REPUBLIC OF UZBEKISTAN
PUBLIC SAFETY UNIVERSITY

DEPARTMENT OF EDUCATIONAL-PSYCHOLOGICAL SUPPORT OF SERVICE ACTIVITIES

" GENERAL PEDAGOGY "

Textbook

Tashkent-2024

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The textbook "General Pedagogy" was revised and supplemented based on the general pedagogy program. It attempts to highlight the purpose, tasks, subject matter, formation and development of the discipline as a discipline, its general stages, and the specifics of the educational process.

When writing this textbook, an attempt was made to incorporate the new Law "On Education" and its essence into the content of the textbook. In compiling the general pedagogy textbook, the general pedagogy textbooks of professors Sh.M.Akromova, J. Khasanboev, N. Egamberdieva, K. Khoshimov and others were directly and indirectly used.

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ENTRANCE

Raising a person to be well-rounded in all respects is an age-old dream of our people, and our ancestors constantly searched for ways, laws and rules to teach enlightenment, spirituality and culture to the younger generation - to lead them to perfection. This led to the emergence of the science of pedagogy. Because the achievement of enlightened and spiritual perfection of a person is carried out under the leadership of the science of pedagogy.

Pedagogy is the science of education. Pedagogy is a Greek word meaning "paedogogos" - a child-leader. As a result of the changing attitude of people to educational and spiritual development, the science of pedagogy (the art of initiating a child into a correct life) has gained its place among the people. Thus, as a science that educates a person, pedagogy has taken a special place among the system of secular sciences. Its main issue is education.

The broad meaning of education encompasses the education, development, and raising a well-rounded person, imbued with knowledge.

Ideas, rules, and laws about human upbringing were initially based on stories, proverbs, written monuments, and folk oral literature, but later they strengthened their position as an independent science.

Indeed, our ancestors have always paid special attention to child upbringing. Great scholars, writers, and virtuous people such as Imam al-Bukhari, Isa at-Tirmithi, Beruni, Az-Zamakhshari, Navoi, Babur, Ogahi, Abdullah Avloni, Abdurauf Fitrat, Abdulhamid Cholpon have written many works on education. The founders of Eastern pedagogy, such as Farabi's "Fazil odollar shahri", Yusuf Khos Hajib's "Qutadgu bilig", Alisher Navoi's "Mahbub ul-qulub", Kaykovus's "Qobusnama", and Voiz Kashfi's "Futuvvatnama Sultani", are evidence of this. History shows that Eastern pedagogy flourished at one time. It is likely that the German scholar Herler was referring to this period of development when he said, "The East is the teacher of Europe."

Today, the introduction of pedagogy in all higher educational institutions in our republic, that is, ensuring that every professional is aware of the basics of pedagogy, is based on human development.

The main goal of the national model of the "National Program for Personnel Training", adopted on August 29, 1997, is the upbringing of a complete person, an independent-thinking creative individual. It is impossible for a person who is not familiar with the basics of pedagogy to fulfill this task to the standard.

In this sense, the task of forming a new pedagogical mindset for future educators constitutes the essence of today's general pedagogical science, and the task of creating a national model that is relevant to society, and of creating a national education system based on state standards that meet the criteria of world experience , is also set before the science of Uzbek pedagogy.

Pedagogical science, studied in pedagogical higher educational institutions in the Republic of Uzbekistan, occupies a special place in the system of training for a non-specialist profession.

This general pedagogical discipline, based on the national values, customs and traditions of the Uzbek people, and the tenets of folk pedagogy, introduces the future specialist to the process of educating the younger generation, developing their personality, forming their beliefs and ideals, and spiritual and moral upliftment in the conditions of national independence.

The scholar of enlightenment, Abdulla Avloni, in his work "Turkish Gulistan or Ethics", defined the science of pedagogy as follows:

“Pedagogy is the science of child rearing. The basis of science and morality is education ... to raise a child well for his health and happiness, to keep his body clean, to teach him good manners, and to protect him from bad manners.” Pedagogy is a science within the framework of phenomena that, based on life experiences, forms high spirituality, national ideology, studies laws, rules, and methods in raising a perfect person.

The science of pedagogy has entered the system of social sciences and has its own place and theoretical, scientific, and practical foundations.

Theoretical foundations of pedagogy: The theoretical foundations of the science of pedagogy are based on the general laws of raising and teaching a perfect person, based on the rich experience created by the people, theoretical and methodological sources of scientific research, and the works of enlightened and thoughtful scientists of Central Asia and the world.

National foundations of pedagogy: The national foundation of pedagogy is the implementation of educational issues in accordance with the national heritage of each nation and universal, universal human values. It is the nationalization of the principles of the content, form, methods and techniques of conveying educational issues to the younger generation on a national basis, based on the unique heritage and values of each nation.

In a word, today's pedagogy should rightfully find its place in society as a science that teaches the laws of the spiritual and educational formation of the highest product of nature - man, his development as a person and his growth into a complete person with independent thinking.

This creates a new approach to understanding the identity of humanity, not only in its relationship to itself, society, and nature, but also in its activities, making scientific, practical, and reformative changes, and acquiring the foundations of new thinking. Any specialist must be sufficiently aware of the foundations of pedagogy in order for a citizen to understand his identity and grow into a spiritually and intellectually mature person.

CHAPTER I. SUBJECT, PURPOSE, AND TASKS OF PEDAGOGY

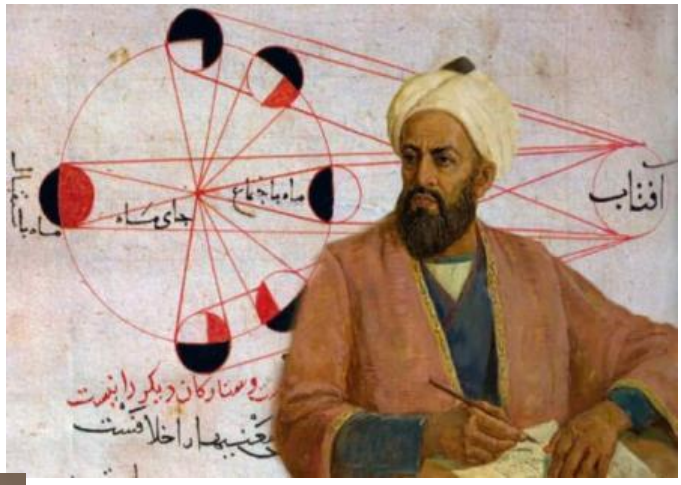
1. The science of social pedagogy and its history in Uzbekistan.

Although social pedagogy as a science began to be taught after our republic gained independence, it has ancient roots in the form of social education, social activity, and social protection. In the early religious-philosophical (Avesta) and literary (Alpomish, Go'ro'g'li) sources, we see the reflection of pedagogical views from the point of view of the social origin of man. Later, in the 6th-7th centuries, the spread of Islam in Central Asia brought new spiritual and moral values. They influenced the upbringing of the family and society in the region. The inclusion of Central Asia in the Arab Caliphate led to the exchange of cultures, the free struggle of ideas and views, and the formation of mutual relations. The new socio-economic situation, based on the needs of material stability, the development of production and trade, contributed to the rise of spiritual and cultural life, the flourishing of secular science and sciences, and the assimilation of the achievements of Persian, Arab, and ancient Greek culture.

Social pedagogical ideas of Central Asian encyclopedists. Kaykovus's "Qobusnoma" The works of scientists of the Eastern Renaissance period have an incomparable place in the formation of social pedagogical ideas and theories. The essence of their activity is that the existing methods of socialization of that time were incorporated into the basis of their scientific works. The nature of the activity of mature scientists - their occupation with science - had an impact on the content of social pedagogical views. The works of the great scientist Al-Khwarizmi (783-850 AD) have a bright didactic character. He emphasized that knowledge is acquired through the question-answer method, in this process a person enters into relationships with others and becomes an active member of society.

Encyclopedists such as Al-Khwarizmi, Al-Farabi, Al-Biruni, Ibn Sina, Ulugbek, in their scientific and pedagogical activities, understood and implemented the idea of directing the developing, educating and educational influence on the growing generation. This was manifested, first of all, in the fact that they considered the purpose of education to be preparation for life, moral norms and rules, professional skills and deep knowledge.

The great encyclopedist **Abu Raykhan Beruni** (973-1050) developed scientific methods used in the educational process. He also classified the principles of education. The social orientation of his pedagogical views was reflected in his understanding of morality as an expression of social characteristics and feelings. The scientist's ideas about the importance of education, knowledge and labor in the formation of personality and practical activity in society have retained their relevance to this day.



Another great scholar, **Abu Ali ibn Sina** (980-1037), left a great scientific legacy covering all areas of knowledge of his time. All his works contain pedagogical views. His ideas on knowledge, will and human goal-oriented development, the influence of the environment, moral and labor education, the art of communication, and the education of children in a community are important.

Farabi and Beruni expressed their views on the problems of education and highlighted the task of education, which allows a person to effectively use his mental, physical, moral, aesthetic and labor abilities for productive service to society. In order to implement the developmental task of education, they recommended the use of the following didactic principles:

- ✓ gradual complexity of concepts;
- ✓ connecting practice with experience;
- ✓ acceptability;
- ✓ exhibitionism.

According to Ibn Sina, socialization skills are best formed in the form of group learning. For this, it should be based on the following:

1. Organizing the exchange of experience, knowledge, spiritual and moral values among learners, teachers and students.

2. Using the element of competition.

3. To develop the student's social and moral qualities - communication, mutual understanding, mutual assistance, and a sense of friendship.

The socio-pedagogical orientation of the pedagogical views and activities of the great scientists was reflected in their interpretation of the purpose of education, which was primarily a comprehensive preparation for life. They considered kindness, help to loved ones, pride, conscience, goodwill, patience to be the most important characteristics that ensure a person's place in society. Paying great attention to the comprehensive intellectual and labor training of students, Al-Farabi and Ibn Sina pointed out activity, independent initiative, aspiration, curiosity, and creative abilities as the most important factors for the "entry" of young people into society.

Al-Farabi attributes a leading role to the teacher in social education, comparing his work to that of a ruler, on whom the future of society depends. Al-Farabi, like Ibn Sina, pointed out that it is necessary to pay attention to the application of knowledge by teachers and educators in life.

The scholars of the Qomsiyyah paid great attention to personal example and themselves served as examples of aspiration and achievement of high social status. Al-Farabi was extremely hardworking, strong-willed, modest, simple and always sought to help. Al-Farabi's ideas about the priority of education that corresponds to the individual psychological and mental characteristics of students and the importance of choosing a profession are still of great importance today.

The ideas about the social nature of education are very clearly expressed in the literary heritage of **Alisher Navoi** . The poet's pedagogical views are of a humanistic nature. He believes that all the knowledge and skills that a person should acquire should be used by him for the benefit of the Motherland.

Central Asian enlighteners of the 6th-7th centuries made a great contribution to the development of various sciences, including pedagogy. Yusuf Khos Hajib, Burkhaniddin Zarnuji and Ahmad Yugnakiy single out the role of knowledge, parents, and family in helping children find their place in society. They considered the main goal of education to be the upbringing of a perfect person, and the means of achieving it to be strictness and constant work. Zarnuji's book "Ta'limda o'kuchiga pandlar" (The Pedagogical Guide) and Yusuf Khos Hajib's work "Kutadgu bilig" (The Search for Knowledge) are considered the first books on pedagogy in Central Asia.

Central Asian scholars' understanding of the social role of upbringing and education was demonstrated by the fact that they paid attention to the microfactors of socialization - the environment, the family, the student group - and emphasized the need to integrate the actions of parents, teachers, and students.

Thus, medieval scholars left a great legacy in the field of social pedagogy. Their scientific pedagogical works are an important source for the development of modern social pedagogy.

The philosophical and pedagogical concepts of Alisher Navoi, Al-Farabi, and Ibn Sina served as the basis for the development of leading teachings of later periods.

The enlightened poets of the 18th and 19th centuries, Munis Khorezmi (1778-1829), Muhammad Ogahiy (1809-1874), and Ubaydulla Zavqiy (1853-1921), prioritized the issues of enlightenment and education of the general public. They considered the main task of education to be moral improvement and training in labor.

Saidahmad Siddiqi (1864-1927) was distinguished by his far-sightedness and intelligence. Coming from a peasant family, the pedagogue and democratic poet opened the first school for peasants and artisans in his village courtyard, established a school for adults, and in 1914 opened a shop selling books, textbooks, and teaching aids. Later, Siddiqi opened several more village schools and educated Uzbek, Tajik, and Russian children in them. Natural history and geography lessons were held in the lap of nature.

Enlightenment and democratic ideas reached their peak in the late 19th and early 20th centuries. Opposing medieval ideas: asceticism, dogmatism, and scholasticism,

Uzbek enlighteners put forward new educational methods and principles: secular, equal for boys and girls, based on comprehensive upbringing (mental, moral, physical, labor), they put forward and justified education in the spirit of humanity, democracy, and patriotism.

One of the major representatives of the progressive direction of democratic pedagogical ideas in Uzbekistan was Abdulla Avloni (1878-1934). He studied Eastern languages and literature in depth in his youth and wrote poems under the influence of classical Uzbek classics. For a long time he taught children in one of the Tashkent schools.

A. Avloni's contribution to Uzbek pedagogy is that he was the first to put social tasks before education. The great courage of this poet and educator was the recognition in his works of the decisive role of education in the development of the individual. In his opinion, education should pursue social goals. A. Avloni defines the concept of a “new person” as a public figure who is motivated not by personal, but by social interests. The success of education, according to Avloni, is determined by the personal exemplary role of the family, parents and educators. He recognized independence, initiative, and practical experience as the most important social qualities.

A. Avloni, a prominent representative of the Uzbek Enlightenment, believed that evil could be eradicated only by expanding "correct" ideas and eliminating "incorrect" ideas. Therefore, the topic of education was widely covered in the enlightened newspaper "Shuhrat".

Under colonial conditions, the press was limited in Turkestan. In this case, dramaturgy was the most effective means of implementing educational ideas. Theater was a means of educating and uniting people for Abdulla Avloni. In 1913, he founded a theater troupe called “Turon” in Tashkent. The goals and objectives of the troupe were “to cultivate love and a serious attitude towards the stage, to organize performances for the people,” as defined in the charter of the “Turon” dramatic art society in Tashkent.

To achieve this goal, the society had the right to organize parties, concerts, plays and other public performances, to organize clubs and music courses, a library and a

reading room, to open primary schools, to establish scholarships for continuing education in secondary and higher educational institutions. It could also provide material assistance to existing charitable and educational institutions [1].

A. Avloni put forward his educational ideas not only in his work. In 1908, he opened a school for the poor, where new methods of teaching the native language were used. Not giving up on productive pedagogical activity, he began to write textbooks and manuals. The idea of bringing the education system closer to everyday life, that is, practice, was reflected in his textbooks “The First Teacher”, “The Second Teacher”, “The Turkish Rose or Morality”.

After A. Avloni, Miskin was an active promoter of enlightenment and secular knowledge. Miskin's educational and educational views had a socio-political nature, and he made a great contribution to the development of progressive Uzbek pedagogical ideas. Contrary to Muslim pedagogy, which separates a person from reality and educates him in a spirit of gratitude, Miskin understood the educational process as the need to educate the younger generation to serve the people, and developed his own vision. The aspirations of Miskin and other Uzbek enlighteners were aimed at increasing the social aspect of education, expanding social education, introducing a person to various social relations, and studying the life of other countries and peoples.

However, along with these social characteristics, the Uzbek enlighteners of the second half of *the 19th* century were distinguished by the lack of a systematic approach to their views, the lack of a solid program, which led to their weakness in the struggle against the feudal-colonial system. However, despite the limitations of their worldview and the contradictions they encountered, they contributed to the development of progressive ideas in Uzbekistan.

Three main directions can be distinguished in Uzbek pedagogical thought at the beginning of the 20th century:

- ✓ the more dominant medieval feudal clerical orientation;

[1] Bobokhonov A. Social, pedagogical and literary activities of Hamza. T.: O'q ituvchi. 1979. 15 p.

✓ the emerging national bourgeois trend (Jadidism). Its representatives during this period opposed the feudal clerical school and put forward the pedagogical demands of their "new method" schools;

✓ democratic progressive direction. Democratic pedagogy criticized and rejected medieval schooling and upbringing, and put forward new, progressive ideas against it.

The largest representative of democratic pedagogy in Uzbekistan at the beginning of the 20th century was Hamza Hakimzoda Niyozi (1889-1929). Hamza was the largest representative of the cultural life and educational movement of the Uzbek people at the beginning of the 20th century. A whole period of the history of Uzbekistan is associated with his name. In his works, he was able to collect the best achievements of the development of the pedagogical idea of the Uzbek people and, relying on the socio-enlightenment ideas of Russia, raise the most global problems of education.

The creation of a free national school in Kokand, and later the creation of such schools in Fergana, Margilan and Tashkent, was a courageous step of this outstanding educator and public figure. The establishment of educational work in these schools was aimed at creating conditions for the comprehensive development of the individual and social activation. The social nature of Hamza Khakimzoda's pedagogical activity is based on the development of all types of education (aesthetic, intellectual, physical, moral, labor), communication and interaction skills with others, creating opportunities for students to improve their various vital, cultural and intellectual levels.

In 1911, Hamza Khakimzoda opened his new Usul school and radically reformed the organization of the educational process there. However, the most important event in his pedagogical activity was the opening of the “Dorul Ojizin” school for orphans and underprivileged children in 1914. Children were educated there free of charge and were provided with books, notebooks, pens and other writing instruments. However, Hamza’s efforts to reform and democratize schools caused sharp discontent among Muslim clergy and the tsarist government. As a result, “Dorul Ojizin” was closed, and Hamza Khakimzoda was placed under the control of the tsarist Russian police.

Hamza Khakimzoda put forward the idea that the essence of compulsory education should be transformed into the main weapon for achieving freedom, that is, into a means of educating an active creative personality. His views were a big step in the development of the Uzbek progressive pedagogical idea. In contrast to the dominant scholastic education, which separated a person from reality and educated him in a spirit of gratitude, Hamza Khakimzoda introduced new views on the essence of education. He understood the educational process as educating the younger generation in the spirit of serving the people. The poet considered the main task of education to be preparing young people for public activity. Hamza Khakimzoda repeatedly emphasized that young people should understand their responsibilities to their homeland and people.

Hamza Khakimzoda included the environment and family as the factors that have the strongest influence on upbringing. The future of the baby, the development of his feelings, worldview, and other socio-psychological tasks depend on the environment and lifestyle surrounding him. The role of the family in raising a child is to raise the child to be communicative in society. Hamza assigns a special role to the mother, because she is the person most closely connected with children psychologically and biologically. He condemns parents who neglect or raise children incorrectly. Hamza Khakimzoda created a number of new textbooks in the Uzbek language to implement fundamental changes in education: “Easy Literature” for learning the Uzbek alphabet, “Reading Book” for reading, and “Recitation Book” for literature. Hamza's books were read with great interest by students and quickly mastered. All of Hamza's books are considered suitable for an Uzbek child to read freely.

The main directions of social pedagogical activity in 1917-1940. Hamza Khakimzoda Hamza's activities continued in the conflict of two periods - pre-revolutionary and post-revolutionary. As a result of the October Revolution of 1917, the new Bolshevik government put an end to charitable activities and destroyed their material (private property) and spiritual (religion) resources. The state took over the solution of social problems.

