



PERFECT HUMAN EDUCATION - IN THE INTERPRETATION OF EASTERN THINKERS

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Abstract. The article shares the idea of perfection with moral education. It is noted that humane treatment of others, such qualities as justice, sincerity, correctness, gentleness, generosity it is argued that education is one of the main signs of perfection.

The article talks about the valuable ideas of Eastern thinkers about the perfection of a perfect person.

Key words: perfection, idea, morality, education, justice, sincerity, correctness, gentleness, generosity, qualities, thinker, human, psychological, physiological.

INTRODUCTION

Shaping the personality of the younger generation who will become the masters of our future has always been the dream of our people, an integral part of our rich spirituality and expressed in the wisdom of our sages. During the period of independence, our country set itself noble goals, such as building a free and prosperous homeland, a free and prosperous society, striving to become one of the developed countries, and building a democratic society. This means that it is necessary to clearly imagine our future, strengthen the social and moral foundation of our society, and educate a comprehensively perfect person capable of resisting the aggression of foreign ideologies. Our national religious cadres are an inexhaustible source of strength, educating the younger generation in the spirit of love for the Uzbek Motherland and national language, in the spirit of loyalty to previous generations and ancestors, encouraging them to virtue and creativity. Today our youth are fully mature people with high moral qualities, in the spirit of respect for our rich cultural heritage, historical traditions and national traditions. Much attention is paid to education. This issue is not understood as a task belonging to the state. A perfect person is a person who is mature in all respects, embodying his inner world, upbringing, purity, knowledge and skills, and all positive processes in general.

Despite the fact that youth psychology and educational psychology were created as a separate subject at the beginning of the 19th century, its development as an independent science and the path to finding a solution were quite complex. The development of this science was greatly influenced by the constant exchange between different worldviews. Depending on the priority

of the worldview at a particular stage of the historical development of society, the level and quality of checks and interpretation of the results obtained are determined. In the past, our ancestors did not study human psychological laws in a specific scientific direction, but the manifestation of these situations in the manuscripts of scientists and their valuable thoughts on human improvement are still of great importance.

Perfect human education is the source of great culture, and around perfection all good deeds, good deeds, universal human qualities, and all-round perfection of the mind are embodied. It is known that spiritual education is such an instrument of human improvement that it cannot be avoided. The rich spiritual heritage of our ancestors, their life experience, way of life, human characteristics are one of the main factors of perfect human upbringing. The more we touch these spiritual treasures, the sharper our mind becomes, we feel closer to our ancestors. Spiritual treasures left to us by our great-grandfathers Imam At-Termizi, Imam Bukhari, Burhaniddin Marginoni, Imam Moturudi, Alisher Navoi, works of great masters miniature art, The great heritage of performing arts, the great works of representatives of our institutions, traditional customs, and classical literature serve as an important factor in the education of a perfect person. One of the central issues of the creativity of our great-grandfather Alisher Navoi, the perfect education of a person, is the artistic and artistic essence of his works.

Hurriyat demands rational, fair and effective use of rich spirituality and spiritual science. All existing educational institutions in our country must know the specific psychological laws of this process, its mechanisms, as well as effective methods of an active, independent and creative thought process, based on modern knowledge, in order to organize education on a correct, scientific basis. The development of this science was greatly influenced by the constant struggle between different worldviews. Depending on the priority of the worldview at a particular stage of the historical development of society, the level and quality of checks and interpretation of the results obtained are determined.

THE MAIN FINDINGS AND RESULTS

In the past, our ancestors determined the psychological laws of man although they were not involved in the scientific field, the manifestation of these situations in the manuscripts of scientists, their valuable thoughts on human excellence are of great importance to this day. It is known that man always strives for perfection. The perfection of man is achieved by knowing his ego and nurturing his ego. The human soul always needs training. All ideal people are those who know their ego and bring it to perfection. After all, it is difficult for a person who does not know his ego to become a perfect person. Luqmoni Hakim told his sons about self-awareness: "O my son! The first thing I warned you about is your ego. Because every soul has air, sensual desire. If you give the ego its sensual desires, it will go astray and want something else. Lustful dreams are hidden in the heart, like fire is hidden in flint; If you like it, the pores will be hidden if left to their own devices. People who recognize and control their ego are more helpful to others. His ego people who cannot control themselves engage in all sorts of inappropriate activities. Consequently, a person develops high human qualities as a result of the realization of his ego and its education. And in society, such negative habits as blindness, jealousy and selfishness among people will disappear, and in their place, high human qualities will disappear, such as honesty and justice towards each other, showing affection and living in harmony with each other. others will be strengthened. Our great-grandfathers Imam At-Tirmizi, Imam Bukhari, Burhaniddin Marghinoni, Imam Moturudi, Alisher Navoi and other

