldview in young people, to develop thinking and creative abilities.

Mental education is carried out by providing general information on all subjects. In this process, students are given knowledge based on educational programs, memory, attention, thinking, and imagination are developed in them.

In the creative heritage of Abu Nasr Farabi, the classification of sciences, which was first created by him, has a special place. According to Alloma, a person must first of all acquire scientific knowledge in order to develop the qualities of perfection in himself, and he also notes the importance of perception and thinking abilities as the basis of the mental development of a person. In his works such as "The city of virtuous people" and "On achieving happiness", al-Farabi talks about the content, purpose, tasks, ways and means of educating a well-rounded person. Al-Farabi is considered the first scientist who defined the concepts of "teaching" and "education". Farabi, thinking about human intelligence, says:

- Be able to quickly understand the whole issue, discussion and reasoning, understand its meaning, be able to quickly notice the goal of the speaker, the truth of the expressed opinion;
- his memory should be very strong, he should not forget any of the things he saw, heard, and felt;
- his mind should be so quick and sharp that when he notices a sign of something, he can quickly find out what this sign means;
- his words should be clear, he should be able to express his thoughts and opinions fluently and clearly;
- he should have a love for knowledge and study, he should be able to learn the knowledge he wants to learn easily without feeling overwhelmed.

Mental education is the basis of all-round development of a person. It increases labor productivity and forms a creative attitude to work [2].

Therefore, Abu Nasr Farabi recognizes such qualities as knowledge, wisdom and discretion, conscientiousness, humility, putting the opinion and interests of the majority first, truth, striving for spiritual growth, justice. The most important thing is that every person should be educated and enlightened. That's why Farabi sees it as morality. From this we can see that Farabi is organized as an expression of moral influences.

Abu Ali ibn Sina, in his work "Hay ibn Yakdan", narrates that his eyes were opened as a result of the establishment of knowledge, and as a result, knowledge also showed its beauty. describes the unbending as an enlightened one. He notes that he began to study things that thought was necessary and that he could know, and in this way he used his mind.

Ibn Sina gained his place in the field of education by creating methods of mutual communication of intellectual, moral and physical training in human maturity. In the work “The laws of medicine”, Ibn Sina scientifically and practically substantiated the effect of hygienic education on human behavior, physical and mental health.

In his opinion, no matter how mature he is mentally and physically, if his knowledge and strength do not correspond to moral standards, such a person cannot be considered a true member of society and he cannot benefit society. Ibn Sina considers people who strive to live for the people, for the common good, to be people with good morals.

Ibn Sina’s teaching about the results achieved through knowledge occupies a special place in the theory of reading. In his opinion, knowledge of things can be achieved with intelligence based on analyzing their appearance and determining their causes. Ibn Sina developed the stages of development of the mind. The first step in observational perception is the clarification of mental categories. The second stage is the perception of two different thoughts. The third stage of the development of the mind is achieved by the perception of mastered thoughts. Then it is called true intelligence. By intelligence, Ibn Sina understands the innate talent of a person, as well as the ability to think, which is formed on the basis of experience and in the process of knowledge. He defines the mind as the primary innate healthy thinking of a person, the power that creates good and bad deeds and differentiates them. Intelligence is manifested in human actions. It is said that man analyzes things and events with the help of his mind, summarizes and chooses the best of them. It also divides the mind into two categories. One of them is the theoretical mind, which is the perception of the essence of the common things in existence, and the second is the practical mind, which is the ability to be seen as a motivation in the selection of objects. [3]

Yusuf Khos Hajib in his work “Kutadgu Bilig” describes knowledge as great and study as great, because an intelligent person will be great, and he adds the people of knowledge to the original category of people, the scientist says that all good deeds can be done because of knowledge. says Already in those times, the scientist predicted that “knowledge even leads to heaven”. A person has appeared in this world who pretends that only educated people have done good deeds and followed a fair policy. Even the rulers, if they manage the country, the state with intelligence, knowledge and intelligence, the people will be prosperous and live a peaceful life. In the world, people say that they can achieve their dreams and greatness thanks to knowledge and intelligence.

But such knowledge and ingenuity can be appreciated by wise and intelligent people like themselves. He says that the ignorant and the ignorant do not have such qualities, because he is saddened that all the mistakes in the society occur due to ignorance, ignorance.

The scientist compares knowledge to a jewel that is not equal to intelligence, he says that it elevates a person and helps him learn the secrets of the world.