At this time, social education departments began to be established in all places, including the Republic of Uzbekistan. Institutions for the social and legal protection of minors were established. In the 1920s, organizations called “komsod” (assistance committee) operated, which provided material assistance to schools. There were also “poverty funds” that provided material assistance to low-income families. These funds provided poor families with a minimum level of food products.

The establishment of the K. Libkhknet labor school, headed by VFLubentsov, was an important event in the life of the republic. The school's activities were based on social pedagogical principles. The experimental commune school named after Karl Libkhknet was one of the first schools near Tashkent, where 600 orphans were educated. In 1918, the government of the Turkestan ASSR gave the school a new building near the village of Nikolskoye. The winter of 1919-20 was very harsh. They lived in unheated rooms, there was neither light nor kerosene. Despite the difficulties, the school's pedagogical team continued to engage in creativity. During school holidays

young talented children performed. Students spent most of their time in the fresh air, playing sports, and drawing various pictures. Taking into account the specific characteristics of the students, the school teachers conducted education on the basis of strict principles. The school's educational and labor activities had a bright social direction. For example, the "Nihol" club donated 6,000 seedlings to the poorest residents and helped 30 farmers participate in an agricultural exhibition.

The "Cleanliness" circle monitored nutrition, water use, and sanitary and hygienic conditions in the household and village. Teachers themselves compiled textbooks in various subjects. Physical, labor, educational, and optional classes were held simultaneously. In spring, summer, and autumn, classes were held in the fields and gardens. They grew wheat, cotton, rice, corn, and vegetables, as well as engaged in sericulture and beekeeping. Such various classes led to the emergence of agrotechnical and zootechnical skills in students.

Another method for developing children's independence and responsibility was a self-management system that developed skills for interacting in a team.

The school team overcame all material difficulties and in 1921 this institution was transformed into an experimental school. In a short time, on the initiative of a team of talented and curious teachers, this school was transformed into a republican scientific and methodological center engaged in improving the qualifications of teaching staff, producing methodological manuals and programs for urban and rural schools.

The school team created the first methodological textbooks called “The Library of a Village Teacher”. Also, in 1925, V. Lubentsov’s book “Teaching Methods in Primary Schools” (in Uzbek) was published, and in 1928, the first Uzbek school textbook for primary grades entitled “Knowledge” was published under the editorship of V. Lubentsov and N. Arkhangelsky.

This school experience was extremely interesting and requires study for application in the current social situation. The main directions of social pedagogical education in the 1920s and 1930s were:

- ✓ eliminating illiteracy (especially among women);
- ✓ establishing labor training and education;
- ✓ creation of boarding schools;
- ✓ combining education with production.

In the 1930s, children's technical and agricultural stations, clubs, libraries and theaters operated outside the school. School circles were organized as a means of developing the creativity of young people so that they could spend their free time in an interesting way. It is impossible not to mention the Uzbek poet G.Ghulam (1903-1966), who began his pedagogical career during this period. From 1918, G.Ghulam actively participated in the opening of the first Uzbek boarding schools and taught in these schools until 1943. His activities consisted of a number of social pedagogical tasks - the fight against illiteracy, the organization of evening courses for adults, the use of advanced teaching methods, guidance of independent artistic activities of students, and the arousing of interest in students in the profession and labor. G.Ghulam paid great attention to family upbringing and substantiated with evidence that the successful social development of a child depends on the personal example of parents.

Measures to provide social and pedagogical assistance to the population during the war years (1941-1945). The social problems that arose as a result of the war of 1941-1945 aggravated the situation of children. The attitude of the state and society towards the victims of the war - children - changed. The state tried to solve these problems by increasing the number of boarding schools and orphanages for evacuated children. This move was especially evident in Uzbekistan, where many children's institutions were evacuated from the hotbeds of military conflict.

The placement and reception of evacuated children and adults became the main activity of the republic's life during the war years. In 1941, the children of the Zuev and Lower Crimean orphanages were placed in Tashkent. In Pop, the best school in the district was converted into an orphanage. However, there were no necessary equipment - beds, blankets, pillows, clothes. Local residents brought them. Also, orphanages No. 1, 2, 3, 15, 18, school orphanages No. 14, 15, the Belarusian orphanage, and the Infants' Home operated in Tashkent.

The archives have preserved the register books of the Tashkent Children's Home for 1941-1942. They contain applications for adoption of children registered in the name of the council. Such applications in the Children's Home reached 11 in January-September 1941, 32 in November, 79 in December, and 86 in January 1942. A center for accepting minors and placing them in an orphanage was established in Tashkent.

In 1942, such centers were also established in Tashkent, Fergana, Urgench, Namangan. Andijan, and Tortkul. Places were prepared in rural areas to accommodate up to 2,000 children from orphanages. A 100-bed orphanage for disabled children was also established. Orphanage No. 2 in the Kalinin district of the Tashkent region accepted children from two orphanages in Odessa and Lugansk. Four military music schools transferred from Moscow, Odessa, and Voronezh were also in the orphanage. In 1942, a new orphanage was established in Yangiyul district. Orphanages also operated in Rishton, Vobkent, and Karshi districts.

Polish orphanage No. 21 and Spanish youth were relocated from European countries to Uzbekistan, including Samarkand.

The famous Romanian publicist and writer Harlamb Zinke, author of "Front Diary", was also evacuated to Uzbekistan during the war at the age of 18. He lived in Samarkand with the family of collective farmer Abdurasul Juraev.

Since November 1944, a relocation center has been operating in Tashkent, and the best orphanage directors were on duty there. The process of relocating children was also not without risk, because the children were on the road for weeks, and dysentery and skin diseases were widespread among them. Therefore, the children were under the supervision of doctors for two weeks, and then they were sent to various orphanages. In those years, the adoption of relocated children became widespread. For example, one of the first to be adopted was a girl from Leningrad, Fainani, who was adopted by Usman Yusupov and his wife Yulia Stepanenko. Everyone knows the courage of the Tashkent blacksmith Shoahmad Shomahmudov and his wife Bahri aya. They took 14 children of different nationalities into their family.

Four evacuated children were accepted into school No. 110 in Tashkent and given separate rooms. Measures were also taken to educate the evacuated children.

In 1944-1945, special classes were organized for blind and deaf children. In August 1942, an article by A. Tolstoy about his impressions of Uzbekistan was published in the newspaper "Pravda".

During the war, the network of orphanages and the number of children in them grew steadily. By the end of 1945, there were 267 orphanages in the republic, with 30,792 children in them.

During the war, the main efforts of state and public structures were aimed at ensuring that children studied at school. Departments of public education not only managed the educational process, but also organized the necessary assistance to front-line workers, their families, and evacuated children. Since 1942, urban and rural schools have been providing assistance to families and front-line workers. They were given hot meals, textbooks, notebooks, and clothes. Schoolchildren helped sick

classmates and their family members - mothers and grandmothers - with household chores, brought food and fuel, and looked after young children.

School No. 50 in Tashkent took a good initiative. That is, since 1943, a children's recreation center for 150 people was established. Primary school children stayed in this center until 7:00 p.m. The children were provided with hygienic rooms, high-quality lunches, prepared lessons under the supervision of teachers, and went on walks.

In the period before World War II, extracurricular institutions, as well as clubs, lectures, and thematic evenings, were widespread in Uzbekistan. Artistic, labor, patriotic, aesthetic, and physical education were carried out in houses and palaces of artistic creativity. Extracurricular children's institutions had to overcome serious difficulties. Because most of them had given their buildings as dormitories to relocated organizations and enterprises. Some other extracurricular institutions were closed.

If before the war, more clubs were opened in out-of-school institutions related to the artistic education of children, then during the war years the number of clubs for aircraft modelers, young naturalists, technicians, physicists and chemists increased. Work in such clubs increased the technical abilities of children and adolescents and developed skills in various fields of work.

The Central House for the Art Education of Children of Uzbekistan took the initiative to organize an exhibition of children's drawings in 1942. The drawings reflected the impressions of children who had to face the horrors of war. The 400 best drawings were exhibited with great success in Moscow, and later, at the request of American artists, they also participated in an exhibition in New York.

After the war ended, many displaced children and families returned to their homeland. During this period, the number of children in orphanages decreased, but most children and families remained in Uzbekistan of their own free will.

In 1956, the government of Uzbekistan, with the broad support of the public, opened six boarding schools: two in Tashkent, the rest in Yangiyol, Fergana, Kokand, Khiva. In 1962, the number of boarding schools increased to 119, and the number of pupils reached 38,000. Boarding schools were a new type of educational institution, in which excellent conditions were created for the study and development of children.

The main areas of activity of such institutions were moral, aesthetic, physical education, the formation of labor skills, and the establishment of contact with life. Later, new special boarding schools were opened in the republic: the Glier Music School, the Art School, and the Sports School. In addition, boarding schools were also established for children with mental and physical disabilities. The 1960s saw the development of another type of educational institution: kindergartens. However, despite the existence of these institutions, the advanced experience of such schools is not covered in the press and pedagogical publications. As a result, the science of social pedagogy in the republic today is based on an extremely poor theoretical and practical basis.

In the late 1970s, the morals of young people, especially teenagers, became more acute. In the 1980s, the issue of combating and preventing alcoholism, drug addiction, and taxonomy was raised. The emergence and spread of such problems created a number of problems in the relationship between the school and the family.

One of the forms of forming social and professional skills of students was the organization of educational and production enterprises. In them, children were trained in various professions. An example of this is the production enterprise 210-TTZ in Tashkent. Along with the socio-pedagogical foundations of school activities and child protection, the educational direction was also developed.

From the history of the development of mass preschool educational institutions in Uzbekistan and the socialization of children there.

The emergence of mass preschool education in Uzbekistan dates back to the 1910s-1920s of the last century. During this period, private kindergartens existed in Turkestan, preparing children for entering the gymnasium. In 1919, in connection with the political and economic situation in the republic, the “Kindergarten Protection Council” was created, which dealt with the issues of maintaining the health and food security of the growing generation. The issues of relocating children to more productive regions of the state, as well as providing them with food, clothing, housing, fuel, and medical care were studied. The main means of solving these problems, along with the organization of mass kitchens, kindergartens, and nurseries, was the

preparation of women to help them actively participate in the public and political life of the republic.

To develop educational work, in 1918, the 4th kindergarten was established for Uzbek children in the Old City of Tashkent. In 1919, preschool groups were opened in the 2nd kindergarten and the 3rd children's home in Samarkand. By 1926, there were about 2,000 children in preschool educational institutions (40 in total). [2]An educational program was developed aimed at improving the skills of preschool educational institution employees. In connection with the women's "Attack" movement that began in 1927, the number of children sent to kindergartens increased even more. Summer recreation grounds were established as an auxiliary organization for women working in trade unions and large factories.

In the 1930s, inspections of the cleanliness and methodological support of kindergartens became widespread. Based on the results of these inspections, shortcomings such as the lack of equipment in rooms and playgrounds, lack of equipment, and non-compliance with cleanliness standards were combated.

Kindergartens and playgrounds in villages have faced great difficulties due to negative attitudes towards educational institutions.

In 1930, pedagogical consulting offices were established in Uzbekistan, which had their own branches in all major cities and regions of the republic. Their activities consisted of regular lectures, radio interviews, and organizing exhibitions for women. Pedagogical consultants visited families, organized children's corners, and thus provided advice to families on the procedure for accepting children into kindergartens and on issues of upbringing.

1933 was marked as the year of the first drafts of kindergarten curricula. These curricula, based on Russian-language kindergarten curricula, were later revised to take into account local conditions.

The methodological activities of educational associations required guidance from a single center. The Republican Educational Methodological Chamber, established in Tashkent in 1934, served as such a center.

[2]Eshonkhodjaeva OO The development of education in the Uzbek SSR. T.: Science. 1990. 7 p.

One of the biggest obstacles to the development of mass education was the lack of qualified personnel. Short-term three-month courses were organized to train personnel from the rural population. In addition, since the 1930s, the task of training educational specialists was assigned to pedagogical educational institutions. The pedagogical educational institution, which operated in Tashkent since 1930, trained 60 specialists by 1936.

In 1938-1939, 927 kindergartens were opened in the republic, with 36,710 children. The number of playgrounds was 4,835, with 152,000 children. At the same time, "Children's Rooms" were also established for mothers at this time.

In recent years, the following measures have been taken to improve education:

- ✓ organization of methodological work on the ground;
- ✓ development of requirements for furniture, teaching aids, and playgrounds;
- ✓ drawing the attention of the public and the population to educational issues (publication in the press, preparation of documents), etc.

During the Great Patriotic War, 200,000 children were evacuated from Uzbekistan, which led to the expansion of the kindergarten network and the need to extend their working hours. Preschool boarding schools were also established during the war. The peculiarity of their education was that children who were separated from their families and loved ones were brought up there. This situation required teachers to be more responsible and attentive to each child.

Since 1959, in order to create a unified structure of education, two types of educational institutions have been combined into one kindergarten. This has led to the intensification of the process of raising children.

Specialists with secondary specialized education were trained by Tashkent and Margilan pedagogical schools. In 1957-58, they trained 517 specialists. In order to improve methodological and educational work, methodological rooms were opened in Tashkent, Samarkand, Bukhara, Namangan, Fergana, Chirchik. In 1961, a center was opened at the Kori-Niyozi Scientific Research Institute of Pedagogical Sciences, conducting research on educational problems in Uzbekistan and providing assistance to kindergartens and methodological rooms.

As a result of the earthquake in Tashkent on April 26, 1966, 225 educational institutions were destroyed. However, within a short time, with the help of other republican builders, these institutions were restored.

In the 60s-80s of the 20th century, mass education was carried out in the following areas:

- ✓ holding conferences at the republican level to study the working experience of inter-farm educational institutions;
- ✓ holding competitions among collective farms for the “Best Educational Institution” award;
- ✓ establishing special institutions for children suffering from infectious diseases;
- ✓ organization of educational institutions for the preservation of children's health;
- ✓ Training specialists for kindergartens (MTM) and other educational institutions;
- ✓ transfer the republic's pedagogical and music educational institutions to training a wide range of specialists;
- ✓ development of a unified program for educating preschool children;
- ✓ attaching great importance to the aesthetic education of children, using works of Uzbek national art, etc.

2. History of social pedagogy in foreign countries

The development of social pedagogy as a science dates back to ancient times. Its antiquity is confirmed by the scientific views of great thinkers.

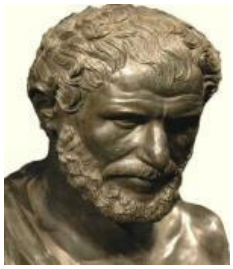
The first stage of the development of social pedagogy as a science covers the period from ancient times to the 17th century. During this period, the accumulation of evidence, the growth of educational experience, the formation of pedagogical and social theories took place. This stage of development of social pedagogy is characterized by the gradual recognition of education as a social phenomenon. As a result, various theories of education emerged.

Such a periodic limitation of the first stage is explained, first of all, by the fact that it existed even in the early stages of human history. Because the experiences accumulated in the primitive community allow us to talk about rich social pedagogical ideas regarding upbringing. Upbringing as a social phenomenon arose with the separation of man from the animal world. Initially, upbringing acquired a general imitative meaning, but later it became a specific type of activity, and people engaged in it - educators - appeared. Over time, the upbringing process also became more complicated, began to differ according to age, gender, content, and attention began to be paid to the moral aspects of individuals. In addition, archaeological data fully confirm that assistance was provided to the sick and wounded in the primitive community, based on the skeletons of those who died from injuries received in childhood. Such information is also confirmed by its appearance in ethnographic data. All peoples living in a primitive community system had a tradition of dividing labor by gender and age. The available youth were regularly trained in various professions. All this allows us to imagine that the first manifestations of socio-pedagogical experience existed in the primitive community.

If the primitive period laid the foundation for the emergence of social pedagogical practice, the emergence of the first civilizations of the ancient world had a strong influence on the formation of social pedagogical thought. In the slave states of the East, social pedagogical ideas were studied by several authors and usually became the property of the entire people in the form of sacred books (in China - Shukit, in India - the Vedas, in Egypt - the books of the god Thoth, in Central Asia - the Avesta, etc.).

Only in the middle and second half of the 1st millennium BC do the names of the creators of social pedagogical ideas begin to become known.

Undoubtedly, the philosophers of antiquity (Greek and Roman) made a great contribution to the development of social pedagogical thinking. In particular, **Socrates** (469-399 BC) put forward the motto "Understand thyself", thereby emphasizing that reason can eliminate all evil in a person.



Democritus (460-370 BC) in his teachings substantiated the principle of taking into account the nature of the child in upbringing. In addition, he believed that child education should begin from a young age.

Plato (423-347 BC) was the first to put forward the idea of the relationship between the state and education. In his opinion, education was the most important function of the state.

Aristotle (384-322 BC) developed a complete theory of education in the ancient world. Unlike Plato, he placed the main emphasis in human education not on complete subordination to the state, but on the interests of man himself. The idea of the harmonious development of the individual with the community also belongs to him.

Marcus Fabius Quintilian (42-118 BC) was an ancient Greek theorist of oratory, a teacher. The first pedagogical work entitled “On the Education of the Orator” belongs to him, in which the important ideas of education and teaching methods are set out. Quintilian's main ideas are the preservation of one's “I” and the achievement of mastery over “oneself”.

The distinctive features of the education of the feudal era were asceticism, strict adherence to the rules of world religions. Asceticism (Greek) means restraint or suppression of feelings and desires, suffering, renunciation of the blessings of life. Among the moral values that the creators of the socio-pedagogical idea of that era (VI-XII centuries) sought to instill in the growing generation, they promoted compassion, help to loved ones, in particular, help to the sick and needy.

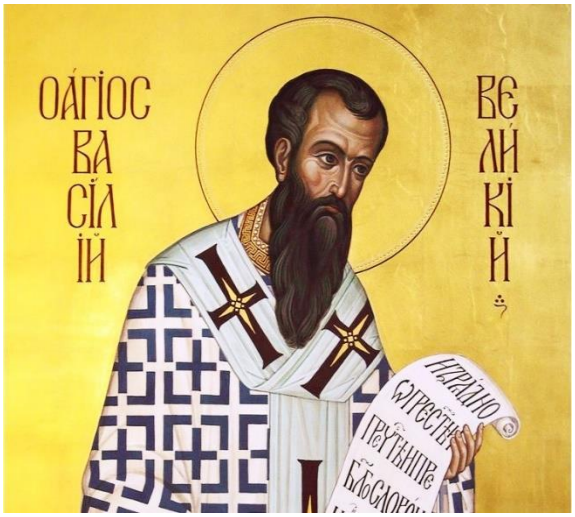
the 15th - 16th centuries , capitalist relations began to develop first in Italy, and then in other European countries. The principles of asceticism were alien to the emerging new class, especially the intelligentsia. At a time when a new bourgeois culture was beginning to take shape, the concepts of humanization and restoration were usually used to describe it. The concept of humanism (humanity) testified to the fact that the human person, not divinity, was at the center of the new culture. He himself should be beautiful both in soul and body. A person can become the creator of all values and his own happiness only through his mind, strength, confidence in his success, activity, and will. At the same time, humanists did not openly oppose the church. They viewed God as the great creator.

