

**PREPARING STUDENTS FOR EDUCATIONAL ACTIVITIES BASED ON THE
PEDAGOGICAL VIEWS OF EASTERN THINKERS****Rakhmonova Gulrukh Ubaydullayevna**

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Abstract: This article provides detailed ideas on the preparation of students for educational activities based on the pedagogical essence, teachings and views of the moral and ethical ideas, humanism, spiritual perfection, thirst for knowledge and the teacher-student tradition put forward by such great scholars as Eastern thinkers Abu Nasr Al-Farabi, Abu Ali Ibn Sina, Al-Beruni, Alisher Navoi, Ahmad Yassavi, Bahauddin Naqshband.

Keywords: education, upbringing, social consciousness, hadith, encyclopedia, nobility, dedication, development, hard work, wisdom, knowledge, spiritual elevation.

Today, one of the priority tasks in the education system is not only to provide young people with theoretical knowledge, but also to educate them as well-rounded individuals. In particular, the effective use of our historical and cultural heritage, including the pedagogical views and teachings of Eastern thinkers, is of great importance in preparing students for educational activities. The moral and ethical ideas put forward by such great scholars as Abu Nasr Al-Farabi, Abu Ali Ibn Sina, Al-Beruni, Alisher Navoi, Ahmad Yassavi, Bahauddin Naqshband, humanism, spiritual perfection, thirst for knowledge, and the pedagogical essence of the teacher-student tradition are reflected in today's educational process.

The importance of this topic is that it reveals ways to form the younger generation as a well-rounded individual through a deep study of the ancient and rich pedagogical heritage, combining it with modern pedagogical approaches. Also, these views play an important role in inspiring students to pedagogical and educational activities, in forming their professional competencies. Therefore, a deep study of the pedagogical views of Eastern thinkers and their application in practice is considered one of the urgent tasks of today's pedagogical science.

Tarbiya - ijtimoiy ong ko'rinishlaridan hisoblanib, Education is considered one of the manifestations of social consciousness, forming such virtues as honesty, purity, duty, conscience, nobility, and selflessness in a person. Education is a set of behavioral norms that regulate people's relationships with themselves, their family, loved ones, friends, and those around them. Education is one of the qualities that has been ingrained in our minds and hearts since ancient times, showing the uniqueness of our nation, distinguishing Uzbek families from families of other nations, and inherited from our ancestors. First of all, before touching on the subject of "Education", it is necessary to understand the essence of the concept of education.

It forms such qualities in a person as honesty, purity, duty, conscience, nobility, and selflessness. Upbringing is a set of behavioral norms that regulate people's relationships with themselves, their family, loved ones, friends, and those around them. Upbringing is one of the qualities that has been ingrained in our minds and hearts since ancient times, showing the uniqueness of our nation, distinguishing Uzbek families from families of other nations, and

inherited from our ancestors. First of all, before touching on the subject of "Upbringing", it is necessary to understand the essence of the concept of upbringing.

Education, in its broadest sense, affects all aspects of human activity. Education regulates the behavior and human relations of people in all spheres - production, life, family, leisure. Education, unlike other forms of social consciousness, performs economic, political, and spiritual tasks.

The concept of "education" is interpreted in the pedagogical encyclopedia as follows: Education is a practical pedagogical process aimed at the formation of certain physical, mental, moral, and spiritual qualities in a person. At the same time, education is a process of systematically imparting universal human and social experience to learners, that is, students and pupils, aimed at the comprehensive development of the future generation [1].

According to the results of the analysis, the concept of upbringing is used in pedagogical and psychological contexts in a narrow and broad sense. "Upbringing" in a narrow sense is a process of directed influence on the part of the subject in order to determine certain views, ideas, norms, understandings, etc. in a person. In this case, the emphasis is on the fact that the process of educational influence is carried out on a plan and is aimed at a specific goal.

In the broad sense of "education" we mean the entire system of social relations that influence a person's assimilation of social experience. In our opinion, it would be 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 ideas of our ancestors about the influence of education on the formation of a person and its role in his socialization have not lost their relevance.

From this point of view, based on the conclusion that the use of the educational values of Eastern thinkers who created in the 9th-12th centuries is of great pedagogical importance, we paid attention to the study of theoretical information in essence and relying on them in our experimental work. Also, without using the life experiences of our ancestors and their ideas on the upbringing of the younger generation, it is impossible to form highly virtuous young people who are loyal to the Motherland and think about the prosperity of their people and country.

The ideas, views, and scientific and educational thoughts of Yusuf Khos Hojib, one of the Eastern thinkers who worked in the 11th century, about the formation of a perfect person and the upbringing of children, are of great importance in organizing the practice of educational influence. Yusuf Khos Hojib's poetic work "Kutadgu Bilig" reflects his life and work, the events of that time, and invaluable examples of pedagogical value left by his ancestors [2].