scientists left us spiritual wealth, works of great masters of miniature art, a great heritage of performing arts, great works of our institutions, our traditional customs, great works of representatives of our Classical literature serves as an important factor in the education of a perfect person. One of the central issues of the creativity of our great-grandfather Alisher Navoi, the perfect education of a person, is the artistic and artistic essence of his works.

According to our other great-grandfather, Amir Temur, a perfect person must be faithful to the teachings of the Holy Quran and Holy Hadith. He tried to raise his children and grandchildren in this spirit. In his opinion, the ideal person is a person who heads the government, has faith, is fair, is full of enthusiasm, who cares about people and solves their problems. A. Temur emphasized that a perfect person is a person who “gives a cure for the diseases of his people,” protects the intelligentsia, and does not abandon the poor to the mercy of the rich. Sox always encourages young people to fight for justice and freedom. “If you want to reign for a long time, sharpen your sword well,” he said. Amir Timur understood that the basis of perfect human morality is loyalty to the religion of Islam. So, Ibtiron’s heart was devoted to Islam for the rest of his life. An ideal person, first of all for the family, and secondly for society and the nation. Selfless, personal education begins with the family. The family is the place of education; it is in this place that such high values and moral qualities as mutual respect, kindness, honesty, purity, patriotism, patriotism, and humanism are formed and passed on from generation to generation. These qualities are absorbed into the content of the child's behavior, behavior and actions with the help of mother's milk, love and example of family members. In the upbringing of a perfect personality, education in adolescence, which is the main period in the development of personality, has a decisive influence. At this stage, his inner world and unique characteristics are formed. During this period, parents and teachers should be involved in their upbringing. You need to pay attention to your health. We should not forget that the path to perfection is enlightenment and, accordingly, enthusiasm. The level of excellence of each nation and each generation determines the prospects, cultural development and destiny of that nation. In the past, our ancestors did not study the psychological laws of man in a specific scientific direction, but the manifestation of these situations in the manuscripts of scientists, valuable thoughts about human perfection are still of great importance. consists of integral and interdependent parts. Farobi considers the role of science to be a decisive factor in the knowledge of existence, in his opinion, the human body, brain, sense organs are present at birth, but mental knowledge, spirituality, soul, intellectual and moral qualities, character, religious, traditions, education are created by the external environment, others arise in communication with people, etc., a person acquires them through his activities, achieves them. He claims that his mind, thought, will be the most mature product of his spiritual growth.

Saadi Shirazi praised humanity one of the leading thinkers. Latif's ghazals, "Gulistan" and "Boston", created by Saadi, are his philosophical and provides information about moral views. Thinker in his opinion, happiness exists only in this world. Useless

A wasted life is like wasted gold, Raising children in the spiritual heritage of Eastern thinkers teaches this. The thinker glorifies work and service to the people. The meaning of human life is work, craft he says it's to lighten someone's load. Saadi Shirazi for improving society, fighting injustice put an end to morality to bring the world into harmony with reason, He believes that manners and advice are necessary. That is why the thinker’s works “Gulistan” and “Boston” are small. His stories condemn evil, poetic passages, and promote wisdom and

noble human qualities.

Those who are not given manners from a young age,
When he grows up, he will be unhappy and sad.
A wet branch bends, no matter how you bend it,
The only thing you can do is grass and fire.

In the moral theory of Saadi Shirozi, the stability of good, the disappearance of evil, the example of good receiving is based on the principle of aversion to evil. You He puts moral education in the first place in his works. The thinker says that compassion is the highest virtue, and the one who oppresses people, wishes evil, causes harm to people.