Most of the humanists of the 14th-16th centuries were themselves educators or were involved in pedagogical theory. It was from these periods that the idea of humanism began to take root in pedagogy.

Original education, by its very nature, has always expressed concern for beauty, for its future. The beginning of the implementation of the ideas of social humanism during the Renaissance is associated with the creation of the first boarding school called "House of Joy" by the famous Italian pedagogue-humanist Vittorino de Genotra (1378-1446). It is worth noting that in the period under discussion, religion, pedagogy and socio-pedagogy developed inextricably linked with each other.

Religious views focus on universal human values. Religious traditions, holy books, and scriptures often talk about moral teachings, interpersonal relationships, and caring for relatives and children. Many generations have been raised on this basis, and in this regard, the church in Europe has long been the “leader of disabled children.” They turned to it not only for spiritual help, but also for medical and material assistance, and for protection from injustice. There is a rich tradition of religious organizations all over the world in this regard. For example, since ancient times in Europe, orphaned children have been left at the doors of churches. According to sources, the first foster homes for

orphaned children appeared in the 4th century in Caesarea on the initiative of Bishop **Basil of Caesarea** . In 787, such an institution also appeared in the Milan Cathedral. For a long time it remained the only institution in Europe, and only by the 14th century did the number of orphanages increase to thirty. Interestingly, now they were not only engaged in upbringing, but also carried out practical work: mothers were helped, children were given to families, and their upbringing was supervised. Later, orphanages were also managed by priests. The orphanage, founded in Paris in 1640 by the priest **Vincent de Paul** , was very popular. He managed to get the orphanage financed by King Louis XIV. Associations engaged in charity - large church organizations - also began to be formed.

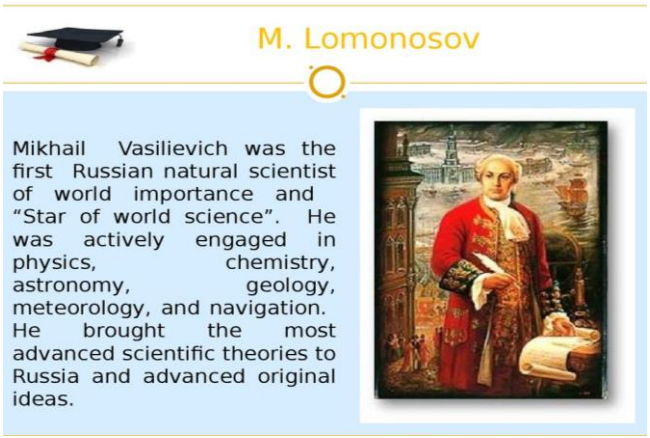


the second period of the development of social pedagogy was the 17th-19th centuries - a period when social pedagogy was enriched with the most advanced ideas and scientific concepts.

The 18th-19th centuries (the era of bourgeois-democratic revolutions) were a time when scientists (pedagogues, philosophers, sociologists, psychologists) emerged with ideas about solving socio-pedagogical problems in cooperation with state and public institutions. Educational issues began to be associated with social reforms and equality of human rights. It was during this period that the main directions of socio-pedagogy were implemented in concrete activities.

The French philosopher, writer, and enlightener **JJ Rousseau** (1712-1778) made a great contribution to the development of socio-pedagogical ideas. He put forward the ideas of naturalistic education, built on the basis of legal, religious, and natural development.

Russian encyclopedist and pedagogue **MV Lomonosov** (1711-1765) in his "Regulations" outlined the great importance of folk ideas of upbringing and the approach to man as an active individual in the formation of a child's moral qualities.



New social pedagogical ideas were also mentioned in the works of the French philosopher and enlightener **Claude Adrian Helvétius (1715-1771). He studied the issues of the unity of the interests of the individual and society, the environment and pedagogical influence as factors of upbringing.**

The great Swiss educator **Johann Heinrich Pestalozzi** (1746-1827) combined social pedagogical theory and practice in his work and opened orphanages at his own expense.

the English philosopher and educator **Robert Owen** consists of a number of interesting and fruitful experiments. Having created the "New Institute for the Formation of Human Character" in New Lanark to improve the living standards of workers, he practically connected industrial education with culture. For the first time in the world, he created institutions where didactic games were held and where children were cared for physically.

The English philosopher **Herbert Spencer** (1820-1903) created works filled with socio-pedagogical ideas about the role of the family in the formation of personality. To achieve these goals, he put forward an interesting method: the imitation of the state and political structure of England by the family and school.

The 19th century is characterized by the fact that during this period there was a process of separation of social pedagogy

from pedagogy. On the other hand, it was accompanied by its rapprochement with other disciplines, in particular, psychology, sociology, medicine, and philosophy.

The main directions of 19th century social pedagogy are as follows:

1) developed the theoretical foundations of social pedagogy. This led to its emergence as a science;

2) in the field of education social pedagogical activity has emerged. Here we will talk about the purpose and nature of social pedagogical education, upbringing, and its impact.

3) the scope of social pedagogy has expanded. In addition to "disadvantaged" and selected children, work begins with adults. The main thing is that social pedagogy raises its activities to the level of state policy. In the 60s-70s of the 19th century, social legislation systems are created in Germany, England, and the USA.

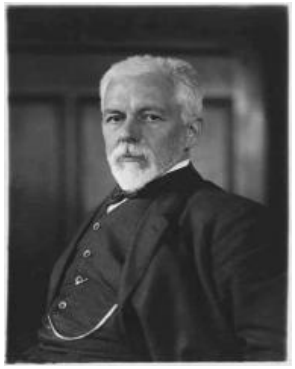
It is worth noting that all directions of development of social pedagogy are united by the idea of its main task - the social protection of children. However, in the 18th-19th centuries it is supplemented with ideas that were previously ignored. More precisely, in the theory and practice of social pedagogy, universal human values come to the fore.

Since the second half of the 19th century, attention has been paid to the system of pedagogy and mass education. It began to address the problems of educating young people, as well as re-educating individuals who violate the norms of social behavior. Changes in the socio-cultural processes of the European and American regions, as well as the migration of the rural population to the cities, led to an increase in immoral behavior, crime, and idleness. The situation was especially difficult in the United States, since the influx of people from other less developed countries into this country was increasing. In this situation, the role of the church was weakening. The church had been the traditional bearer of moral norms until then, but now it could not understand the new needs and realities of society and lost its former position in the lives of many people. At the same time, the formation of national statehood in Europe and the emergence of the nation in America required the culturalization of certain ideas and

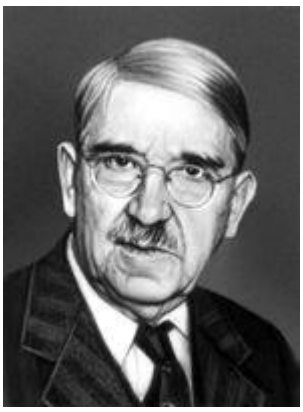
values in all social strata. This required finding ways to solve the problem. It was this factor that gave impetus to the development of social pedagogy, which became an independent science at the end of the 19th century.

At this time, the term "social pedagogy" was introduced into science by the German educator **Friedrich Disterweg,** which became widely used only in the 20th century.

the third stage of the development of social pedagogy as an independent science began. The 20th century left a name in the history of human civilization as the century of scientific and technological revolutions. Science turned from an object of production into a leading factor in the economic and cultural sphere. Scientific revolutions had their impact on the further development of social pedagogy. There was a rapprochement of social pedagogy with other sciences - psychology, physiology, anatomy, history, sociology and others. Most importantly, in the 20th century, the problems of man, the creation of social conditions for his upbringing and education became the most global problem of the time. It was during this period that the science of "pedalogy" began to develop, the science of the comprehensive study of the child. Its founders are E. Meiman, S. Hall, Thorndike. The pedagogy of Rudolf Steiner is also of great importance in this regard. Among the pedagogical figures who enriched social pedagogy with new ideas and educational methods are Georg Kirschensteiner (1854-1932, Germany), John Dewey (1859-1952, USA), and Wilhelm Leini (1862-1926, Germany).



G. Kirshensteiner 's pedagogical theory is based on the idea of reforming children's needs in schools from passive acceptance to creative realization of their needs in active movement, according to creativity. The basis of Kirshensteiner's social pedagogical views is the need to create labor schools for the comprehensive preparation of children in society, develop cooperation skills, and implement civic education of children serving the interests of the state.



John Dewey is considered the founder of pragmatic pedagogy. His highest values are practical results, success in business. The merit of this educator is that he addressed social psychological ideas such as the connection between school and life, the individualization of education.

Until now, there is an ongoing debate among scientists from different countries about the place of social pedagogy among other pedagogical disciplines - whether it can become an independent discipline or whether it will remain a branch of pedagogy limited to the study of only age groups.

These disputes, the lack of a new concept of science, appeared in the theories of some educators who denied the essence of social pedagogy. For example, G. Noll and G. Boymer (1920-1930) understood social pedagogy as helping children and preventing juvenile delinquents.

The essence of social pedagogy was defined in a completely different way by the German scientist **Paul Natori** (1920s). He believed that social pedagogy studies the problem of bringing together all the educational forces of society in order to raise the cultural and moral level of the people. Such an understanding was more consistent with the requirements of the new era and confirmed that social pedagogy is a field of knowledge about education throughout human life.

In the 1960s, social pedagogy included helping delinquent children, conducting educational work in orphanages, and training specialists in social pedagogy. In

particular, since the 1970s, social pedagogues with higher education began to be trained in Germany.

The fact that social pedagogical problems reached a global level by the second half of the 20th century is evidenced by the adoption of the Declaration of the Rights of the Child by the UN General Assembly on November 20, 1959 and November 20, 1989. It pays special attention to the social protection of orphans, the provision of social assistance to children from large families, low-income families, and a number of other problems.

The revival of the traditions and principles of social pedagogy in Uzbekistan is taking place in difficult conditions. The creation of state educational standards and textbooks, the training of specialists, the development of curricula and programs should be based on existing experience and close cooperation with foreign experts. Because Germany, England, and the USA have rich social pedagogical experience.

3. The role and importance of pedagogy in the system of social sciences

The science of pedagogy, along with other sciences, has a place and relevance in the formation of knowledge and skills in a person, in the formation of market relations, a system tested in world experience, in the formation of national heritage, traditions, spiritual and educational concepts that are rich sources of national and universal values. Pedagogy has developed primarily in conjunction with philosophy. Because pedagogy, which is separated from philosophy, uses the general laws of the development of human society and nature as a scientific source.

Today, a number of general issues have been developed that are equally relevant in both philosophy and pedagogy. These include the relationship between education and other social phenomena: the formation of a worldview, moral, labor and aesthetic

education; the relationship between the individual and the community; genealogical issues related to understanding the essence of the educational process and the development of a dialectical theory of cognition, and other problems.

In developing specific issues of pedagogy, branches of philosophy such as sociology, ethics (morality), and aesthetics are of great importance.

Pedagogy is also directly and indirectly related to the social sciences: economics, psychology, and physiology.

Unlike other disciplines that study aspects of human mental development, pedagogy deals with the human personality and its stages of development.

Today, pedagogy is manifested as a multidisciplinary discipline. In particular, the system of pedagogical sciences includes ethnopedagogy, preschool education pedagogy, vocational education pedagogy, higher school pedagogy, correctional and labor pedagogy, physical development pedagogy, military pedagogy, special pedagogy: pedagogy of the deaf-mute (surdo), pedagogy of the blind (typhoid), pedagogy of the mentally retarded (oligophrenic), logopedagogy, and pedagogical skills.

The relationship of the science of pedagogy with other sciences. Since the science of pedagogy is concerned with human education, it is natural that all sciences contribute to it. Whatever field of human education you take, it is carried out in connection with some science, it is based on the laws and regulations of that science. The methodological basis of pedagogy, the theory of knowledge and the laws and regulations of education are carried out directly under the influence of the science of philosophy. Abu Nasr al-Farabi, in his work "Talkhisu Navomisi Aflotun" (The Essence of Plato's Laws), showed the development of human perfection under the influence of philosophy: "In order for the inhabitants of a city with good virtue to be the happiest people, it is necessary to improve the laws and strengthen the rules in them in order to ensure their voluntary obedience to the laws." Pedagogy, psychology, logic

are directly related to the laws and rules in the sciences of law and medicine. In the science of pedagogy, disciplines such as anatomy, physiology, and school hygiene also play a significant role in justifying the system of dividing children into periods. Pedagogy is related to disciplines such as mathematics, physics, and computer science in improving scientific research methods.

In independent Uzbekistan, the national discipline of pedagogy is directly connected with the discipline of economics, and it consistently addresses the problems of transition to a market economy and issues of economic education.

The purpose and tasks of education.

The theory of education is a part of the discipline of pedagogy, which studies the content, methods and organization of the educational process. The new political and economic approach to life requires a reconsideration of the content of the entire process of educating the younger generation.

The theory of education is based on the rich experience of Central Asian thinkers and folk pedagogy in education. The theory of education is based on such disciplines as philosophy, ethics, aesthetics, physiology, and psychology. The theory of education is inextricably linked with other sections of pedagogy: general foundations of pedagogy, theory of education, and school studies.

The process of upbringing is a process of activity carried out based on historical and social experience, which prepares an individual for social life based on a specific goal. The process of upbringing is a process of activity aimed at comprehensively raising the younger generation towards a specific goal, forming social consciousness and behavior in it.

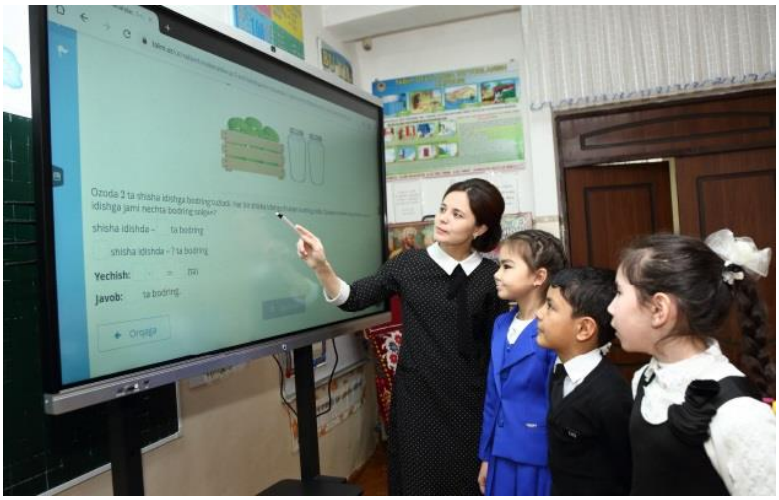
The essence of social education is diverse, and its content is based on social goals. Although the idea of education has been expressed differently in different places and times, it expresses unity in terms of its orientation and object.

Regarding education, the famous Uzbek pedagogue A. Avloni says: “Education is a matter of life or death, salvation, destruction, happiness, or disaster for us [3].” If we

[3] Avloni A. Turkish Gulistan or Ethics . Tashkent . 1996.

draw a conclusion from these thoughts, then personal education is not private, but has a social, national essence. After all, the development of every nation and the strength of states largely depend on the education of generations.

Education is a pedagogical process organized to shape a person, allowing for a systematic and systematic influence on the personality of the learner.



The educational process includes two interrelated activities - the activities of the teacher and the student. In the process of education, the student's consciousness is formed. His feelings develop, behavioral habits necessary for social life and serving to organize social relations are formed. In the process of education, it is extremely important to organize the life and activities of children pedagogically correctly. In the process of activity, the child develops a certain attitude towards educational influences coming from outside. This attitude expresses the internal needs and desires of the individual. Studies by psychologists and educators show that the influence of external factors (both negative and positive) on the individual is determined by the child's attitude towards them. It is important not only to organize the child's activity, but also to understand the attitude that arises in the child's soul towards this activity, how to perceive, evaluate, and feel various experiences. It is necessary for him to know what goals he is setting for himself from them. All of this becomes more complicated in the process of communicating with different people and interacting in a team.

The educational process should develop not only the student's mind, but also his feelings, forming in him behavioral skills and habits that correspond to the moral requirements that society places on the individual. To achieve this, the student's mind,

feelings and will are influenced. If any of these are neglected, it becomes difficult to achieve the goal. The teacher guides the educational process, determines the activities of students, and creates conditions for their participation in the social process.

Through active participation in the social process, students' independence and creative initiative increase. When activities are organized based on the interests and desires of the student community, the child's peer and self-awareness process accelerates, and when the child becomes responsible for his or her behavior and actions before the community, he or she becomes an active participant in the common cause, not a performer.

To effectively implement education, it is important to understand and take into account its driving force - the source of the educational process.

In a word, the process of upbringing is the process of forming in oneself the positive skills of the lessons and intellectual potentials acquired by each person in the process of living in life (general activity, education, upbringing) and passing them on to others. There are internal and external contradictions in the process of upbringing, which directly depend on the level of upbringing. In upbringing, it is also necessary to take into account the level of upbringing of students. If this aspect is forgotten, the contradictions will intensify.

Good manners are the behavior that faithfully adheres to our national traditions and values, refrains from illegal acts, and does not arouse hatred in others with one's actions.

The skills and habits developed in the process of activity make it easier to adhere to ethical standards.

Therefore, during the school years, a period of rapid development of a child's personality, it is possible for the educator to have a special influence on his consciousness through various activities (study, work, play, sports, artistic hobbies).

Education is carried out as a holistic process, and its components are carried out simultaneously, based on some type of activity.

Education plays an important role in the general pedagogical process. The formation of a person has a management and control character, and the tasks set in this regard are solved not through random actions, but on the basis of predetermined and well-thought-out plans. In the process of education, its purpose, form, talents, and aspects of self-education of the individual play an important role. The content of education is determined by the order of the social system, and for its implementation, certain conditions are required. These ideas are reflected in a holistic way as follows.

The role of the educational process in the development of society is incomparable. It is necessary to educate a person, encourage him to learn, work, and gradually turn this behavior into a skill. To educate a person's ability to observe means to develop the mind. The mind protects the mind. And the mind becomes a material and spiritual resource. In this way, a person gradually improves and achieves perfection. However, this requires long-term responsibility, honorable work, perseverance, and will from the educator and the child. For this, it is necessary to take into account the age characteristics of children. The environment in the family, the surrounding area, society, and the attitude towards children play an important role in the formation of spiritual and human qualities.

The effectiveness of education aimed at a specific goal depends on the method used by the educator.

We know that method is a Greek term and it means a way to achieve a goal through a method. Method, that is, a method, depending on the nature of the transmission and reception of information:

1. A method of expression through words.
2. Demonstrative method.
3. Practical sample method.
4. It is divided into incentive and punishment methods.

Goals and objectives of the educational process

The purpose of education is determined by the development of society, its development, direction, and the content of social relations. The main goal of education

organized in the Republic of Uzbekistan today is to educate and bring up a complete person.

Because the main goal of our national model of personnel training is to train a complete person and a mature qualified specialist, which aims to train courageous, independent-minded, thoughtful, qualified, knowledgeable specialists, who can ensure the modern development of Uzbekistan in line with international standards, and at the same time have matured internal human qualities. One of the main factors that achieves this goal is the educational process.

The result of the educational process is the formation of a harmonious personality . This process is two-way, requiring organization and leadership, as well as the activity of each student . In this process, the teacher plays a leading role. Because he understands the general goals and essence of social education, is well aware of the system of tasks to be carried out towards the goal, selects forms, methods and means of education in a reasonable and scientific manner and applies them to the educational process.