He states that whatever a person has achieved, he has achieved it due to knowledge. However, he describes knowledge and intelligence as a holy friend and loving relative, saying that no one can steal this wealth.[4]

In such works as “Nightmare” by Kaikovus, “Hibat ul-khakayiq” by Ahmad Yugnaki, and “Bakhoristan” by Jami, opinions are expressed about the content, methods, and educational tools of forming a well-rounded personality.

One of our great scholars, Abu Raykhan Beruni, also thought about abilities. According to Beruni, the child’s knowledge goes from simple to complex. It starts from an early age. This thinker attributes unique abilities to the properties of the brain's nervous system. But it does not mean that people with such symptoms are destined to become famous. Everything will be decided by the subsequent education. As a result of good quality education, in some cases gifted children grow up and become talented people in one or another field.

Beruni, who admitted to education, wrote in his works that the unique abilities shining from childhood can fade with age.

Regarding the theory of innate ability, not only Beruni, but also the science of that time was in the above conclusion. However, capable and talented people have the necessary conditions to realize these qualities, and they need to work hard, otherwise their abilities may fade away.[5]

One of the scholars of the East, Muyniddin Juvaini, it is oppression to leave the owner of talent without education. He said that educating a talentless person is wasting their life.

Alisher Navoi, the great son of the Uzbek people, an enlightener, believes that a person is formed in the relationship with people, especially as a result of the mental and spiritual effects of people on each other. He understands the relations between people in the sense of living as one society, having the same opinion, relying on the ideals of humanity.

In his time, Navoi considered perfect people to be “the meaning of people”. “Ahli mani” are thinking people. To think is to perceive reality. “Ahli ma’ni” should be understood as intelligent and wise, humble and noble, capable, truthful and selfless people. People with such qualities have a wide range of thinking.

According to Alisher Navoi, meaningful people, are mature individuals. In his opinion, bringing the young generation to maturity means raising them to become educated people with the best qualities. Education plays a leading role in this, while Navoi says that there are children with bad behavior, and they can be corrected, just like there are talented students who are influenced by education. He repeatedly emphasizes the importance of education in the development of a child's personality.

Man is the greatest of all creatures in the universe. In front of his perfection, the mind is amazed, because a person thinks deeply about the truth. In order to get on the road to maturity, he gradually searches for his identity and gets to know the world. When Alisher Navoi called “Perfect my profession”, he meant many features necessary for perfection. If a person does not purify himself from such inclinations as lust, lust, carelessness, and ignorance, he will never be perfect.

To live in the “House of the universe” is to become its citizen. Alisher Navoi wanted man to rise to the position of a child of the world. He considered the same position as the highest peak of perfection. The gift of intelligence given to man in the world is such a powerful force that with it, a person can educate himself in any situation, overcome and solve any suffering, any evil, even the most complex problems with the gift of intelligence. Spiritual maturity creates a high level of goodness in a person's heart.

Mahmudkhuja Behbudi, Abdurauf Fitrat, Abdulla Avloniy, the famous representatives of Uzbek national science and enlightenment, who developed in the second half of the 19th century and the beginning of the 20th century, left their valuable legacy in the field of personal education.

In his works, Fitrat expresses an opinion about education and its goals, school-educational work, methods and means of imparting knowledge, and ways of educating a perfect human being. In his work “Leader of Salvation”, he points out that not only the family is responsible for raising children, but all members of the community are responsible. [6]

Abdulla Avloni in his work “Turkish culture and morality” emphasized the role of education in human development and said: “Mister Hak” distinguishes people in their original nature with talent and ability, good and bad, good and bad, white and black made to subtract. However, it is the means of education to perfect this ability in a person. If a child gets a good upbringing, avoids bad behavior, and grows up accustomed to good behavior, he will grow up to be a happy person. If he grows up without education, his morals are corrupted, he will become an ignorant, ignorant and shameful person who does not listen to advice and does all kinds of bad things.

Educators are like a doctor who, like a patient does to a disease in his body, educates the place of anger in the child's body by giving the remedy of "good behavior" over the remedy of "purity" and shows that a great deed is necessary.

Summarizing the above comments, it can be noted that in the East, since ancient times, the following were considered qualities of a perfect person: a) mental perfection, common sense, talent, intellect; b) high spiritual and moral qualities; c) physical perfection, physical and mental health; g) aesthetic perfection. In addition, when defining the criteria of a perfect person and the positive qualities related to him, Eastern thinkers highly appreciated the existence of striving for perfection as a factor that encourages a person to do virtuous and good deeds and prevents negative actions and dreams.

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