Ahmed Donish “When a person is attached not to a picture, but to meaningful love, that is to know everything in its truth, science for people if he is interested in learning a profession, that is the best of love.” speaks. The Thinker “What makes people good and bad? People, so as not to go astray “He has different feelings, soul and lust in his heart,” he says. The power of the soul commands good and prevents evil, and the power of the soul drives away evil and prevents good. is returnable. If reason is the leader in everyone, it will prevent him from entering dangerous places (from evil), everyone commands to be patient in work." Ahmad Donish says that the criterion that separates people from bad, good from bad and wise from ignorant is whether everyone is more than enough interested in the world. He knows this kind of science describes: “The perfection of all crafts is knowledge”, “Man after its creation, its inexhaustible happiness lies in knowledge and enlightenment will be", he writes. Thinker, learner, good behavior, expresses opinions on education and human character he says that a person's bad character must be lost. In his opinion, “greed and envy have nothing to do with man.” there is no point, everyone has a sprout of envy in their chest if there is, then it will not bear fruit other than harm.” The Thinker

Of great importance is the application in the educational process of the ideas of knowledge, labor, justice, goodness as an invaluable heritage. Abu Rayhan Beruni's thoughts on the purpose, objectives and status of education and upbringing, the development of man and the younger generation are truly created on the basis of humanism and anthropology. All thinkers of the principles of harmony of knowledge and education with nature can be seen in his works. He emphasizes that man is part of nature. By delving into the nature of the outdoor education process, learning designed around children's youthful characteristics radiates harmony with nature. In Beruni's pedagogical work, the main issues were man and his happiness, education and maturity. Abu Ali ibn Sina, a sage who lived and worked in the Middle Ages, and his valuable information about the human psyche, the unity of body and soul, the structure of the human body, the activity of the nerves in it and their ramifications form the important foundations of medicine. One of the main issues in the work of Yusuf Khos Hajib is the education of a perfect person. He consistently expresses his ideas on the basis of how the writer presented in his works the most perfect person, capable of satisfying the needs of society. time. The work “Kutadgu Bilig” (“Leader to Happiness”) is a spiritual source of morality and morals, incorporating guiding principles, methods, measures of education and upbringing-spiritual improvement. Other works express his views on knowledge, education, and professional training. , positive human qualities. Alisher Navoi is not only a great poet and founder of the Uzbek literary language, but also a great philosopher. The worldview of Hazrat Mir Alisher Navoi is based on his contribution to the teaching of “Wagdat-ul-Wujud” (pantheism), the

extraordinary aspects of his attitude to the word, Sharia and Sufism, the ideological and moral-didactic position of arifism, all information about politics, the state, the virtuous society, perfect man and personality constitutes a theory. Like Nizami and Jami, he laid the foundation of Muslim culture and philosophy in his views of a just king, a virtuous society and a perfect man, based on human teachings. From this point of view, his philosophical teaching and social and philosophical views are especially important. In his works, A. Navoi always praised man and humanity is a thinker. That is why the great scientist is called the great humanist poet of his time. In his work “Khairat-ul Abrar”, based on the theory of emanation in Eastern philosophy, he says that all things are phenomena, all living beings are created by God, and among all of them, man is the most precious and revered. “Jilvay had no chu erdi, He needed a mirror, he was a badad. The color of eight flowers melts, Each flower melts its own mirror. ... You set such a wonderful example, You made everyone beautiful. Ganjing was prosperous and Lek was a dear man.” That is, Allah created man in order to show his greatness, strength and beauty, to look at him through a certain mirror and justify himself, says A. Navoi. With this, A. Navoi says that man is the culmination of the living world, therefore he deserves all praise and applause. He said that the state and society prosper because a person always strives for perfection, is enlightened, has good qualities and characteristics, and sets an example in morality and refinement. In his work “Mahbub-ul-Kulub” he considers a moral example of a person who knows how to keep up with his times and always strives for perfection. Because each person exists only in his own time and is able to do something only within the framework of this existence. That is, “The past life is a person, the people who talked about the future are my people, and this situation is a blessing.” One Turk said in this sense: “Rest is rest.” In other words, a person should strive to make both himself and his time beautiful, using the opportunities of his time. For more than a hundred years before independence, especially during the Soviet period, this was a clear example of how the interests of society were placed above the interests of the individual. Nothing can be achieved without taking into account a person's interests, his worldview, his ideal position, dreams and hopes, without neglecting his honor or completely undermining it. Having achieved independence, today we began to understand the need to activate the role of the individual, human dignity, national values, that is, the human factor on a large scale. We realized the importance of the human (perfect) factor in the formation of civil society, and the ideals of a virtuous society and a perfect person, which arose a thousand years ago, entered our society. After all, during the formation of a legal democratic state and civil society, it is impossible to understand the national idea, which comes from the mentality of the nation and people, without a perfect person. From this point of view A. Navoi his ideas about the perfect man have not lost their meaning today. He stated that “a perfect person is an ideal, possessing all worldly and divine knowledge, his soul is close to the absolute spirit, full of blessings, his face is beautiful, his heart is full of good feelings.” According to Alisher Navoi, the Sultan of the Word, a real person is one who cares about the interests of others and cares about the sorrows of others.