The essence of the educational process can be successfully scientifically analyzed with a comprehensive approach to education.

The many characteristics of a person are not isolated from each other, but are strongly interconnected. In the process of upbringing, the child's personality develops in all its aspects .

a person grows and develops, the tasks of upbringing become more complex, deeper, and more diverse.

Each holistic approach requires the creation of a pedagogical process that objectively ensures the integration of intellectual, ideological, moral, labor, aesthetic, physical, ecological, economic, and legal education with the consciousness and behavior of the individual, and compliance with the requirements of these processes.

The process of social education is aimed at forming the social qualities of a person, creating and expanding the circle of his relationships with the environment, society,

people, and himself. The wider and more diverse the system of social relationships in which a person participates, the richer his spiritual world.

By its very nature, the upbringing process is multifactorial. That is, the formation of a child's personality is directly and indirectly influenced by the family, school, social environment, as well as a variety of situations.

The results of the educational process are usually not of the same description. This depends on the psychological (individual-typological), physiological and physical characteristics of students, their life and spiritual outlook, and personal position.

The upbringing process is usually accompanied by self-education, self-reeducation, and the formation of relationships and personality traits that arise as a result of the child's negative interaction with one or another phenomenon in the environment.

Self-discipline is defined as an internal activity aimed at developing and improving socially valuable qualities in an individual and eliminating negative traits.

Self-reeducation is the content of internal activity aimed at eliminating and eliminating negative habits and harmful qualities in the individual. Developments in a child's behavior arise on the basis of an unhealthy family environment, mistakes made by parents in upbringing, and shortcomings in the work of the teacher. In the process of reeducation, the causes and conditions that created negative behavior are changed, and reeducation requires the cooperation of the school, family, and parents. Therefore, reeducation should be aimed not only at the student himself, but also at his parents.

In the process of organizing social education, a number of tasks are determined based on the goals of social education. In the new Republic of Uzbekistan, the following tasks are of great importance in the process of educating and bringing up the younger generation:

a) preparing and educating young people for social life , instilling in them a broad worldview, a purposeful approach to their personal lives, and a sense of unity of plan and action;

b) to raise awareness of national and universal values, to continuously enrich the skills of educating young people with deep knowledge and thinking;

to achieve the understanding of universal moral standards (humanity, humility, mutual assistance, love, kindness, support for justice, hatred of immorality, etc.), etiquette, and high culture in individuals ;

g) approach legal and ethical standards in a spirit of respect, instilling in individuals a sense of citizenship and responsibility for social duty;

d) creates responsibility for shaping education and creating ecological balance;

e) to form a sense of patriotism, to instill a sense of respect for other nationalities, and non-discrimination in their rights and duties;

h) To teach to give a correct and objective assessment of the domestic and foreign policy of the new Republic of Uzbekistan;

i) Valuing individuals as a supreme value, teaching them to protect their honor, dignity, and rights and duties, etc. These are the general objectives of social education in the Republic of Uzbekistan.

At the same time, the types of education - moral, intellectual, physical, aesthetic, ecological, economic, legal and ideological - fulfill a number of tasks based on their purpose. For example :

1. In the process of organizing moral education, the goal is to inform individuals about the content of socio-moral norms, explain to them the importance of moral norms in social life, and form a culture of intellectual consciousness based on instilling in them a sense of respect for socio-moral norms (requirements and prohibitions).

2. When establishing intellectual education, the goal is to instill in individuals the ability to think and form their worldview by informing them about the

achievements, innovations, and discoveries in science, engineering, and technology, and by providing them with knowledge about the basics of social sciences.

3. In the process of organizing physical education, the goal is to create in individuals a sense of care for maintaining and strengthening their health, strengthening the body, proper physical development and increasing its working capacity , to form in them skills and qualifications in new types of physical activity, to equip them with knowledge in the field of special physical education , to develop basic movement qualities appropriate to the age and gender of individuals (strength, speed, agility, perseverance, endurance, willpower and determination), to educate in them a conscious attitude towards maintaining personal hygiene.

4. In the process of conducting aesthetic education, the aim is to cultivate aesthetic feelings and aesthetic taste in individuals , develop their creative abilities, and form an aesthetic culture.

5. The purpose of ecological education is to explain to individuals the unity and interconnectedness of the individual, society, and nature , to instill in them an understanding of the important role and significance of ecology in the development of man, humanity, and society, and to form an ecological culture.

6. In the process of organizing economic education, the main goal is to ensure the economic stability of the country based on providing individuals with economic knowledge, follow the rules of the market infrastructure, participate in the process of filling the domestic market, creating small and medium-sized businesses, develop skills and qualifications, preserve and increase material wealth created by human labor, and form economic culture.

7. In the process of organizing legal education, the purpose is to explain to individuals the meaning of the Constitution of the state , such as civil, family, labor, economic, administrative, pension, and judicial rights, to ensure that they have an idea of the importance of socio-legal norms in the life of the individual and society, to form legal awareness in them, as well as skills and qualifications in organizing legal activities, and to form a legal culture.

8. ideological and ideological knowledge, to ensure the study of the updated Constitution of the Republic of Uzbekistan, the foundations of civil society, the structure of the national state, as well as the content of the internal and external ideology of the Republic of Uzbekistan, to develop the skills and qualifications of individuals for ideological activity, to form an ideological culture, etc.

reflects the knowledge, skills and competencies that individuals must acquire in accordance with the goals and objectives set forth , as well as the essence of their personality and qualities. The content of education is determined based on the nature and level of socio-economic development, the essence and level of human relations, as well as the ideas of the ideology of society . The content of modern education includes the following ideas :

1. The clarity of the goal of education, its implementation in the republic was envisaged in the early years of the socio-political independence of the Republic of Uzbekistan, and the goal of education was clearly defined. According to the Law of the Republic of Uzbekistan “On Education” and the “National Program for Personnel Training”, the main goal of social education is to educate and bring up a mature person with a free, creative, independent mind. The main tool for achieving this goal is the formation of a general culture in a person, that is, it is envisaged to create the opportunity to implement the main goal of education, such as the upbringing of the mental, moral, physical, aesthetic, economic, ecological, legal, ideological and labor culture of a person.

2. The search for the best example of spiritual culture of individuals , and the development of life standards and values of the educator on this basis, leads to the active participation of the individual in the process of upbringing. For a person whose worldview is not yet fully formed, the life experiences of experienced individuals and their personal examples have a great educational effect.

3. Self- awareness . Education leads to the formation of beliefs, democratic views and a life position in a person. One of the most important aspects of the content of education is self-awareness in a person's life, characterized by the recognition of a

person as the subject of his own life and happiness. Education based on civic, professional and moral self - awareness is of great importance in human development.

4. Orientation of education. This concept serves to indicate that the central point of the practice of educational institutions is not the program, activities, forms, methods and means of educational work, but the individual. In the process of education, it is necessary to develop the characteristics, interests, unique characteristics of the individual, and the sense of self-worth.

5. Voluntariness. Without the free will of the learners, it is impossible to determine the essence of educational ideas. The educational process, if it is organized rationally, simultaneously contributes to the enrichment of the spirituality of both the object and the subject. The educator will be effective in activities aimed at influencing the personality of the subject only if he can see and understand the subject's interest in the object , his activity, his understanding of friendship and civic duty, and his desire for independence.

6. Community orientation . The content of educational work is to establish a positive attitude towards the community. With the help of the community, the comprehensive development of the individual is carried out, in which he understands the world and fully interprets it, the emergence and development of humanistic and cooperative feelings are realized.

It is effective to teach the student that it is necessary to provide intellectual, aesthetic, moral, physical, political, economic, ecological and religious education . Why the above-mentioned education is necessary for a person , what they can give a person, this aspect of the problem is given priority in the educational system of developed foreign countries. The pedagogical process, organized on the basis of the above-mentioned ideas, should serve to educate and bring up a mature citizen, a qualified specialist and a competent family man or woman.

To achieve the goals and objectives of social education, it is important to understand the characteristics of the educational process.

Questions and tasks:

1. List the main stages of the development of social pedagogy abroad?
2. Give a brief description of the second stage?
3. Who and when was the term "social pedagogy" introduced into science?
4. Why has the social demand for the science and activities of social pedagogy increased in the 21st century?
5. Explain the views of representatives of social pedagogy of the 20th century?
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CHAPTER II. EDUCATIONAL ISSUES IN ANCIENT GREECE .

1. Education in ancient Greece.

In the later periods of historical development, the primitive communal system was replaced by a new social formation, the slave system. In the Ancient East, the first class societies appeared and the foundations of material and spiritual culture were laid. The peoples of ancient Greece and Rome were especially successful in developing this culture. They made a great contribution.

Indeed, throughout history, different countries and peoples have approached and developed world culture in different ways. For example, paper was invented in China, the decimal system of calculation was discovered in India, and Mesopotamia came up with the idea of dividing the Earth's circumference into degrees and the day into hours, minutes, and seconds.

Before the beginning of our era, a caravan route connecting the Mediterranean Sea with India was built near the southern edge of Central Asia. Then, the “Great Silk Road” was opened from China to the Mediterranean Sea through Central Asia. As a result, Central Asia became a center of international trade. This, in turn, influenced the development of culture in the oases of Central Asia and contributed to the spread of writing.

In ancient Greece in particular, culture, schools, and early pedagogical ideas developed very early compared to other countries.

At that time, Greece consisted of several small slave states. Its most important cities were Laconia (with its capital Sparta) and Attica (with its capital Athens). In each of these, separate systems of education emerged, called Spartan education and Athenian education. However, in both states, the slave system prevailed.

In Greece, slaves were considered “speaking tools.” Slaves were deprived of even basic human rights.

Laconia (Sparta), due to the lack of convenient harbors for ships to dock, slave-based agriculture prevailed. Slave owners, consisting of 9,000 families, ruled over a population of more than 250,000. Slaves in Sparta were brutally persecuted.

Education was the responsibility of the state, and its main goal was to raise Spartan children to be strong, physically healthy, resilient, and skilled warriors, and to produce future slave owners.

Spartan children lived at home until the age of 7, then were educated in a state institution called **an "agella" until they reached the age of 18. Under the guidance of a "pedonomist", they** were trained in various exercises to maintain physical fitness, and were taught to endure cold, hunger, thirst, and pain. The main part of their education was military gymnastics.

The ancient Greek historian and philosopher Plutarch, speaking about education in Spartan schools, says:

"When it came to reading and writing, children were taught only the bare essentials, and the rest of their upbringing had one goal: to teach them unquestioning obedience, resilience, and the science of overcoming."

Another important task of education in Sparta was to raise young people to be cruel and contemptuous of slaves. To this end, young people participated in **"Kreptia"** , that is, nightly slave-catching exercises, in which they killed any slaves that seemed suspicious.

In the process of moral education for young people, state leaders held special conversations, thereby providing them with moral and political education. Children were also taught to answer questions clearly, briefly, and concisely.

In Sparta, when young men reached the age of 18-20, they served in the military in a group of teenagers **called "Ephebes."**

In Sparta, special attention was paid to the education of girls. They were armed with military and physical training skills. Because when the men went to war, they guarded the city, ensured the obedience of the slaves, and even participated in the battle.

In Athens , life, order, discipline, the school system and education were completely different from those of Sparta. Slaves were considered private property. In Athens, culture flourished in the 5th-4th centuries BC. Science, architecture and sculpture flourished.

In Athens, the most beautiful and perfect person, both physically and spiritually mature, was considered their "ideal." This ideal was characteristic only of the upper class of slave owners. Physical labor was considered the lot of slaves only.

In Athens, children were raised at home until they were 7 years old, boys went to school from the age of 7, and girls were taught household chores in the family with the help of their mother. In Athens, women's lives were confined to the home, spending most of their time indoors.

In Athens, children initially studied from the ages of 7 to 13–14 in schools for **"grammatists"** (meaning teachers of literacy) and **"kipharists"** (meaning Greek music teachers). These schools were private and tuition was charged. Therefore, children of citizens could not receive education in these schools.

These schools were taught by teachers called **"didaskoles" (from the word "didasko" meaning "I teach," later came the word "didactics" - the theory of education).**

Boys were taken to school by a slave, such a slave was called **a pedagogue** (from the words "pais" - child, "agogein" - to lead). In **the grammar** school, reading, writing and arithmetic were taught. In reading, they used the method of teaching letters by syllabification, and then the method of reading by addition. In teaching writing, they used shiny tablets covered with wax. They wrote with a thin stick. Numbers were counted with the help of fingers, clay stones, and a counting board. In the **kipharist** school, boys were given literary knowledge and aesthetic education, and were taught music, singing, and declamations.

When boys reached the age of 13-14, they were sent to a school called **the palestra** ("wrestling school"). In this school, they were engaged in physical exercises for two to three years. For example, they were taught jumping, running, wrestling, discus and javelin throwing, and swimming. Studying in the palestra was free, so most young people were limited to studying in the palestra.

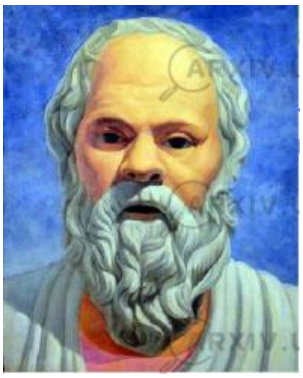
After graduating from the palestra, young people from wealthier families entered **the gymnasium** (physical and social education). They were taught philosophy, politics, and literature. Young people who graduated from this school could participate in governing the state.

Finally, as in Sparta, in Athens, young men between the ages of 18 and 20 would join the ranks of the Ephebes, preparing for military service and continuing to improve their political knowledge.

Since the majority of the population could not afford to send their children to school, it was customary to teach them a trade. Some literate fathers taught their children to read themselves. This system was legislated by the state, and parents from the poorer classes were obliged to teach their children a trade. Otherwise, their children would be freed from the financial burden of caring for their aging parents in the future. The slave-owning nobility looked down on free people who worked. Slaves were considered "talking tools."

The emergence of pedagogical theories in ancient Greece .

The rapid development of school and culture in Greece also created the opportunity for the birth of the theory of pedagogy. The theory of pedagogy was founded by scientists and philosophers Socrates, Plato, Aristotle, and Democritus. They made a great contribution to the development of education with their views. Below, we will briefly discuss these philosophers and scientists.



Socrates. (469-399 BC) Despite his democratic social background (he was the son of a poor artisan, that is, a sculptor), he was the ideologist of conservative landed aristocrats. This, of course, was reflected in his philosophical and pedagogical views. Socrates believed that the structure of the world, the physical state of objects, could not be known, that people should only know themselves, perfect their morality. Socrates, along with being a philosopher, was also an excellent orator. He spoke in large public spaces and held conversations on moral issues, encouraging listeners to find and know the truth themselves through question-and-answer sessions, thus teaching people to seek the truth. This method of

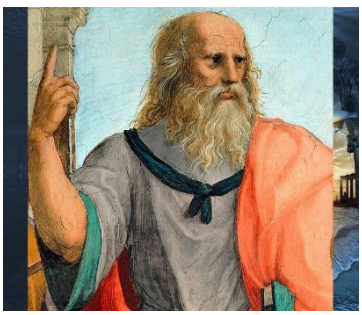
conversation was called the “Socratic method”. He introduced such a question-and-answer method, that is, a new (asking a question and completing a question) method, **the "heuristic" conversation method, into the world of pedagogy.**

Socrates is one of the founders of philosophical dialectics. He believed that truth could be discovered through debate, that is, by posing specific questions and finding answers to them.

According to Aristotle, Socrates created the inductive doctrine of the transition from existing reality to general concepts, as well as the doctrine of determining concepts that provide the first opportunity to know the essence of everything. His main thesis in the field of ethics is this: goodness is knowledge; wisdom, that is, the one who knows good, does good; and the one who does evil either does not know good, or ultimately does evil for the sake of the triumph of good. According to Socrates, there can be no contradiction between reason and morality. He developed a criterion for moral, aesthetic, and physical education in education. But it is clearly noticeable in Socrates' moral views. In his opinion, morality is inherent only to the privileged "classics", and since "classics" are the only owners of true morality, power should also be in their hands.

Socrates was falsely accused of being an enemy of democracy and sentenced to death. But in reality he died by drinking poison. In reality, he criticized all forms of government that were contrary to justice - monarchy, tyranny, aristocracy, plutocracy and democracy.

Plato lived before our era (424-347 BC). He was a famous idealist philosopher of ancient Greece, a student of Socrates, and the founder of the theory of objective idealism. He considered the "world of ideas" to be primary, and the world of sensible things to be secondary.



Plato divided the world into two: the world of phenomena and the world of ideas. In his view, ideas are eternal and unchanging. In his view, things are merely shadows of the world of ideas.

Plato, a representative of the Athenian aristocracy, put forward the theory of the eternal rule of the aristocracy. In his opinion, the ideal aristocratic state should consist of three social groups: philosophers, warriors, artisans and peasants. The philosophers would rule the state, the warriors would protect it from any enemies, and the third group would work, grow abundant crops, and feed the philosophers and warriors. He also argued that slaves would be preserved, and in his ideal state, both slaves and artisans would have no rights, and only the qualities of humility, contentment and obedience would be characteristic of artisans and peasants.

Plato believes that the idea he advanced was that the goal of the state was to approach the idea of the highest good: an idea that he emphasized would be realized primarily through education.

Education, says Plato, should be organized by the state and serve the interests of the ruling classes—philosophers and warriors. Plato seeks to combine some features of the Spartan and Athenian systems in his pedagogical system.

Plato believed that it was important for children to play various games in playgrounds from the age of 3 to 6 under the guidance of state-appointed educators. Plato considered games to be a means of preschool education and attached great importance to them, and also emphasized the need to carefully select the materials for storytelling. He was an advocate of social education for children from a very young age.

Children attend public schools from the ages of 7 to 12, and such schools teach reading, writing, arithmetic, music, and singing.

From the age of 12 to 16, children study in the palestra, that is, in a physical education school, where they study the usual physical education exercises. Teenagers who graduate from the palestra study arithmetic, geometry, and astronomy until the age of 18, with more practical goals (training them as warriors). From the age of 18 to 20, young men are educated in the "Ephebia," that is, they undergo military gymnastics training. Young men who are not inclined to mental training are transferred to the ranks of warriors from the age of 20. Young people who clearly have the ability to abstract thinking, that is, a smaller part of young men, are engaged in the study of philosophy,

as well as arithmetic, geometry, astronomy, and music theory until the age of 30, thus passing the third, higher stage of learning, but this does not have a practical goal in mind, but rather a thorough study of philosophy and theory. In this way, they are prepared to work in government positions . Young men who are known to be exceptionally talented, and who constitute a very small minority, continue to study philosophy for another 5 years (until the age of 35), after which they rule the state from the age of 35 to 50.

Plato also reflects on the upbringing of women and approves of the Spartan method.

In general, the entire content and essence of Plato's educational system is imbued with a spirit of extreme hatred of physical labor. According to Plato, future philosophers and warriors were forbidden to "think wrongly about physical labor," and the idea was also put forward that it was better not to educate the children of slaves.

However, Plato made several important points about preschool education, about the educational system that should be consistently implemented by the state, and called for education based on a positive example.