When it comes to education, it is impossible not to mention the great legacy of Imam al-Bukhari. Imam al-Bukhari left behind a rich and valuable scientific legacy. One of his masterpieces is the work "Sahih al-Bukhari", and it has been about 1200 years since this great work of Imam al-Bukhari was written, and since then it has been highly valued as an important source in Islamic education, second only to the Quran. The rich spiritual and educational heritage is the most effective, most influential and most beloved work in raising children, no matter how many generations pass. They are a complex of true human virtues and exemplary practices, such as love, generosity, open volunteerism, respect for parents, women and the elderly, kindness to orphans, compassion for the poor and needy, love for the Motherland, hard work, and calling for honesty. It reflects guidelines, advice and teachings that are of great educational importance for the people of our current society, especially the younger generation, about what is good, what is bad, what should be done, and what should be refrained from. Hazrat Umar (may Allah be

pleased with him) said: "Learn knowledge thoroughly before you become a leader! The companions of the Messenger of Allah (peace and blessings of Allah be upon him) learned knowledge even when they were young.

"The teachings, advice, hadiths and narrations of our great ancestors are of great importance in educating the younger generation. Using the wisdom of Imam al-Bukhari, it is possible to teach the lesson "Tarbiya" to primary 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 progressive ideas regarding not only religious, but also social, economic, educational, aesthetic, spiritual, and educational education occupy a special place. Also, etiquette and upbringing, humanity, love of the people, respect for parents, justice, thrift, hard work, respect for elders, respect for younger ones, approaches to respect are today considered an important educational value. Eastern thinkers in their works discussed several types of education. They include physical education, intellectual education, moral education, property education, education of elegance, education of labor, education of thrift. In their opinion, children should be educated in the womb. They emphasize that parents, community volunteers, educators, teachers-mentors, members of society, and government representatives are also responsible for education..

Based on the above ideas, it can be said that education is not a separate private matter, but a national, social matter, and the development of each nation and the strength of states depend on the education of future generations. Also, the ideas of Abu Nasr ibn Iraq deserve attention [3]. In his opinion, comprehensive education is a characteristic of a person, which shows that he is a supreme being on earth. An educated person loses bad habits and introduces into his life laws and rules that lead to honesty, truthfulness, goodness, and kindness. In order to reach such a level, a person must first of all understand himself. It is important to understand the essence of the ideas put forward in educational sources.

It is known that in most families, an environment is not created where children are raised responsibly, the rules given in the sources are explained, and, of course, a personal example is set in this process. Children who do not have enough opportunities to learn faith relationships through the influence of adults, absorb the educational information provided at school, in particular in the subjects of education and other subjects, and can analyze life situations. It is this situation that increases the responsibility of primary school teachers.

Thus, 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 also indicates 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, one can see that various methods were used in education in practice. For example, Abu Ali ibn Sino in his work "Tadbir al-manazil" says that young children should be educated in a certain order from birth to adulthood. He prefers to educate children collectively rather than individually, and writes: "Students develop a thirst for knowledge throughout their studies and upbringing. Students always talk to each other when they are together, thereby developing their education and speech.

"The problems of educating a highly spiritual person also occupied a special place in the views of Jan Amos Komensky. He emphasized that the sensory organs of a person, which help him learn about existence, occupy a leading place in the processes of cognition [4]. In his scientific research, we can see that K.D. Ushinsky understood education as an activity consisting

in the development of thinking and will qualities. He emphasizes the need to instill confidence and determination in learners in the process of developing educational qualities.

In the analysis of theoretical sources, since concepts such as "education", "child rearing", "morals" are essentially concepts with an equal sphere of influence, the views of scientists and scholars about them were also analyzed. In particular, the works of T. Ortikov, Mahmud Hasaniy, A. Ibrahimov, N. Kamilov, A. Avloniy, Sheikh Muhammad Sodiq Muhammad Yusuf and others contain views of educational significance.

Professor T. Ortikov, in his treatise "Uzbek Gulistan or Morality," provided a lot of information on raising children. He compared many qualities, such as honesty and lying, sweet talk and sarcasm, honesty and slander, sincerity and caution in speech, patience and impatience, betrayal of trust and loyalty to trust, and justified them from a religious and secular perspective. The stories in his treatise reflected important aspects of raising children. A godly neighbor of mine always told his wife, children, and daughters, "Don't raise your voice on the street." He always taught them to be shy and modest about their neighbors. "Although he was illiterate, he loved the knowledge of the Quran and Hadith. That man died forty years ago. His sons grew up, worked hard, and became well-educated people."

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