

THE IMPORTANCE OF THE HERITAGE OF EASTERN SCHOLARS IN THE EDUCATION OF PRIMARY SCHOOL STUDENTS

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Annotation: In this article, the methodology of using the pedagogical experiences of Eastern scholars in teaching elementary school students is analyzed scientifically and theoretically.

Key words: Education, Abu Abdullah Muhammad ibn Musa al-Khorazmi, Abu Nasr Al-Farabi, Muhammad Sadiq Kashgari, thinking, education, etc.

Due to the fact that the 21st century is the century of intellectual potential, it is necessary to scientifically and pedagogically justify the purpose, tasks, content, means, forms, and methods of formation and continuous development of cognitive activity in elementary grades in the Republic of Uzbekistan. The solution to this problem depends on students' creative thinking, their activity in perceiving and acquiring knowledge, and the level of formation of independent cognitive activity. Primary education is the most basic and basic stage for the formation of such important skills in students. Therefore, it is a fact of life that does not require proof and is known to all of us, to create a thorough ground for the cultivation of personnel with a bright future, potential, educated and with deep professional qualifications from the elementary school age. Education of mature, perfect, morally pure, high spiritual feelings, devoted to their people, their motherland, full-fledged people in our independent country is considered as one of the priority issues in the state policy. The goal of building a democratic state and civil society in our country is being implemented, and the place and role of young people in this process is of particular importance. After all, young people are our future, raising the sacred land inherited from generations, raising it to the level of advanced countries depends on their knowledge, talent, courage, and spiritual perfection. On June 15, 2021, President Shavkat Mirziyoyev, in his speech at the conference on "Ensuring social stability, preserving the purity of our holy religion - the need of the times" held in Tashkent, specifically touched on the education of the young generation. "Another important issue that always comes to our mind is related to the manners, behavior and, in a word, worldview of our youth. Today, times are changing rapidly. Young people are the ones who feel these changes the most. Let the youth be in harmony with the demands of their time. But at the same time, he should not forget his identity. Let the call of who we are and the descendants of great people always resonate in their hearts and encourage them to stay true to themselves. How can we achieve this? At the expense of education, education and only education," the President noted. The country's influence in the world, its economic and intellectual potential, its contribution to the development of world civilization, science and culture, and at the same time, how well it

adheres to universally recognized international norms, is determined by the standard of living of the people. The idea of giving education and training to boys and girls, teaching them a profession occupies an important place in the teachings of thinkers. According to our ancient traditions, artisans and carpenters, architects and painters, farmers and herdsman, weavers and bakers have master-apprentice relationships.

The great child of our nation, one of those who became a great thinker with his scientific views, is Abu Abdullah Muhammad ibn Musa al-Khorazmi (783-850). His wise thoughts about humanity and hard work have not lost their importance even now. According to the thinker, everyone should not be proud of what they have done and should not be arrogant. He explained that people's vital needs lie on the basis of mathematical ideas, and scientific discoveries appear on the basis of people's practical requirements. For example, earthworks, construction of buildings, and opening of canals were created in this way.

Abu Nasr Al-Farabi (870-950) is one of the greatest representatives of Eastern social education in the 10th century. Al-Farabi did great services for his time. One of his great merits was to encourage people to be educated, to work hard, and to acquire a profession. Farabi expressed the first thoughts about the profession and gave valuable advice, for example, that education is a set of words and skills, and education is an activity consisting of practical skills, given to a specific profession, with it interested people said that he will be a true master of this profession. From these considerations, it is clear that the profession has been a necessary means of life for humanity since ancient times. The important part of this scientific heritage for us is that it can be used as a tool to educate the young generation in the spirit of hard work and interest in the profession. As noted in the history of the past, in the ancient culture of the Uzbek people, working was considered an honor, and the main content of their occupation was farming, animal husbandry and handicrafts. like a tree without good fruit. He encourages every young person to learn the secrets of science and craft, to be patient and persistent on this path. Labor is the tool that gives a person a happy life, he emphasizes that every person should live by his honest work.

May your work always be your companion

Don't be a pain in the ass.

In the works of the great scholar, the sultan of Uzbek poetry, Mir Alisher Navoi, we witness the glory of work and the need to carefully preserve the acquired profession:

One of the thinkers is Mohammad Sadiq Kashgari. He calls people to work together, that the work done with sincerity is not in vain. Kashghari emphasizes that it is a good virtue to consult others, work with a council, and rely on the opinions of scientists and experienced people in every work. Great Eastern thinker Alisher Navoi realized that language is a necessity that grows and develops and adapts to the needs of society. interacts with each other, believes that they will cross each other. Navoi emphasizes that a person's ability to speak is innate. "Mahbub ul-Qulub" is the work of Alisher Navoi, which more perfectly expresses his thoughts

on the issues of speech culture. Because in this work, the poet expresses his thoughts about the importance of language, its use, and the need to correctly reflect the thoughts of the speaker. "Matla is also a language for a blessed soul." A talent for language is a wise judge, a lack of desire for words is a slanderer. Let the fox be eloquent and gentle, let it be gentle, let it be one with one's heart," writes Navoi.