Plato, creating his ethical system, follows the path of objective idealism, following his teacher Socrates. The main theoretical support of Plato's ethics is the idea of \u200b\u200ba single unchanging "good", which is beyond the limits of human consciousness and is under the constant control of God in the world of eternal ideas. In his opinion, all kinds of earthly good can only be a reflection of the highest "idea of good", which combines the three concepts of norm, beauty and truth.

To Plato , the moral life of man is completely subordinated to the pursuit of this supreme "idea of goodness" and constitutes happiness, and only in the pursuit of the supreme idea of "good" can one see an example of behavior. Thus, Plato tried to subordinate human behavior to the will of God.

Plato, having carefully developed categories and concepts specific to man, and having proved their stability and specificity, did not even recognize that people could impose them. Thus, he did not leave room for the idea that moral laws could be obligatory or unacceptable for people. He only meant the aristocratic nobility. As for

the common people, they were given an insignificant place in moral life, in his opinion, only the morality of submission and obedience was inherent in the people. Since he believed that slaves did not possess any virtue, according to Plato's moral ethics, they could not be truly moral at all.

Plato's view of moral concepts as immutable and stable, and his absolutization of them, served to defend the ideas of the immutability of the political structure of society and to idealize the slave state. As a result, Plato's ethics seemed attractive to the aristocracy. They saw in his ethics a reflection and a defender of their way of life.

Aristotle, the greatest idealist philosopher and scientist of ancient Greece, a student of Plato, who educated Alexander the Great, and who contributed greatly to the creation and development of pedagogical theory.

Aristotle (384–322 BC) was a student of Plato, the educator of Alexander the Great, and a great idealist philosopher and scientist of Ancient Greece.

If Plato divided the scientist into the world of ideas and the world of phenomena, then his student Aristotle said that an idea can be likened to a form. In any object, we can see its substance and form. Matter has the potential to become things; matter becomes something only after it has taken on some form. For example, marble itself is a substance, but if it is given a certain form, it can take on the appearance of a statue.

All life is a process of development, a process that, according to Aristotle, does not occur under the influence of external forces, but is an internal development itself. Aristotle does not doubt the existence of the external world and considers sensory experience, sensations, to be the basis of knowledge. According to Aristotle, errors in knowledge arise from incorrect thinking, that is, from incorrect interpretation of sensory experience. Most importantly, Aristotle showed the unity of form and content, put forward the idea of development.

Aristotle says that there is a body and a soul in the world, and that the body and the soul exist in the form of matter and form without being separated from each other. According to him, there are three types of souls: the soul composed of plants, which manifests itself in nutrition and reproduction; the soul composed of animals, which, in

addition to plant properties, manifests itself in sensations and desires; the soul, which is an expression of reason, in addition to plant and animal properties, also possesses the properties of thinking or knowledge. Since the animal part of the soul in man is subject to reason, it can be called will.

According to Aristotle, there should be three types of education in accordance with these three periods of the soul - physical education, moral education, intellectual education. The purpose of education, in his opinion, was to perfect the intellectual aspects of the soul - reason and will. Just as every substance has the potential for development, so nature gives man only the beginning of abilities, the potential for perfection in man exists in nature, and this potential is realized through education. Nature has closely connected the three types of the soul with each other, and we should follow the path set by nature in education, closely connecting physical, moral and intellectual education with each other.

According to Aristotle, the state has one common ultimate goal, which is to ensure that all citizens receive the same education, and that providing such education should not be a task of individual initiative, but rather the work of the state.

Aristotle teaches that boys should attend public schools from the age of 7. He argues that children should be given intellectual education, and he insists that boys should first be placed in the hands of physical education teachers; he says that children should not be overexerted and recommends that they engage in light exercise until their bodies are strong.

Aristotle considers physical, moral and intellectual education to be interconnected. He emphasizes that during primary education, in addition to physical education, reading, writing, grammar, drawing and music should also be taught. Teenagers should receive a serious education at school, they must study literature, history, philosophy, arithmetic, astronomy, music. He says that in order to develop a sense of beauty, it is necessary to study music, but it is important to ensure that studying music, like drawing, does not become a simple profession. Speaking about the education of women, he says that it is not like the education of men, because their nature is completely different from that of men.

Aristotle, taking will and activity as the basis of his pedagogical views, attaches great importance to moral skills in the field of mental education. He says that natural talent, along with the acquisition of skills (learning the necessary actions, frequent repetition) and intelligence are the three sources of moral education.

It teaches that in order for virtues to be formed, there must be well-thought-out exercises that develop good habits and skills. It is necessary to get used to this, to work hard for it, and from habit and habituation, moral behavior is formed.

Aristotle noted that in any desire and activity there is a deficiency, excess and moderation. Therefore, only moderation, only balance, is good and useful in everything. Therefore, behavior that does not allow for either excess or deficiency in anything is a sign of goodness. He put forward the idea that more practice is needed to develop such behavior.

Aristotle, unlike Plato, does not exclude the family from education, saying that moral education should be primarily the responsibility of the family.

Aristotle's views had a great influence on the development of ancient pedagogy. In particular, his works "Nicomachean Ethics" and "Politics" were devoted to the theoretical development of ethical issues.

Aristotle, emphasizing the importance of morality in the life of society, says, "Nature has given man a weapon - mental and moral power, but he can also use this weapon in the opposite direction: therefore, a person without moral support becomes the most dishonest and savage, the most base creature in his sexual and tasteful inclinations."

Aristotle was able to study the nature of moral relations more deeply than other philosophers of antiquity. In his opinion, moral virtue means activity, behavior. He argues that all moral virtues, such as justice, friendship, love, generosity, peace, kindness, etc., are manifested only in human activity.

Since man lives in society, his moral qualities are never manifested in a pure, impartial way, but are realized only in social activity. Therefore, all moral qualities are social, says Aristotle.

Since a person does not have qualities by nature, but is accustomed to virtue, he attaches great importance to the role of upbringing (not only of children, but also of the entire population), especially focusing on the upbringing of feelings in the form of understanding. In his opinion, such upbringing is carried out with the help of existing laws and regulations, which are necessary for people to learn to live morally. By virtue, the thinker always means serving the state, which can replace parents.

Along with moral qualities, Aristotle also attaches great importance to intellectual qualities that are important for a person - knowledge, wisdom, understanding, etc. However, he presents moral qualities as subordinate to intellectual qualities.

Aristotle recognizes only the activity of the mind. For this reason, he sees the ideal of happiness as truly intellectual observation.

In general, ancient philosophers Socrates, Plato, and Aristotle taught in their theories that there should be a standard for everything. They viewed morality as a means for humans to achieve happiness.

The famous philosopher and materialist **Democritus , who created the theory of atomism,** (460-370 BC) is the pinnacle of ancient Greek philosophy. In his works, Democritus, like the thinker philosophers mentioned above, pays great attention to the issues of education. In his theory, he appeals to the laws of nature, to true knowledge that destroys superstition and fear.

Democritus was the first to put forward the issue of harmonizing education with nature. “Nature and education are similar,” he wrote. Democritus emphasized the great role of labor in education, saying that “education creates beautiful things only on the basis of labor.”

He insisted on constant work, saying that the more one gets used to it, the easier it becomes. He emphasized the need to beware of bad examples and believed that exercise was of great importance in developing good character.

Democritus tries to find a real, in this world basis for human behavior in all natural processes, including in human moral relations. Democritus tries to base morality on the nature of man himself. In his theory of knowledge, Democritus

emphasized the possibility of knowing the material world and achieving truth, and showed the role of intuition and thinking in the process of knowledge. In his opinion, the knowledge obtained through our senses is “dark”; it cannot reveal the essence of the world; knowledge obtained through reason is “light”, true knowledge. The secrets of nature can only be learned through thinking.

Democritus' ethical and pedagogical views were free from religious overtones, which is why he had a great influence on later philosophers and scientists.

In particular, their theoretical views on human development and the great importance they attached to the role of education served as the main foundation for the creation of the theory of the history of pedagogy.

CHAPTER III. PERSONALITY, ITS FORMATION AND DEVELOPMENT

1. The team and its role in shaping the personality

The word team is a translation of the Latin word “collectivus”, which means assembly, public, joint meeting, association, group. To be more precise, a team means a group of people. In the modern interpretation, the concept of “Team” is used in two different meanings. Firstly, a team is understood as any organizational group of people (for example, a production team, a factory team, an economic team, etc.). Secondly, a team is understood as a highly organized group. For example, a group of students (educators) has its own important characteristics. Below we will talk about a team and its characteristics (signs).

Education in a team and through a team is one of the important principles in the education system. Ideas about the leading role of the team in the formation of a personality were expressed in the early stages of the development of pedagogical science. In a team, a special form of relationship between its members arises, which ensures the development of the individual together with the team. However, not every group can be considered a team. A team has a number of features that distinguish it from any sufficiently organized group of people.

The community is a part of social society, in which all the norms of social life and personal relationships are expressed. Since the community is manifested in the system of existing relationships in society, the community and social society form a common goal, an integral whole.

Therefore, the leading characteristic of community life is its focus on a single (single) goal and its socio-ideological orientation.

Each team is an integral part of other teams. Each of its members participates together with his team in the process of organizing the social activities of society. Understanding the team, feeling it, and being able to correctly assess the place and role of the individual in the development of the team demonstrates the unity of interests,

needs and activities of the general and private (personal) goals, and does not allow for division.

Each community has a self-governing body and is considered an integral part of the national community. It is also united with the national community through unity of purpose and organizational features. Joint activities aimed at satisfying the needs of social society are another important feature of the community. It is also important that the socio-ideological direction of the community's activities is reflected in the content of the community's activities.

The method of determining the nature of the team is also important in establishing a single social system of a group of people, that is, the method of organizing the team. As a result of pedagogically purposeful team activities, a sense of work, care for each other, mutual assistance, and responsibility for the benefit of the team are established among the team members. Joint activities foster a sense of responsibility for the work of the community, bring team members closer together, contribute to the emergence of a sense of respect for the team, increase the need to interact with the team, and create mutual spiritual closeness and emotional unity (like each other) between team members. This relationship often arises spontaneously and is useful for pedagogical influence. Spiritual and emotional unity directly depends on the content of the joint activities of team members and the nature of the work activity formed between them.

It is necessary to distinguish between the formal (working) and informal (emotional) structure of the team. The formal structure of the team refers to the organizational aspects necessary for the implementation of various aspects of the team's activities. This structure, on the one hand, expresses the working relationships established between team members, and on the other hand, expresses the content of the existing management relationships between the educators performing leadership functions and team members.

The informal structure represents the general system of interpersonal spiritual, psychological relations between all members of the team and the content of the selective relations between individual members that make up the microgroup. Each

member of the team occupies one or another place in the existing system of relations. The place of the educated person in the team affects the process of its formation. When the formal and informal structures in a school or classroom are consistent with each other, the team can become a true team only when the formal leaders of the team occupy a prominent place in the system of informal relations. Also, the team can manifest itself as a true team only when informal groups (microgroups) are groups fighting for the social interests of the whole team.

Groups of individuals who come together in their places of residence, no matter how harmonious and harmonious their relationships are, cannot be a real community. A real community must be able to organize socially significant activities, establish socially significant activities, goals, and relationships between its members. A mandatory sign of a community is the presence of pedagogical leadership in it.

Thus, a team is a specific group of people who have a common goal of social significance and activities aimed at achieving this goal. The members of this group carry out certain activities based on mutual unity, equality of members in the process of relations, leadership and subordination to each other, as well as responsibility to the team .

The team and its formation are the goal of pedagogical activity. Setting an example is a means of its formation, with the help of which it is possible to educate all or each member of the team.

The leading educational task of the team is to comprehensively educate the individual, to form positive qualities in him, and to establish a strong life position.

Team building is a responsible task in general secondary education and new types of educational institutions.

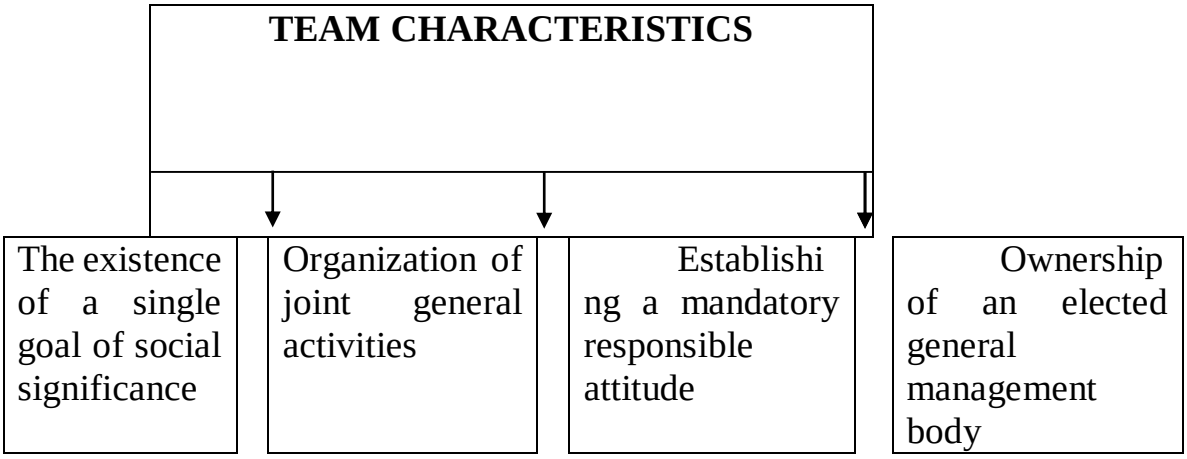
The most stable in the school community are the class communities. Within the class community, strong interpersonal contacts and relationships are formed between students. Thus, the class community, in its essence, serves as a kind of foundation for the formation of the school community. Within the school community, the student community is a group of students with mutual unity based on the organization of

socially significant activities, as well as general electoral bodies and general responsibility, equality of rights and duties of all members.

A student community is a complex union of teachers and children, an independent system that organizes the process of self-control and management, as well as a group with its own psychological environment and traditions.

Therefore, a high-level team exhibits several characteristics. They are as follows (Figure 11).

1 Form 1



Stages of team formation

In short, a team is not a group of individuals , but a specially organized system of relationships.

The community has self-governing and regulatory bodies, which are representatives of the interests of all individuals and society. The community unites individuals with a common goal, common labor, and a common organization of labor.

The educator must find such a form of organizing the life of individuals that it will be possible to exert a strong educational influence on all children and each individual at the same time and in the same way. An organized and traditional community allows the educator not only to influence all individuals and each individual individually with the help of an organized community idea , but also to properly educate other individuals even in the absence of the educator . If a community of individuals is methodically organized correctly, it becomes a great educational force.

Team formation is a long-term, complex process that is subject to certain laws. Four stages are necessary for the formation of a team. In the stages of team formation, the teacher first makes demands on the entire group, then the team activists (assets) make demands on the team members, then the entire team requires an individual to act in a certain way, and finally, the individual makes demands on himself - on himself .

The difference in the content of the requirements and the stage of development of the team are considered to be a bright external indicator. The content of the team's practical activities, the responsibility of team members to the team, creative cooperation are important signs indicating the behavior of members, the level of moral maturity. When forming a team, it is necessary to take into account the essence of the internal process that determines its life.

Determining the stages of team formation is conditional, since the stages of a team do not have boundaries or intervals. Nevertheless, from a pedagogical point of view, it is very important to divide the formation of a team into stages. A team of individuals is the first stage of development. At this stage, the requirements are set only by educators. This is the starting point of team development. The team at this stage is not yet an educational team, but an organizational unit (class, group). The students are indifferent to the influx of requirements. The team is established only by organizing the continuous creative activity of team members and achieving their unification around a specific (single) goal. The experience gradually enriched by the participation of students in team activities, joint discussion of the results of activities, planning of work to be done leads to the emergence of responsibility, accountability, unity of activity, as well as a working attitude in the students, which leads to the emergence of interest in team activities. Since children do not have experience in organizing team activities, the main goal of the educator at this stage is to organize team members in a simple way.

At this stage, the decisive factor is the teacher's demandingness, firmness, consistency, uncompromisingness and the ability to impose the same demands on all members of the team. In this situation, it is necessary to take into account that the period of "dominance" of the teacher cannot last long, otherwise, although at first glance it is

clear that discipline has been established, there will be no conditions for the development of the group members' activity.

The emergence of community activists at the first stage of community life is a characteristic phenomenon for this period. A community activist (asset) is a member of a particular group who acts in the interests of the community and is sympathetic to the activities and requirements of the teacher. Activists act as close assistants to the teacher.

The second stage of team development. This stage is characterized by the support of the pedagogical demands of the team members and, in turn, the team members themselves impose these demands on the team members. Now the pedagogical team does not solve the problems and issues that arise in it and are related to it alone. They involve the team members in this work by conducting special educational work with them. The method of organizing the life of the team becomes more complicated, that is, the team moves to self-management.

The constant complexity of the practical activities of the students is an important feature of this period. In the second stage, the continuous planning of important work of the team by the students, preparation for holding events, their holding and discussion of the results of the activities are considered to be factors indicating the creative nature of the team's activities.

The positive development of a team leads to the emergence of motivations (competitions) in its members, the rapid development of creative cooperation and mutual assistance.

The role of team activists in the emergence of independent activity in the team is invaluable. However, it is very important for a team activist to gain respect among team members, to be an example, to perform his duty clearly and thoroughly, and not to abuse his position. In this regard, it is worth recalling A.S. Makarenko's definition of a team activist as the "conscience of the team". Although team activists have certain privileges (rights), it is also appropriate to impose increased requirements on him.

The development of the team cannot stop at this stage, because the active force is only a part of the team. If the development of the team were to stop at this stage,

there would be a risk of the team activists being pitted against the other members of the group.

At this stage, as the community accumulates, strengthens, and enriches its material and spiritual resources, it gradually creates the conditions necessary for the all-round development of the individual.

This requires that the second stage be initiated by the community on the basis of the objective condition of the all-round development of the individual. In this case, the initial period is not nullified, it acquires not only negative, but also positive dynamics. On the one hand, it allows you to prepare for difficulties, educates the child in the desire for self-awareness and self-control. On the other hand, the implementation of this stage creates a system of practical and spiritual relationships necessary for the all-round development of the individual.

The third stage of team development is considered to be quite productive in team activities. According to ASMakarenko, during this period the entire team begins to make demands on “some aloof, capricious individuals.”

1. Constant vigor, readiness of the pupils for activity;

2. Understanding the essence of the values of one's own community, realizing one's own worth based on pride in it;

3. Friendly unity among its members;

4. Friendly unity among each member of the team;

5. Activity leading to orderly, productive action;

6. The ability to control one's emotions and words.

The team is now interested not only in the activists, but in all its members. The third stage in the life of the team is represented by the presence of social thought. The teacher can achieve the formation of social thought only under conditions where the work in this direction is carried out purposefully and consistently. To this end, the plan of this or that event is discussed by its members as a team as a result of the joint activity of the team: conversations and lectures are organized on various topics, and the dissemination of social, moral, aesthetic, ecological, legal, economic, etc. knowledge among students is organized using effective information tools. Organizing the joint

activity of team members, the teacher uses forms and methods that allow team members to be involved in a positive experience and influence the formation of their mutual relations.

The purposeful formation of socially significant activities in each of its members by the team helps to build stable human relationships among team members.

The reason for the emergence of stable human relations in a community is the result of the active participation of its members in organizing work with high moral content.