If you are a person, then you are not a person.

This is the grief of people who are not there.

With this verse, the poet explains that humanism, eating other people's sorrows, caring for others is the highest happiness. In his work, Alisher Navoi, promoting the ideal of a perfect person, argues that the most important thing in educating young people is moral education. He

emphasizes the need to develop in young people such qualities as humane treatment of others, fairness, sincerity, correctness, gentleness and generosity. In the interpretation of moral qualities and their manifestation in the behavior of young people, first of all, the role of family and social relations is very important, and it is such wonderful qualities that form the basis of the poet's work increase. If the verb is bad, the wife is to blame. Judge the world

When a bad person subjugates others, the good, the smart, the wise are despised, and people who are as valuable as the dumb and who have a pure heart live "under the mountain." Navoi says that the Noki, who behave like animals, live in honor in the royal palace. In "Khazainul Maoniy", "Mahbubul Gulub" and other similar works, valuable comments are given on morality, spirituality, attitude towards others, talents and abilities of a mature and mature person and it is emphasized that these psychological criteria are important for determining social justice, as well as In Navoi's works, a special place is occupied by opinions on the role of parents in the formation of the younger generation as a comprehensively developed personality, the chastity of women, and the modesty of people. Each Navoi epic "Khamsa" contains unbending will, perseverance, obedience, humane feelings, and creativity imagination skillfully illuminates the complex inner experiences of a person. Also in this regard, one can note the views of such great eastern thinkers as Mahmud Kashgari, Ulugbek, Naqshbandi, Ogakhi on the education of youth, the role of teachers and educators in society, morality, character, family life, interpersonal relationships are fluently and succinctly presented in their works. Abu Nasr Farabi, in order to positively resolve pedagogical issues and related psychological and physiological problems, says that a person consists of integral and interconnected parts, the senses are present at birth, but mental knowledge, spirituality, spirit, intellectual and moral qualities, character, religion, customs, education are formed in communication with the external environment, other people, etc. Abu Nars Farabi says that this will be the most mature product of his mind, thought and spiritual growth. In the work "The City of Virtuous People" the concept of an ideal person is applied to a person who worked for the interests of the people, who saw kindness, kindness and useful deeds for people. That is, it is emphasized that a person cannot be perfect until he sees the interests of others above his own interests and until he sees his own superiority in others. At the same time, his works say that perfection cannot be achieved without moral qualities. It is emphasized that in a perfect person the qualities of knowledge, wisdom, intelligence, correctness and honesty must be impeccable.

Abu Ali ibn Sina, a sage who lived and worked in the Middle Ages, a genius of medicine, whose valuable information about the human psyche, the unity of body and soul, the structure of the human body, the activity of nerves in it and their branching, conditions, is still used by medicine forms an important basis. Experts emphasize that the concept of a perfect person is a natural activity, the result of a lifetime of work and life lived: "The concept of a perfect person is consistent with the concept of a spiritually perfect person. It is impossible to reach the level of a perfect person without achieving spiritual perfection. Therefore, the desire for spiritual perfection is the desire to reach the level of a perfect person. A person achieves perfection throughout his life. A healthy generation, a spiritually mature, perfect person acquires deep meaning gradually. In the moral history of the Muslim East, many pannomas and folk books have been created that served as a program and guide for human life, about the education and training of a perfect, mature person. for example, "Gabusnoma" by Kaykovus, "Gulistan",