Meaning: "The clarity of the blissful soul is the source of the language, and the language is the cause of the beginning of the star of misfortunes." He who has strength in his tongue is the king of reason: he who cares not for words is cursed and lowly. Language is beautiful and heart-warming, but it is even better if it reflects what is in the speaker's language. Navoi meant speech by language. He emphasizes that the language, that is, the word, with its many good qualities, is the material for speech, and that the roughness and inappropriateness of the speech bring the need to the speaker.

In another place, Navoi said, "When you speak, take into account the situation and the interlocutor. Don't say inappropriate words..." he says. That is, future preachers must take into account the age, gender, outlook, profession, and current conditions of the audience when they are speaking. For example, an orator cannot convey his or her opinion to experts and non-experts in the same way. After all, the difference in people's interests and professions leads to different perceptions of speech content. Therefore, the speaker should also consider the possibility of some.

Another example: ". It is not good to say one thing twice. Navoi wants to say that repeated use of the word leads to speech insanity. It diminishes the impact of the thought and loses the value of the word. Also, let your heart and your tongue be one. Always speak the truth, let your speech be honest, teaches people to pay attention to honesty, brevity and accuracy.

About the manners of speaking with a soft, pleasant, juicy voice, about the necessity of not speaking without thinking: "Tildin azubat dildisanddur va miynat sudmand. Chuchuk became bitter, and the damage was immediate. "A sweet word is a blessing to pure hearts... Do not speak a word until it has boiled in your heart, and do not speak when it is in your heart." This means that a sweet, pleasant and soft language is a benefit. When a sweet tongue becomes bitter, it harms the listener. If they turn sugar into intoxicating vodka, it is haram. A pure heart will digest a sweet word... Do not speak until you have cooked the word in your heart, and do not say any thoughts that are in your heart. The purpose of speech is to convey thoughts: "But words and lessons mean meaning."

It is necessary to think about the speech first, perfect it in the mind, bring it to order, and then speak. Otherwise, default is best. "Don't mention the word until it's cooked in your heart, don't mention it when everyone's in your heart." Language is a tool of speech with all its dignity. If the speech turns out to be inappropriate, it is a disaster of the language. The 24th chapter of the work "Mahbub-ul-Qulub" by the poet, who is seriously engaged in the theory of speech, is dedicated to "Remembrance of the people of advice and preachers". , come into the meeting

full and full." Navoi himself raised the art of oratory to a high level in his time. He writes "If you don't care about the language - you don't pay attention to the hand" or "A word is a gem of a person, a flower is a fruit of a person." Navoi said that many things can be done with sweet words. Bitter May and Boda are also conveyed with a sweet tongue. Even by "expressing sweet words to others", no matter who he is, he will become "everyone is a bad person". Our people give the words "poisonous tongue" and "a drop of poison from their tongue" to those who have a bitter tongue and hurt people's hearts. Everyone avoids such people. He does not want to talk to the heart, on the contrary, he is forced to deal only out of necessity. Navoi rightly emphasizes the necessity of "exclusion" from such people as "bitter words, insults". Speaking also has standards. "The cause of carelessness is a lot of words" - talking too much is also carelessness, the cause of carelessness. It is necessary to speak as short as possible, no matter how many words there are. There is a right and true word. There are lies and lies. Who and what kind of people are talking to the poet's teacher is clear not by their appearance, but by what they say. Voicing out every thought that comes to mind leads to confusion. Useless, vain and mocking talk hurts a person. It causes the tongue to be cut out. It is necessary to cook the word in the heart, think about it, and then "put it on the tongue". Each person's words reflect his heart. The poet wants to say:

You have a lot of fun.

Do not follow me, follow my words.

What does Navoi mean by "word"? Professor A. Hayitmetov writes: "Navoi uses the word 'soz' in many senses in his works. Under the term "word" he understands all the spiritual wealth of mankind - language, which is a separate social category, as well as philosophy and fiction, which are calculated from the forms of ideology, and they often do not differ from each other. Navoi refers to the following when talking about the "word":

1. Literally.
2. In the essence of speech, speaking, speech.
3. In verbal-artistic creation, as a means of forming content.

According to Navoi's interpretation, the role of words (language) in human life is incomparable. It is an element that means that a person is human, that he is superior to all creatures. Language is the great gift of Allah to mankind:

Tengriki is happy to make a person,

It's a privilege to talk to an animal.

God created man as a treasure of secrets. He is a miracle.

Man's "privilege"-difference from animals was "speaking"-language. If the verse is directly referring to the language, sometimes the language and the word are interpreted as separate phenomena. The poet compares the tongue to a steel dagger.

In conclusion, it is important to organize the educational process in primary classes by using the experience of Eastern thinkers.

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