The characteristics outlined in the third stage of team development indicate that at this stage, not only the team's activities, but also each member of the team begins to impose moral demands on each other.

The fourth stage of team development. This stage is a direct continuation of the third stage, and is characterized by the fact that now all its members are able to make demands on themselves based on the requirements facing the team. It can be said that each stage is characterized by the fact that team members make certain demands on themselves, but each demand made is distinguished by its own direction (for example, the difference between striving to fight for the happiness of all mankind in a game).

In the same sense, the fourth stage is significant in that team members are able to set high moral demands on themselves. The content of the life and activities of the team becomes a personal need for each team member. The process of education in the team develops into a process of self-education. However, this does not diminish the role of the team in the further development of an individual. The tasks performed at the fourth stage are much more complex and responsible. At this stage, absolutely favorable conditions are created for setting promising, high and complex demands on the team.

Today, pedagogical scientists (LINovikova and others), analyzing the process of development of a children's team, divide it into the following two stages:

a) initial team building;

b) Team building is a tool for the individual development of each of its members.

Distinguishing each stage in the life of a team does not contradict the ideas outlined above, but rather emphasizes the leading role of the team in the development of the individual.

Team organization and ways and means of upbringing

The development of the team is the law of team life. So, what helps a team of individuals to excel? What allows it to develop? Such a force is perspective. Life shows that a person's aspiration for the future with hope and confidence, his life perspective is tied to the fate of our country , and a person and a team that contribute to creating the spiritual and educational image of our independent land in today's social conditions, are gradually formed and developed.

This aspiration and life perspective reflect the totality of a person's spiritual and cultural needs, his level of development, his entire spiritual image. One of the most important pedagogical properties of perspective, said A.S. Makarenko, is that it interests the child with the possibility of achieving the desired result as a goal, awakens in him the desire to participate in building the future. It creates a cheerful mood and high aspirations .

From a pedagogical point of view, a perspective is understood as a set of tasks, goals, and activities that meet the internal needs of the development of an individual, a group of children, and the community as a whole, and that correspond to the level of development of its members, their age and individual characteristics, and the tasks of our society.

Perspectives that are organized with the goal of creating a team and educating individuals will have some common characteristics that are characteristic of all of them:

1. The fun of the work is based directly on the children's interest and the joyful spectacle of a team struggle to complete the task;

2. The socially beneficial value of the works and their relevance to the struggle waged by our entire people;

3. Clearly organize the course of the struggle for the future;

4. Pedagogical expediency in cultivating specific moral qualities in individuals .

The main methodological method for organizing various perspectives is to prepare individuals for the struggle to achieve a certain perspective. This preparation includes discussing work plans, projects, etc. Then practical work should be carried out that will help move towards the perspective. This work is one of the most important stages in the process of organizing and uniting the team. It is necessary to ensure that all individuals participate in the common activity and that this participation has an active, positive character.

Properly distributing tasks among all team members is the main way to engage individuals in doing interesting work .

intellect of individuals , but also their feelings, any work should be clearly organized, beautifully decorated. Holidays should be especially beautifully and solemnly organized. It is good if parents and guests participate in these holidays, individuals are awarded during the holiday, and the results of the competition are announced. The educational significance of involving children in the process of preparing for a team goal is great in that in this way conditions are created for training individuals to master goal-oriented team moral behavior .

The standard of team life is not only the pursuit of a common goal and the pursuit of interesting things, but also the way in which individuals in the team interact, their attitude to the surrounding situation, and their relationships outside the team. It is necessary to cultivate in each individual a sense of pride for his team, a sense of personal dignity.

These methods and techniques serve as the main path and means for team building.

When forming a team, uniform requirements for team members and their activities are of great importance.

The single requirement includes rules of conduct for individuals during their activities, during breaks, during extracurricular activities, in public places, and at home. The systematic implementation of a well-thought-out system of requirements ensures the establishment of a certain order in the school.

The requirements imposed by educators will only yield positive results under the following conditions:

1. The demands made must be accompanied by respect for the individual;
2. The requirements should be set taking into account the specific circumstances of the individual ;
3. The requirements must be clear;
4. Requirements regarding the appearance, clothing, behavior, and behavior of individuals must serve to form a spiritual culture in them.

The teacher must not only know the scope and system of the requirements, but also master the methodology of making them.

Introductions are often carried out at general meetings, where the director of the educational institution or the deputy director for academic affairs introduces the individuals to the content of the future plans and the requirements for their implementation . In some cases, a more detailed introduction is carried out in the form of practical demonstrations, and later in classes, at class meetings, or in the form of special interviews.

Introducing the requirements aimed at shaping behavior should be combined with practicing these requirements. The upbringing of behavior is a much more complex task than the upbringing of the mind, students may well understand the essence of the requirements, but in most cases do not comply with them. Therefore, regular practice turns cultural behavior into a habit.

In the process of setting requirements, it is necessary to monitor the implementation of them by individuals . Monitoring is carried out using various forms, such as keeping a behavior journal, recording grades on a stand for class duty, etc. Monitoring should be fair and regular. It is necessary to inform students of its results.

a) Organizing and building a team is closely related to educating its active members. Every teacher's efforts to form a team begin with selecting the core of the team.

The formation of team activists stems from the needs of the team for a particular activity.

To create confident, hardworking activists , subject educators need to monitor the activities of their students, their participation in team work, their behavior, and determine the ability of each individual to organize social activities.

When forming team activists, it is also necessary to take into account the reputation of individuals in the team. It is advisable for the individuals themselves to choose the team activists, of course, with the participation and guidance of the teacher. The teacher should consult with the team activist necessary .

It is necessary to assign specific tasks to each member of the team, to ensure that they report on these tasks within a certain period. The teacher places high demands on this very team. Self-management in the team of an individual should not lead to the dominance of some team members over others.

Therefore, the educator must monitor the activity to ensure that it is carried out in a purposeful manner.

individuals is the active participation of individuals in organizing and managing the work of a team organized by educators . Among the forms of self-governance, meetings of team members, conferences, and the activities of various commissions play an important role.

b) Traditions play an important role in team formation. Team traditions are stable habits that are shared by team members. The content of team traditions clearly reflects the nature of relationships and the social ideology of the team.

Community traditions are conventionally divided into two:

a) traditions of daily activities;

b) holiday traditions.

Daily activity traditions include both professional activities (types of mutual assistance) and labor activities (planting seedlings, organizing festivals, etc.) .

Holiday traditions include celebrating dates with various events, in particular, "Alphabet Holiday", "Independence Day", "Navruz Holiday", "Memory and Appreciation Day", and others.

Traditional holidays are celebrated in various ways in educational institutions. The influence of traditions will be high only if individuals understand the essence of them and have a conscious attitude towards them .

individuals towards traditions is of great importance in their emergence . They should not impose one or another unnecessary tradition on the team. Their task is to work together in organizing and conducting events that explain the need for the formation of individuals , without revealing it , and to teach individuals to continue the traditions.

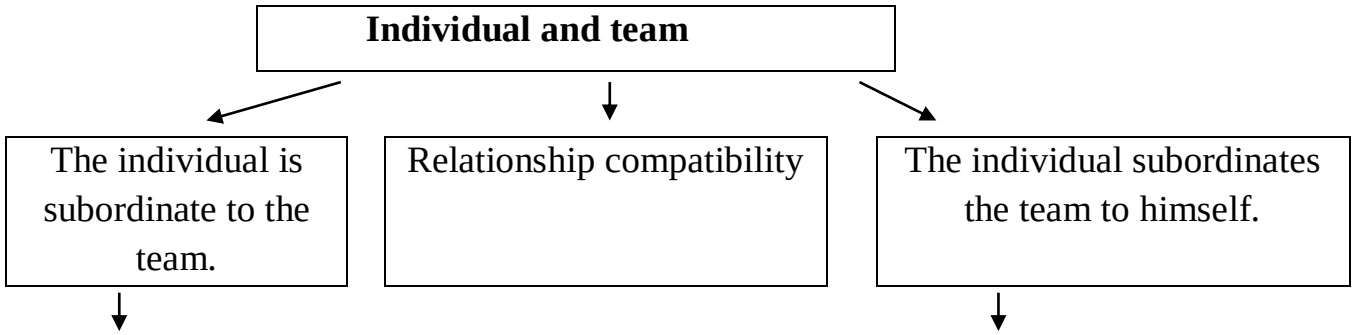
The following template is provided for the development of relationships between individuals and the team (Figure 13).

The following conclusions can be drawn from the above considerations:

1. A team is a specific group of individuals that has a social significance, a common goal, and activities aimed at achieving this goal. A team exhibits several characteristics (characteristics).

2. Team building is a long-term, complex process that is subject to certain laws, which, according to most educators, is resolved into a four-stage process.

Figure 13



The community embraces traditions and values	Putting community traditions and values into practice	A full-fledged unity is achieved	The formation of the condition of voluntary submission (conformism) to the individual and the community to	The individual subordinates the team to himself.	It plays a necessary role in organizing team activities.

When a person is forced to accept the traditions (values) of a community, resentment may arise towards them.	The settlement of a dual value system	Informal leadership

3. Team formation is carried out on the basis of a specific methodology. Within the framework of this methodology, the issue of setting requirements for the team and educating the team's active (asset) members is of particular importance.

Team traditions play an important role in ensuring the strength of a team, mutual support, and cooperation among its members.

2. Personal spirituality and spiritual and moral education

When raising a well-rounded individual, it is necessary to develop the qualities listed above.

Man is the greatest gift of nature. He is endowed with great qualities such as intelligence, consciousness, and foresight, and by cultivating and developing these qualities, man leads the world and humanity to perfection. As our famous poet E.Vohidov said:

A place within the realm of property,

The universe was created by a miracle,

Shine in the world to give,

The universe is created by man.

In the process of a person's formation as a human being, his level of maturity is determined by the extent to which the elements of decency, morality, culture, and spirituality are embodied in him. At this point, it is appropriate to dwell on the essence of these categories.

Manners are the ability of each person to control themselves in their interactions and behavior with another person or group.

Behavior is the manifestation of etiquette that has become an internalized skill.

Morality is a set of norms of behavior accepted in society and approved by public opinion.

Culture is "the complex of all positive achievements accumulated in the process of the activities of a society and its citizens."

Spirituality is the complex of all positive, spiritual, and intellectual qualities that reflect the human mind.

Observation leads to the development of the mind. The mind refines the mind. And the mind becomes a material and spiritual resource. In this way, a person gradually improves and achieves perfection.

From the above thoughts and lines, it is clear that in order for a person to be spiritual, he must enjoy a wide range of human knowledge, constantly research on himself, and observe life and learn from it.

In his work "Turkish Rose or Morality", Abdullah Avloni says the following about such people: "People who have acquired good qualities are called good people." When Abdullah Avloni says good people, he means people who can do good to others, are humble, generous, hardworking, compassionate, knowledgeable, care for others, and courageous, while "Bad people are people whose bad qualities outweigh their good qualities ." The author means by bad people people who are stingy, stingy, jealous, unable to see the achievements of others, and selfish people who think only of themselves. Abdullah Avloni encourages people to become people who have accumulated good qualities, are in the eyes of the people, strive for goodness, and have learned to educate themselves.

Concepts such as "conscience" and "justice" reflect established norms of human behavior.

Along with the development of the socio-economic conditions of society, morality changes and develops. Because in the process of development of society, people's ideas about morality and immorality, good and evil, justice and injustice also change. For example, in Ancient Greece, the Spartans threw physically weak children into the abyss, because they could not raise physically strong warriors from them. This barbaric custom was not considered immoral at that time. That is, morality is a system of a person's attitude to various aspects of being. By attitude to various aspects of being is meant his attitude to the Motherland, to labor, to public property and material wealth, to other people, to himself.

So, how can we cultivate in young people the virtue of being able to think independently and draw their own, correct conclusions? To cultivate such a virtue, it is necessary to know the stages of achieving perfection.

There are three stages:

1. Physical health.
2. Moral purity.
3. Mental maturity.

Independent thinking plays a leading and primary role in shaping these stages. If young people sincerely desire to be educated, they can easily achieve a level of physical and moral perfection.

system of comprehensive development of the personality is moral education. Before clarifying the essence of this concept, let's look for an answer to the question of what morality itself is. Morality is a form of social consciousness, consisting of a set of principles, requirements, and norms that guide human behavior in all spheres of social life. Morality, which is embodied in society, “ goodness ” , “ honor ” , and spiritual development largely depend on the person’s attitude to his actions and the implementation of the established rules in society. If a person consciously accepts and implements these, then only then can we talk about the effectiveness of moral education. We will conclude this consideration with a question posed to a wise man

and his answers. The wise man was asked: “ What is the best thing in the world for a person and what is the worst thing ? ” The wise man replied: " The best thing for a person in the world is to be well-mannered, well-educated, and energetic, and to make a name for himself with these beautiful qualities. The worst thing, worse than death, is to make a name for oneself with immorality, ill-mannеredness, and laziness . "

Mental education

The task of intellectual education is to form a creative thinking person. As we have seen above, one of the main stages of achieving perfection is intellectual maturity.

But the achievement of mental maturity occurs gradually, gradually, through the development of the nervous system, mental tension, emotional seriousness, and stable volitional behavior, through continuous activity, dedication, and a thirst for knowledge. The development of independent thinking begins with understanding, that is, with thinking.

Understanding is the ability to grasp the essence of an idea (thought).

Observation – logical interpretation of this idea.

Thinking is the process of selecting what is needed from the existing scientific and life knowledge in the human mind and applying it to practice.

Practical application is the process of comparing a solution to a problem that has been used in life several times and has yielded positive results, drawing conclusions, and then, based on the level of thinking, choosing a unique solution and using it in practice.

In the process of independent thinking, a person develops thoughts, opinions, ideas, hypotheses, goals, etc. Independent thinking is closely related to language and speech, and they continuously require each other.

In the activity of independent thinking, a person determines the correctness, accuracy, authenticity of the things and events he reflects, perceives, imagines, remembers, or whether they correspond to reality. He determines whether the judgments, concepts, conclusions, hypotheses (assumptions) formed in the process of knowing existence are true or false. Through independent thinking, a person generalizes reality, reflects it directly and indirectly, and understands the internal,

complex connections, relationships, properties, characteristics, and mechanisms between things and events.

The process of independent thinking begins with the emergence of a problem situation. But the emergence and solution of this situation do not end there. A person's tendency to learn, involuntary behavior, such as searching for ambiguities, arises before the problem situation becomes clear, then a problem situation arises that requires a fundamental solution, and finally, although its solution is found, the stage of knowledge after the problem continues involuntarily in the direction of thought.

A tightly interconnected chain of thinking and reflection is created in educational activities.

The process of independent thinking consists of the following steps:

1. In the activity of independent thinking, the problem that needs to be solved must first be thoroughly understood by a person. If no issue or problem is posed to a person, then he will not even think about anything. He will not even observe. A person is prone to laziness. The more clearly and completely a person has information about the problem that needs to be solved, the easier it is for him to find ways and means to solve it rationally.

2. It is necessary to know and be able to apply all the knowledge, important relationships, customs, and connections that are most necessary to solve a problem or issue. This is done by remembering situations, methods, and situations from personal experience and applying them to solve similar problems.

3. A hypothesis is put forward regarding the issue or problem, the steps are analyzed, and considerations are made about the solution. Different options are considered, compared, and the most effective options are identified.

4. There is a need to verify the hypothesis put forward in front of the problem with the help of certain criteria. To verify it, similar situations are compared in terms of meaning, form, and structure. In this case, the materials of creative imagination are used extensively, that is, creative plans are made, generalized images are created, goal results are visualized, and hypothetical relationships are perceived. To make sure that it is true, mental.

5. The system of actions is tested and clarified with the aim of making some changes. The hypothesis is analyzed and synthesized using logical methods, its important features are identified, and quick judgments and conclusions are made regarding its correctness and validity.

6. If it is determined that the hypothesis put forward for the theoretical solution of the problem is correct or incorrect, it is removed from the object of thought and new hypotheses, thoughts, assumptions are accepted or invented. A new practical hypothesis is mentally checked several times and then recommended for testing for practical implementation. Most of the above considerations are used in solving constructive technical problems, creating discoveries, inventive proposals, rationalization, and introducing technological devices, various options, technological maps, and other models are mentally analyzed. Then the most acceptable, effective, and most appropriate of them is selected and concentrated on.

7. In order to solve a problem and issue, to gain confidence in the correctness of the results obtained, and to be satisfied, the solver completes the act of independent thinking by checking it. After these mental operations, forms of reasoning, the issue (task) is completely solved, and thinking about this problem is relatively temporarily stopped. The achieved success is implemented in life. In other words, the actions and solutions taken to find this problem and its solution are needed to solve the next problematic situation. These experiences are stored in the memory of the mind, and when solving the next life problems, a closed loop system (system, mechanism) is formed, such as deep thinking, observation, searching for a solution based on life experience, comparing it with the life experiences gained, and only then coming to a single final conclusion and applying it in life. This system continues indefinitely.

Each person solves problems and implements them in life in a way that is characteristic of and appropriate to his intelligence, depth of thinking, and intellectual formation. Depending on the solutions to the problems he implements in life, a person takes his place and status among people. In this way, a person's ability to think independently is honed. Intellectual education? We will conclude this educational question about it with a question asked to a wise man and his answer. The wise man

was asked: Who is the smartest person? The wise man said: The smartest person is the one who knows a lot and speaks little, who is proud of his knowledge and does not act on it.

The role of labor education in educating young people.

The role and place of labor education in raising a fully mature, harmonious generation is incomparably large. A person's daily lifestyle is connected with labor and activity. Therefore, labor is the basis of all material and spiritual wealth, the basis of social development. Labor education is an integral part of the comprehensive development of the individual. It is also a means of comprehensive formation of a child, a factor in his growth as a person. Only in the process of systematic labor can a child develop his mind, will, feelings, character, and be formed as a person. Our children are the future builders of our independent Uzbekistan. Therefore, the national program for personnel training and other documents pay special attention to the degree to which they are prepared for labor. Therefore, labor should be both a necessity and a duty for our children, and for this, conditions for labor should be created both at home and in educational institutions. If a child is taught to work from an early age, he will easily move from play to work. The example of adults plays an important role in this process.

In the process of psychological, moral and practical preparation for work, moral and volitional qualities such as diligence, discipline, and ambition are cultivated in the student, and it is necessary to develop in the student the skills of working together with the community. Because a person works with many people throughout his life. In this process, it is necessary to cultivate a culture of work in the student.

The work of young people is carried out first in the family, and then in educational institutions. In this process, the role and importance of academic lyceums and vocational colleges are especially great.

The content of youth work is determined based on the social, political and economic tasks facing the country, the need for personnel in regions and districts, and

the internal capabilities and requirements of educational institutions.

First of all, during the educational process, they gain initial knowledge and ideas about work, and they understand that studying is also work. In the labor lessons included in the curriculum, they acquire the skills to work. In this process, they enjoy seeing the results of their labor and strive to work even better.

In the process of working, they actively participate and practice socially useful types of work, such as work outside the classroom and school, and work to serve themselves. Pedagogy sets several requirements for organizing labor education:

The above points give rise to the following scientific and practical ideas and considerations.