“Boston” by Saadi, “Tuzuklari Temur” by Amir Temur, “Bakhoristan” by Abdurrahman Jami, “Mahbub ul-Kulub” by Alisher Navoi, “Akhlai Muhsiniyn” by Hussein Waiz Koshifi and others. In most of these works, a righteous king and oriental qualities of a person are given, such as justice, honesty, purity, integrity, correctness, truthfulness, humanity, enlightenment. Abu Rayhan Beruni also emphasizes the importance of moral education in human development. Not just an ideal person, but any states that a person's personality is determined by his morality. About it scientist’s opinion “Memorials of past generations”, “India”, This is expressed in “Mineralogy”, “Geodesy”, etc. All Eastern thinkers agree that moral qualities are formed directly in society in various interactions and relationships of individuals. It can be noted that the views of the great thinkers of the East, such as Ogahi, on the education of youth, the role of teachers and educators in society, morality, character, family life, and interpersonal relationships are presented fluently and laconically in their works. Aziziddin Nasafi, one of the Eastern mystics, is also perfect in his works. writes a lot about human understanding. This is the content of this concept defines its essence as follows: “...know that a perfect person is a person in whom four things are perfect: a good word, a good verbs, good morals and education.” It states that only one whose words are good, whose actions are acceptable, whose morals are correct and whose knowledge is complete is considered a perfect person.

It is known that Sheikh Abdukadir Gilaniy is one of the great thinkers of the East, who perfectly developed the concept of the perfect person in his works such as “Maktuboti Gilaniy”, “Qasidai Gavsia”, “Sirrul Asror”, “Devoni Gavsul A”. 'deputy', 'Tuhfatul Qadiriya'. In his works, along with the term “perfect man,” the terms “real man,” “great man,” and “noble man” are used to express the same meaning and content. “In the eyes of a scientist, a perfect person is a person whose soul has risen to the highest level. The ideal person is a person in poverty. An ideal person is a person who controls his ego. A perfect man is a man whose body and soul are in harmony. A perfect man is a man who understands the truth. The ideal person is an easy person. A perfect man is a man who has divine knowledge.

"There is no purpose in this world

An evil man is the world to him,

Who is not the world, but also a child.

These human qualities include patriotism, honest work, and changeability. do not encroach on happiness, kindness, cabbage; unity can include such things as concern for the interests of the whole, hatred of injustice, knowledge, science, nature, courage, heroism, consistency, intellectual satisfaction. Navoi turns them into very broad and deep social categories. The fulfillment of all the words of Navoi and the fact that all people are like this means the creation of an ideal society in which happiness and peace prevail. Navoi did not take into account these situations, these characteristics of the dominant social reality of his time - opposes, directs against him.

CONCLUSION

The main sign of perfection in any society is manifested in a person’s attitude to goodness, social happiness, humanitarian ideals, as well as practical activities based on them. countries The criterion of perfection, which has a positive impact on the overall development and civilization of mankind, is the prosperity of society while improving the individual. A perfect person first of all has a developed moral consciousness, a sense of a conscientious approach to the vision of man and the world is formed.

In conclusion, we note that our great ancestors always paid great attention to the education of the younger generation. This tradition has been formed as an important manifestation of our national-religious traditions over the centuries and has developed to such an extent that it can serve as an example to the whole world.

Thinkers regularly put forward the idea of an ideal person in their works. They draw attention to the fact that the most important thing that should be given importance in the education of young people is the education of morality, and thanks to this they can become a perfect person. They emphasize that it is necessary to develop such qualities as humanity, attitude towards others, fairness, sincerity, correctness, gentleness and generosity among young people. In the interpretation of moral qualities and their manifestation in the behavior of young people, first of all, the role of family and social relations is very important, and the basis of the poet's work is the promotion of such wonderful qualities. doesn't occur to anyone. Because knowledge - enlightenment elevates a person. Giving priority to education means thinking about the prospects of the country and people. Human education has always been considered important for future generations and the future of the country.

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