Labor is a necessary condition of human life. It is not only a material, social necessity for a person, but also a spiritual and spiritual need. The need for labor from a young age has a genetic physiological basis. A wide range of creative activity is formed in individuals from the age of one. In the process of this wide activity, it is necessary to be able to find out the interests, opportunities, abilities and manifestations of merit in children. It is necessary to teach a positive attitude to activity from a young age. Labor education provides individuals with the specific purpose of the knowledge they have acquired in the process of studying the basics of science, the scientific foundations of the production process, knowledge and professional interests. A person gets acquainted with the wealth created by labor throughout his life, understands that these can only arise when they are able to work freely, and the student receives the first lesson in the scientific organization of his labor during the educational process.

Labor education is carried out in the family on a large scale. The organization of joint labor between the heads of the family and children has enormous potential.

The development of science and technology places high demands on specialization. This requires improving the methods and means of preparing individuals for work and training them for it.

The main type of human activity is labor, which satisfies both social and personal needs through the development and construction of the environment. Therefore, labor is considered a complex social phenomenon. Labor activity also includes the process of learning. In this process, generations prepare for labor activity by acquiring accumulated knowledge, skills, and competencies.

In the materials of the National Concept of Public Education of the Republic of Uzbekistan, great attention was also paid to the main directions of reforming general education and vocational schools. Independence requires an increase in the scope and quality of national personnel training. The shortage of national personnel in large enterprises and the migration of mature specialists require a serious approach to this problem from the state perspective.

Motives for labor activity are divided into natural and spiritual types depending on the type of needs. These motives also include interest, and cognitive activity aimed at directing a person's attention to the objects of labor is determined.

The formation of interest in the profession is directly related to the pedagogical activity of the individual . Connecting and harmonizing labor education with life, taking into account the individual typological and age characteristics of individuals , technical abilities, intellectual levels and capabilities, gives a positive effect. Because each profession requires expressive effort, mental seriousness, endurance and patience from a person. Only young people who can withstand all the difficulties and trials are considered suitable for this chosen profession. Labor education has the opportunity to reflect this very practical side. Organizing and conducting education in a rational, optimal way helps individuals of different ages form a conscious attitude to labor and arouse a sense of interest in the profession.

Hard work is one of the social qualities that educated individuals must achieve. Hard work is defined as a person's willingness to do the work with all his heart, regardless of the type of work - heavy or light; mental or physical. Let us recall

that work is a goal-oriented activity. It is natural for people to have a number of material and spiritual needs in the process of living. To satisfy these needs, they set goals for themselves and act in a certain order to achieve them. Then they spend a lot of physical and mental effort. This is called work. If a person sets a goal for himself to gain knowledge, he will use his mind to achieve it, spending a lot of intellectual energy. Many people, not knowing the difficulties of gaining knowledge, think that reading books and acquiring knowledge is also work. To a person who is not involved in science , this work seems easy from the outside. In fact, mental labor is very hard, and it is not for nothing that our people say, "Farmers dig wells with hoe, carpenters with needles, and scientists with eyelashes."

Questions and tasks to reinforce the topic

1. What are the spiritual qualities of a person?
2. What kind of education is moral education?
3. What are the stages of achieving perfection?
4. Define the concepts of etiquette, behavior, ethics, culture, and spirituality.
5. What kind of education is mental education?
6. What is the function of intellectual education?

CHAPTER IV. PEDAGOGICAL VIEWS OF CENTRAL ASIAN SCIENTISTS

1. Thoughts on education of great scholars in the 14th-16th centuries.

The people of Transoxiana, who had been devastated by the Mongols for almost a century and a half, began to escape the oppression of the Mongol invaders by the beginning of the 14th century. The desire to create a strong state in Transoxiana prevailed. The people of Bukhara revolted against the Mongol invaders under the leadership of Mahmud Torabi, and uprisings of the Sarbadors took place in Samarkand and Khorasan. As a result, the Sarbadors even held power for a long time.

In the second half of the 14th century, the feudal fragmentation of Transoxiana was put to an end, and the country was cleansed of Mongol invaders. In the late 14th and 15th centuries, feudal relations began to develop further in Central Asia.

The period of the rule of Sahibkiran Timur and the first Timurids occupies a special place in the history of Movarounnahr.

With the establishment of the great centralized state of Timur, science, culture, and education began to flourish again in Transoxiana.

That is why the second half of the 14th century and the 15th century are historically called the second stage of the Eastern Renaissance. Because the culture of this period is considered a continuation of the culture of the 19th and 20th centuries in terms of its principles, direction, and economic basis.

Therefore, the cultural prosperity of the Eastern Renaissance in Transoxiana at the end of the 14th and 15th centuries cannot be separated from its cultural development in the 19th and 20th centuries. In the third quarter of the 14th century and in the 15th century, the economy, science, and culture flourished in Central Asia. During the reign of Amir Temur, craftsmen, scholars, artists, and engineers from many cities of the world were brought to Samarkand, and their rich experience and creative skills were widely used in the fields of science, education, culture, and construction. Madrasahs, libraries, and observatories were built in Samarkand and Herat. Interest in studying medicine increased. Works on mathematics, astronomy, geography, history, literature, philosophy, and education were created. The desire to study the heritage of

Al-Farabi, Ibn Sina, Al-Biruni, Omar Khayyam, and Sa'di, as well as Greco-Roman culture, increased.

It should be noted that science and culture developed during the reign of Timur and his followers, the Timurids. In particular, the cities of Samarkand and Herat became centers of culture, science, and enlightenment.

Amir Temur made a great contribution to the construction and strengthening of the empire. The most important of these great contributions was his focus on the development of the education system in the country. Because, according to his belief, only an educated and enterprising person can contribute to the development of the country. That is why the great ruler pays great attention to educating educated and enterprising people. Realizing that the education system should have its own place in this regard, he builds schools and madrasahs. He creates twelve gardens and palaces around the capital of the empire, Samarkand, builds the city arch, Koksaroy, and around it, Bostansaroy. He builds a mosque, mausoleums, and architectural monuments. Not only the Amir himself, but also his close associates are involved in building various madrasahs. Among these, Amir Temur's emirs, Idigu Temur, Mevlana Qutbiddin, his wife Saraymulkkhanim, and his grandson Muhammad Sultan also built madrasahs.

Madrasahs were specialized to a certain extent. For example, the Muhammad Sultan Madrasah trained administrative personnel, the Mevlana Qutbiddin Sadr Madrasah trained personnel for religious institutions, and the Idigu Temur and Saraymulkhonim Madrasahs specialized in training general specialists, that is, intellectuals, imams, scholars, and school teachers. However, all of them studied the Quran, Hadith, and jurisprudence. There is also information that, depending on the specialization of the madrasahs, general intellectuals, general military, and general administrative subjects were also taught.

In madrasahs, lessons were conducted in Arabic, Persian, and Turkish (Uzbek). More time was devoted to teaching Arabic grammar. Therefore, Sa'di Shirazi's "Guliston", "Bo'ston", Fariduddin Attar's "Mantiq ut-tayr" and others were also taught.

The foundation charter of each madrasa stipulates the admission of students, teachers, and other staff, and the conduct of educational activities [1].

During the time of Ulugbek, such sciences as mathematics and astronomy were particularly developed. Medicine, history, literature, and religious knowledge were also given great attention. New madrasahs were built, including higher schools. Three madrasahs built in Bukhara, Samarkand, and Gijduvan became scientific centers for the development of science.

The following inscriptions on the facade of a madrasa in Bukhara are still clearly visible: "The pursuit of knowledge is a duty and obligation for every Muslim man and woman."

Ulugbek built an observatory in Samarkand in 1428-1429. In 1437, he compiled the "Kuragoniy Tabuli", that is, a star chart, at this observatory. The library he created contained 1,500 volumes of books on various fields of science.

In the city of Samarkand in the 10th century, there were 17 madrasahs, where great scholars taught, and by the 14th-15th centuries, their number increased even more. Medicine, history, literature, and art also developed. During the reign of Baysunqur Mirza, the palace library was widely developed. Under his leadership, book registration and scientific text work were also carried out. During this period, the full text of Firdawsi's "Shahnama" was compiled and decorated with miniatures.

These are the reasons why we can say that the second half of the 14th century and the 15th century went down in history as a period of renaissance in the history of Central Asia.

During this period, significant changes also occurred in Uzbek literature, with valuable works created by Atoi, Sakkoki, Haydar Khorezmi, Durbek, and Lutfiy. The translation of historical and literary works into Uzbek also revived.

[1] Valikh O'jayev Boturkhan. Higher education in Samara - higher madrasahs - from the history of the university plates . Abdulla Qodiriy People's Heritage Publishing House, Samarqand , 2001.38 - 47 pages .

Mirzo Ulugbek patronized scientists and encouraged scientists, and he himself carried out important work, especially in astronomy and mathematics. The establishment of an observatory in Samarkand by Ulugbek and its transformation into a scientific center of that time was considered an important event. During this period, Qazizoda Rumi, Jamshid bin Masudi, Mu'yiddin and his son Mansur Koshi, Ali ibn Muhammad Birjandi and others worked in Samarkand. In Herat, Alisher Navoi, Abdurakhmon Jomi, the great artist Behzod, the historian Khandamir, the calligrapher Sultan Ali Mashhadi and others rose to the heights of creativity.

Ulugbek's disciple Aloviddin Ali ibn Muhammad Qushchi Samarkand (1402-1474) played a major role in the cultural and scientific life of Transoxiana at that time. Ali Qushchi, who wrote a book on astronomy called "Risalai dar falakiyat", was called the Ptolemy of his time. In this work, the foundations of geometric knowledge were outlined, the concepts of a point, line, surface, circle and the like were fully explained, elementary knowledge in the field of natural sciences and the like was outlined. This work describes everything, dividing it into simple and complex things.

During the reign of Sultan Husayn Baykara, scholars and poets moved from Samarkand to Herat. Herat became a scientific and cultural center. Alisher Navoi made great contributions to the development of science, culture, and enlightenment in Herat, as well as to the improvement of the area.

Writing about Herat in his "Baburnama," Zahiriddin Muhammad Babur says that he has never seen such a prosperous city in the whole world.

Alisher Navoi also built mosques, madrasahs, baths, hospitals, pools, bridges, and rabota. The group of buildings of Khalosiya and Ikhlosiya, which he built in the most beautiful part of the city, became a cultural center serving science, literature, and art.

Along with Alisher Navoi, Abdurakhmon Jomi, Kamoliddin Behzod, calligraphers Sultan Ali Mashhadi, secretary Mir Ali, musician Kulmuhammad, historians Abdurazzoq Samarkandi, Khandamir, and others lived and worked in Herat.

The art of calligraphy was developed in Herat. Historians cite sources that even in Bukhara, the "Herat script" was used by mirzas and calligraphers until 1920.

During this period, art, architecture, and construction techniques also flourished in Transoxiana. A number of works on music, fine arts, culture, literature, and education were created. The "Muzakkir al-ahbob" tazkir by Hasan Bukhari Nisari (1556), the collections of "Tazkira - tush shuaro" by Mutribi (1604-1605), and the historical and literary monument "Baburnama" gained special significance among the works created during that period. Amin Ahmad Razi compiled a geographical bibliographic dictionary called "Haft iqlim" ("Seven Climates").

In the 16th century, the art of calligraphy reached a high level. Sultan Ali Mashhadi, Mirali Halavi, Mahmud ibn Ishaq ash-Shihaibi and others became famous as master calligraphers. Dervish Muhammad ibn Do'stmuhammad Bukhari wrote a work on the theory of the art of calligraphy.

During this period, a number of educational institutions were built, including: the Shaybanikhan Madrasah, the Abdurahim Sadr Madrasah, the Mirarab Madrasah, the Kalon Mosque, and other structures. The construction of these structures was an important stage in the educational process.

Some opportunities have also been created to improve the literacy of the population and provide education to children. Private schools have emerged, and homeschooling has become a common practice.

In schools opened in cities, villages, and hamlets, children began to be educated at the age of 6. Six-year-old children would go to school, learn the alphabet, and practice drawing some of its letters. After students had mastered literacy in schools, they would enter madrasahs to learn both religious and secular subjects.

Based on this, it can be said that in the 14th-16th centuries, education and pedagogical ideas reached a high stage of development in Transoxiana.

Muhammad Taragay Ulugbek

Ulugbek was born on March 22, 1394, in the city of Sultania in western Iran, during the military campaign of his grandfather, Sahibkiran Amir Temur. He was the eldest son of Shahrukh Mirza and was given the name Muhammad Taragay. However, because his grandfather affectionately called him **"Ulugbek",** his main name remained Ulugbek and he spread his fame to the world under this name.

Ulugbek's father, Shahrukh, was the third son of Amir Temur, the ruler of Khorasan, an enlightened king with a passion for science. His mother, Gavharshadbegim, was also considered one of the wise and learned women of her time.

..."Fate placed immense and difficult tasks on the shoulders of this great man. He was destined to face the unparalleled test of becoming the heir to the empire founded by the great commander Amir Temur." [1]

Ulugbek's childhood was spent in the military campaigns of his grandfather Temur. Although Ulugbek was a little weak at birth, he grew stronger during the military campaigns.

Amir Temur loved his grandson Ulugbek very much because of his sharp mind and intelligence. He used to call him "the light of my eyes, the hopeful sprout of my kingdom." However, Ulugbek Mirzo grew up to be frail. In addition, he spent most of his time reading books and seemed to have no interest in state affairs.

Ulugbek's upbringing was a special school in his life, as his grandmother, Saray Mulk, taught her beloved grandson to read and write, and told him stories and tales on historical topics.

In 1405-1411, in accordance with the laws of the time, Emir Shah Malik was appointed as the young mirzo's otabegi. The otabegi taught Ulugbek mainly military and political education.

[1] IAKarimov. Independence and Spirituality. Tashkent, " O'zbekiston ", 1994, p. 96.

As is known from books preserved from the Middle Ages,

The heirs to the throne were guided by manuals that outlined specific procedures for governing the state. One of these was the book "Suluk ul-muluk" (Guide to Kings), which was essential for Princes and Khans to know.

Ulugbek, according to tradition, also studied this book thoroughly and mastered the art of state administration described in it - the procedures for appointing various officials, collecting taxes, receiving priests, officials, and ambassadors from other countries, and giving alms.

Ulugbek read a lot of books from a young age, and he was especially interested in mathematics and astronomy.

He spent a lot of time with his chapter's astrologer, Mevlana Badriddin, from whom he learned arithmetic and the calendar, and on some nights, when the sky was clear and the snow had melted, he would observe the positions and movements of the stars.

According to the well-known scholar Boriboy Ahmedov, while in Samarkand, Mawlana Badriddin took Ulugbek to his own library in Koksaroy and showed him the newly arrived "Shahnama" by Abulkasim Firdawsi. Here, Mawlana Badriddin showed Ulugbek the "Kitab fi javome' ilm an-nujum va usul al harakat as-samowiyya" ("The book that combines the science of stars and the basis of the movement of celestial bodies") written by Allama al-Farghani.

Thus, in his childhood, Ulugbek was introduced to the books of Mevlana Badriddin Tusi, Abu Rayhan Beruni, Omar Khayyam, and also to "Ziji Malikshahi" in Aksulot and Otrar.

It was only thanks to his great love for science, great talent and hard work that Ulugbek was able to achieve remarkable success as the founder and leader of the astronomical school. This school was recognized and famous throughout the world.

Excellent abilities, a sharp memory and the gradual accumulation of knowledge led to the development of interest and aspiration in Ulugbek for science. As a result of his constant deepening of knowledge and systematic work on himself, Ulugbek

surpassed many of his contemporaries. Thus, the cultural heritage of his ancestors - the ancient peoples of Central Asia - became the main source of Ulugbek's knowledge.

The appointment of 17-year-old Ulugbek Mirzo as the governor of Movarunnahr and Turkestan in 1411 indicates how high Ulugbek's position was in the Timurid dynasty. When Ulugbek became governor, unlike his grandfather, he was not interested in military campaigns. On the contrary, he took a different path from other medieval governors, being more inclined towards science.

In fact, Qazizoda was born in 1360 and moved to Timur's court at the age of 20-25, that is, before the birth of Ulugbek. As a result, from the earliest years of his life, Ulugbek grew up under the influence of Mawlana Ahmad and Qazizoda Rumi - astronomers and mathematicians. Therefore, the exact sciences played an important role in his life. By the age of twenty, he had become one of the greatest scientists of his time. The global changes during his reign were unique in the history of medieval culture.

In a letter written from Samarkand to his father in Koshan in 1417, Ghiyosiddin Jamshid Koshi, one of Ulugbek's admirers, describes Ulugbek's activities and knowledge as follows:

“Thanks be to Allah and His blessings, the ruler of the seven climates, the king of Islam, Ulugbek, was a wise man. I am not saying this in terms of manners. The truth is that, first of all, he knew most of the Holy Quran by heart. He kept the interpretations and the words of the commentators about each verse in his mind and knew them by heart, and he wrote very well in Arabic. He was also knowledgeable in jurisprudence: he was also familiar with the explanation of the meanings and methods of logic.” [1]

He mastered all branches of mathematics and showed such serious skills that he had the ability to quickly add and multiply any number. Since the beginning of man, no one has been able to calculate so accurately and quickly. Ulugbek founded three madrasas in Samarkand, Bukhara and Gijduvan.

The construction of the madrasah in Samarkand began in 1417 and was completed in three years. Soon, Ulugbek began to gather teachers and scholars for the

[1] AA h medov, "Ulu g' bek". T; "Science", 1991. Page 50.

madrasah, and thus his astronomical school was formed. The main teachers of this school were scholars such as Taftazani, Mawlana Ahmad, and Qazizoda Rumi, who had come to Samarkand during the reign of Timur in search of favorable conditions and shelter for scientific work. On the advice of Qazizoda, Ulugbek summoned Ghiyosiddin Jamshid Koshi from the city of Koshan, the estate of his father in Khorasan. Thus, by 1417, the number of scholars gathered from various cities of Transoxiana and Khorasan exceeded 100. Among them were writers, historians, calligraphers, artists, and architects. However, scholars in the field of astronomy and mathematics were more honorable and prestigious. Among them, Qazizoda and Koshi were the most influential and influential.

In 1420, the Samarkand Madrasah was inaugurated. According to sources, “when the madrasah building was nearing completion, the representatives of literature, art, and science who had gathered there asked Ulugbek who he wanted to appoint as a teacher for the madrasah, Ulugbek replied that he would find someone knowledgeable in all sciences. Mawlana Muhammad, who was sitting there in ordinary clothes among the bricks, heard this from Ulugbek and at that moment stood up and said that I am worthy of this task. After that, Ulugbek examined him and made sure that he was a truly learned man, and ordered him to be bathed in a bathhouse and dressed well. On the day of the madrasah’s opening, Mawlana Muhammad delivered a lecture as a teacher; no one except Ulugbek and Qazizoda Rumi could understand Mawlana Muhammad’s lecture in the presence of 90 scholars. "Because this lecture was extremely scientifically powerful and contained complex issues."

The Qazizoda Rumi (Salahiddin Musa bin Mahmud) mentioned here was a famous mathematician and astronomer. He was one of the first teachers of the Ulugbek Madrasah. This extremely learned scholar was called **"the Plato of his time" by his contemporaries.**

The commentator of Ulugbek's works, a talented student of Qazizoda and Ulugbek, was the mathematician and astronomer Alauddin Ali ibn Muhammad Kushchi from Samarkand. He was called " **Ptolemy of his time** ." Ali Kushchi was one of Ulugbek's closest assistants in scientific work. As a representative of the Ulugbek school, the name of the commentator of Ulugbek's works, astronomer Chalabi, is also noteworthy.

Along with other madrasah teachers, Ulugbek himself lectured on astronomy. Determining the sine of a one-degree arc, which led to a third-order algebraic equation, was one of the most remarkable and important achievements of Ulugbek and his school.

One of the most important scientific areas that the Samarkand scholars gathered around Ulugbek attached great importance to was astronomy. It should also be said that in Muslim countries and in Islamic culture in general, exact sciences, especially astronomy and mathematics, play an important role. Because, regardless of where a Muslim is, five times a day from dawn to dusk is obligatory for him. The prayer is performed with the face towards the qibla - the direction of the Kaaba in Mecca. The times of prayer are determined at each geographical latitude depending on the height of the Sun above the ground. In addition, the Hijri year adopted in Islam consists of 12 lunar months, each consisting of 354 days, and the new moon - the crescent - is determined by sighting it from the minaret of a mosque or from the top of an observatory. Therefore, the life of a Muslim person was associated with solving the following problems related to astronomy, mathematics, geography, crafts, and architecture:

1) determine the geographical directions of the place;

2) determine the angle between the local meridian and the great circle indicating the direction of the qibla;

3) knowledge of precise mathematical (trigonometric) calculation rules and methods for calculating geographic directions;

4) know the rules for determining the altitude of the Sun based on geographical direction;

5) know the exact rules of spherical astronomy that determine the positions of the Sun, Moon, planets, and other luminaries at any time of day or night;

6) perform geodetic measurements to determine distances between different cities;

7) making various time measuring instruments;

8) drawing maps to have a clear idea of the administrative part of the land;

9) knowledge of the mathematical representation of the conditions for creating maps;

10) knowledge of high-precision mathematical calculation methods for performing calculations related to astronomy, geography, and geodesy;

11) to have knowledge of meteorology and geophysics, since observing flares is related to weather;

12) To be aware of the art and traditions of architecture for the construction of mosques, madrasas, and observatories.

The problems mentioned above and many others not included in this list were so closely interconnected that they required large teams and groups of scholars and craftsmen to solve. That is why Ulugbek gathered around him representatives of various sciences and crafts.

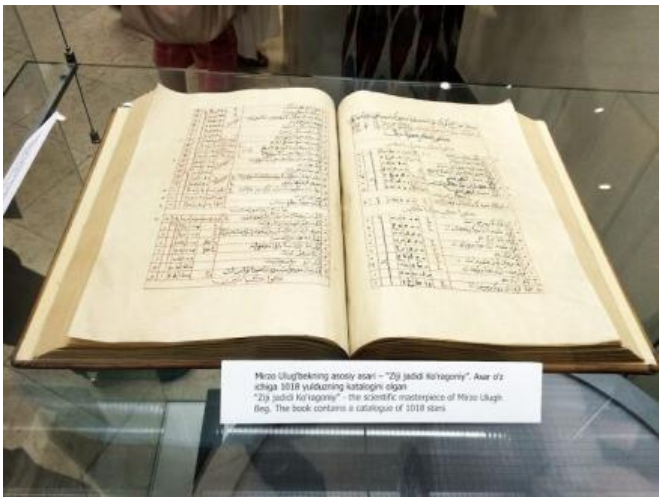
As can be seen from the list of issues cited, many of them are related to astronomy. The earliest works on stars in Islam were called "Zij" and consisted mainly of tables.

The successful educational and scientific work of the astronomers led by Mirzo Ulugbek led them to the idea of building a model observatory equipped with more accurate instruments. Historical sources indicate that four years after Mirzo Ulugbek completed the construction of his madrasah, he consulted with Qazizoda Rumi, Mawlana Ghiyosiddin Jamshid and Mawlana Muiniddin Koshi and built an observatory building at the foot of Kohak, on the banks of the Obirakhmat stream. The observatory library was replenished with many scientific works, works of world famous people, and the number of books stored there exceeded 150 thousand.

The historian Walter wrote about this: "Mirzo Ulugbek founded the first academy in Samarkand, ordered the measurement of the earth's circumference, and participated in the compilation of astronomical tables." At that time, more than 100 scientists were organized around Ulugbek in Samarkand, and the observatory served as an academy.

There was a strong connection between the madrasa and the observatory. Some of the scientific staff working at the observatory were teachers at the madrasa. Among them were Ghiyosiddin Jamshid Kashani and Mirzo Ulugbek himself.

Mirzo Ulugbek often argued with and examined the students of the madrasa. One day, Ulugbek wanted to examine the students of the madrasa on the calendar and arithmetic. He posed this question: “Student of knowledge, tell me, what day does the period between the twelfth and the fifteenth of Rajab in the year 818 AH correspond to, and what day does the period between the twelfth and the fifteenth of Rajab in the year 918 AH correspond to?” To do this, it was necessary to be able to remember a lot of numbers. None of the students could solve this problem. Then Mirzo Ulugbek assigned it as homework and, with the kindness and courtesy typical of teachers, explained and solved the problem. Then Abu Rayhan opened Al-Biruni's book "Qanuni Mas'udi" and read an excerpt from the seventh chapter of the sixth article. He determined the positions and movements of 1018 stars.



The most important, well-known and famous of Mirzo Ulugbek's scientific heritage is his "Ziji", which is also called "Ziji Ulugbek". It is also called "Ziji Jadidi Ko'ragoniy". In addition to "Ziji", his mathematical works include "Treatise on Determining the Sine of One Degree", "Risolai Ulugbek" dedicated to the stars (the only copy of which is kept in the library of Aligarh University in India), and the historical work "Tarihi Arba' Ulus".

Mirzo Ulugbek's "Ziji" was the most perfect work of the Middle Ages and quickly attracted the attention of his contemporaries. First of all, this work had a great influence on the work of scholars who gathered around Mirzo Ulugbek in Samarkand.

After the tragic death of Mirzo Ulugbek in 1449, Samarkand scholars gradually spread throughout the Near and Middle East. They brought the achievements of Samarkand scholars and copies of "Ziji" to the places they went. For example, Ali Kushchi went to Istanbul in 1473 and built an observatory there. In this way, Mirzo Ulugbek's "Ziji" spread in Turkey and reached European countries through Turkey.

According to current information, there are about 120 Persian and more than 15 Arabic copies of the "Zij". No other astronomical or mathematical work written in the Middle Ages was so popular. The "Zij" was studied in almost all Muslim countries.

Mirzo Ulugbek "Ziji" had a strong influence on Indian scholars, especially. There is information that Babur himself brought the scientific traditions of Samarkand scholars to India. Babur's successors, like the kings of the past, gathered scholars around them and created conditions for their scientific research.

"Zij" also had a great influence on Western European science. In general, Western Europe knew about Timur and his children, especially Ulugbek, from the 15th century. Thanks to Ali Kushchi's activities in Istanbul, news of Ulugbek's scholarship also spread to Europe.

In 1638, John Greaves (1602-1652), an English scholar and orientalist, professor of medicine at Oxford, arrived in Istanbul.

On his return, Ulugbek took a copy of "Zij" with him to England. In 1648, he first published the 98 star table in "Zij". In the same year, Greaves also published the geographical table in "Zij". In 1650, he published a Latin translation of the first article in "Zij".

With his boundless intelligence, determination, and just policy, Mirzo Ulugbek was the wise ruler of the land of Transoxiana for nearly forty years, demonstrating unparalleled courage and perseverance in achieving the eternal dream of the peoples - peace, harmony, and all-round development.

Mirzo Ulugbek, first of all, worked not with scientific hypotheses, but with a purely practical approach. He created a perfect map of thousands of stars and a perfect astronomical table that is almost indistinguishable from today's most modern calculations.

His life and work are one of the cornerstones of the spirituality of the Uzbek people, demonstrating the great importance our people attached to fundamental science in the Middle Ages.

Mirzo Ulugbek sacrificed his life for the future, for today's life. In those distant times, he lived thinking about the development of humanity, dreaming of an enlightened society that his descendants would lead for centuries. It is natural for any nation to be proud of raising a child like Ulugbek, because such people serve not only their own people, but also the prosperity of humanity and attract the attention of the world.

"...Mirzo Ulugbek's contribution to universal values is incomparable, and he continues to play a huge role in our lives today and is making a great contribution to increasing the international reputation of Uzbekistan. There are many spiritual centers, neighborhoods, streets and cities named after our great ancestor Ulugbek. It is no exaggeration to say that one in ten babies born in our country is given the blessed name of Ulugbek with good intentions.

All of this is evidence of the boundless respect and admiration our nation has for the great scientist. [1] "

Another of Mirzo Ulugbek's merits is that he attached great importance to the intellectual and educational education of the younger generation, encouraging them to acquire worldly knowledge, and fighting against all forms of ignorance and lack of knowledge. Pointing out that human potential is unlimited, he encourages young people to acquire knowledge, to be honest and charitable, to be honest and truthful.

Ulugbek recommends gaining knowledge not only from books, but also directly from life itself.

[1] IAKarimov. Independence and spirituality. T., " Uzbekistan ", 1994, pp. 97-8 .

Ulugbek considers making new scientific discoveries to be the highest virtue for a person. He turns the cities of Transoxiana, especially Samarkand and Bukhara, into centers of knowledge and enlightenment. Ulugbek puts forward the motto "The pursuit of knowledge is a duty for every Muslim man and woman" and writes it on the facade of the madrasah. In the madrasah, serious attention is paid to the teaching of various branches of knowledge.

For example, in the Samarkand madrasah, secular sciences such as mathematics, geometry, astronomy, medicine, history, geography, poetry, and Arabic were taught in addition to theological sciences: the Quran, Hadith, Tafsir, and fiqh.

Ulugbek fought for the development of science and education, constantly encouraged citizens who contributed to the development of education, and promoted respect for teachers and educators. Thanks to his tireless efforts, the quality of education improved, and great importance was attached to the revitalization of education in madrasas. The educational system in madrasas was reformed, introducing the teaching of such exact sciences as astronomy, mathematics, and geography, improving the quality of educational content, and reducing the duration of study in madrasas from 15-20 years to 8 years.

In his pedagogical views, Ulugbek attached particular importance to the upbringing of children as physically healthy, well-versed in military skills, brave, and courageous.

According to Ulugbek, in education, mathematics and astronomy are important tools for developing a child's mental strength and abilities, while history and literature help children grow up as patriots.

Ulugbek calls on educators to be fair and honest in education, to improve their pedagogical skills and knowledge, and to conduct each lesson at a high level, emphasizing that only in this way can students develop an interest in knowledge. In his opinion, an educator must first educate himself, acquire knowledge and skills.

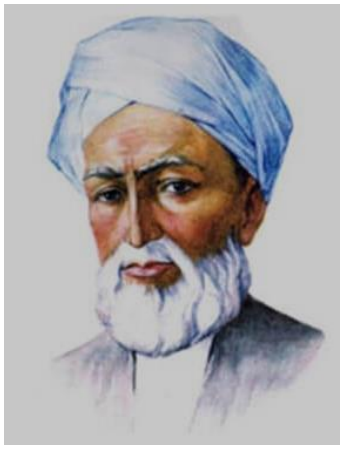
Ulugbek highly values the home environment and the work of parents in raising children, and says that it is very important to raise them to be resilient and hardworking in life. As evidence of this, he says the following about the difficulties during the work

on “Zij”: “In order to compile a star chart, we worked day and night, until we achieved our goal, we compared the charts created before us, re-compiled them, and thus, after making hundreds of corrections, we achieved our goal only after eighteen years” [1].

Speaking about moral education, Ulugbek emphasizes that in this matter, interpersonal relations, friendship and brotherhood should be of particular importance. In his opinion, it is necessary to be able to distinguish between true and false friends, a malicious person can never be a friend, he leads people astray. Therefore, he recommends staying away from malicious people by any means, and making friends with people who have good professions and behavior, who are respected by everyone, and who are kind-hearted.

Everyone can solve life's problems through friendly cooperation, a person cannot do anything alone, without friends. He noted that the moral formation of each person also depends on the relationship between scientists, good cooperation between them is extremely important in the moral education of students. We can see the essence of such friendly and disinterested cooperation in the example of Ulugbek's work. For example, Ali Kushchi remained faithful to him until the end of his life. Ulugbek entrusted him with the work "Zizhi Ko'ragoniy", created as a result of his many years of work, and he, in turn, justified the trust of his mentor.

The life and work of Abdurahman Jami (1414-1492)



Like the thinkers of the 15th century, Abdurahman Jami expresses ideas about ways to ensure human happiness by extolling man's high moral qualities and beautiful virtues.

Famous orientalists - Ye.E. Bertels, M. Orifiy, Sh. Shomuhamedov, A. Kayumov, H. Aliqulov and others - have effectively conducted research on the life and creative work of Abdurakhmon Jomi, as well as his educational and upbringing views.

The scholar's full name is Nuruddin Abdurahman ibn Ahmad, and he was born on November 7, 1414, in the city of Jam.

[1] Ulugbek. Noviye Guraganova astronomical book. T., idz. "Fan" AN. RUz, 1994. Pages 31-32

The Abdurahman Jami family later moved to the city of Herat. At that time, Shahrukh Mirza ruled in Khorasan, and the city of Herat was considered one of the largest cultural centers.

Young Nuriddin Abdurahmon began attending school very early. His father, one of the intellectuals of his time, paid great attention to his son's education from childhood.

After graduating from school, Abdurahman Jami continued his studies at the "Nizamiyya" madrasa. During his studies at the madrasa, he thoroughly studied Arabic grammar, as well as works created in Arabic and taught the science of aruz verse and its specific aspects, as well as the content of works that taught the science of rhyme. He was honored to get acquainted with the commentaries of many works of art. At the same time, he studied under such scholars as Sa'diddin Kashgari, Sheikh Bahauddin Umar, and Mawlana Muhammad Asad. Abdurahman Jami was praised by his teachers for his thorough mastery of the sciences related to the creation of works of art and his ability to create prose and poetry equally successfully.

However, Abdurahman Jami was dissatisfied with the level of knowledge he had. Therefore, in order to further improve his knowledge, he went to Samarkand. At that time, Samarkand was under the rule of the great thinker Muhammad Taragay Ulugbek, and it became a center of culture and enlightenment. Under the leadership of Mirzo Ulugbek, fruitful research was being carried out in the direction of the development of such sciences as mathematics, physics and astronomy. While in Samarkand, Abdurahman Jami was able to listen to lectures given by the outstanding scientist of his time, Rumi. Upon returning to Herat, the famous scientist Muhammad Taragay was tested by Ali Qushchi, one of Ulugbek's favorite students.

Through tireless research and study, Abdurahman Jami acquired profound knowledge in such subjects as mathematics, Arabic language and literature, syntax, the science of art, music, astronomy, philosophy, jurisprudence, oratory, and the recitation and interpretation of the Quran. Due to his profound knowledge and broad outlook, Abdurahman Jami gained fame and respect among the people as a poet and scholar. The scholar's extreme humility also added to his reputation among the people.

The scholar and the sultan of poetry, Alisher Navoi, had a strong friendship, which was evident in artistic creativity, everyday life, and social relations. This friendship, founded in 1469 in the city of Herat, lasted until the last moments of the scholar's life.

Abdurahman Jami set off on a pilgrimage to Mecca in 1472. During this journey, he visited various cities, interacted with famous poets, scholars, and thinkers, and became closely acquainted with the literary process, its specific directions, and content. After a two-year journey, he returned to Herat and created based on the rich experience he had gained.

Abdurakhmon Jomi also describes high human qualities in his works. Researcher Sh. Shomuhamedov, speaking about the personality of Abdurakhmon Jomi, notes the following: "He personally became an example of this, he shone like one of the candles of purity."

The scholar has earned a worthy place in the development of world culture with his three lyrical divans, "Bahoristan" on educational issues, and "Haft Avrang" ("Seven Thrones"), which includes seven epic poems.

Abdurakhmon Jomi's educational and moral views reflect on the content, forms, and methods of education.

Abdurahman Jami's educational and moral views are reflected in the epics "Tuhfatul ahror" and "Silsilatuz zahab" ("Golden Ranges"), which are part of the work "Bahoristan" and "Haft avrang" ("Seven Thrones"). Allama's work "Bahoristan" is written in the style of "Gulistan" created by Muslihiddin Sa'diy, in which Abdurahman Jami dwells on the true perfection of a person and his spiritual and moral image.

Abdurahman Jomi, like other scholars, emphasizes that the first criterion of human perfection is the level of his knowledge.

In "Tuhfatul-ahror", the first epic of the work "Haft Avrang", Abdurahman Jami shows the importance of knowledge in human life, showing that knowledge helps a person solve any problems.

In the chapter entitled "Advice to a Beloved and Dear Child" of his famous poem "Silsilatuz Zahab" ("Golden Chains"), the scholar emphasizes the necessity of every

young person to acquire knowledge. After all, human life is very short and he should not spend it in vain. He also puts forward the ideas that after acquiring a certain level of knowledge, it is necessary to act on it, and that knowledge that is not applied in practice is also useless. In particular:

Step onto the path of knowledge, for this path is prosperous,

But the path of your life is extremely short - a moment.

Not everyone can live again,

Possess knowledge, it will inevitably last forever.

Once you have acquired knowledge, always apply it,

If your knowledge is without action, consider it a poison.

We assumed, you know, that science is chemistry,

If you don't throw your dice, you won't get any reward for your work.

Abdurahman Jomi, while discussing the importance of knowledge, reveals the role of books in acquiring existing knowledge and the qualities of books. For example:

Turn your face to the book, my dear child,

Be kind to the book, listen to this advice,

If you were to write in solitude, you would know that it is a book,

It is a book that sheds light on the dawn of wisdom.

Freely, ungratefully, he teaches you as a teacher,

He will give you knowledge and untie your knots,

A book is a good friend, a scholar covered in leather,

Sometimes he talks about his work, but sometimes he remains silent.

Its inside is like a bud, full of leaves,

Every page seems to be a masterpiece in its own way.

As mentioned in this passage, the scholar compares the book to a "scientist covered in skin." Abdurahman Jami emphasizes the need to acquire knowledge from a young age. At the same time, he condemns ignorance and contrasts the wise with the ignorant:

Above all, child, enjoy knowledge,

Leave the land of ignorance and take the path towards knowledge.

This word is clear to everyone, like a mirror,

The wise are always alive, the ignorant are like dead people.

While praising wisdom, Abdurahman Jomi emphasizes the need for rulers to be knowledgeable, and that if the leader is ignorant, a great deal of regret, suffering, and oppression can befall the people:

If a wise man guides a fool,

There will be great things to do in science.

A fool is one who refuses to speak to a wise man,

You will never see good from time to time.

If not a king, a wise man,

I will be stuck in a swamp of anger.

From it always comes ignorance, death,

The people will be plagued by regret and oppression .

In his work "Bahoristan", he emphasizes the need not to acquire knowledge in vain, but rather that each individual should acquire knowledge that is beneficial to society and himself:

Study the most necessary knowledge diligently,

Don't go looking for what you don't need.

After creating the necessary,

Don't live your life without following it.

Indeed, Abdurahman Jomi correctly interprets the importance of science for a person in this context. The scholar emphasizes that a leader who values science and craft will be respected by his people, and only then can a country flourish.

In the work, Abdurahman Jomi, while revealing the importance of knowledge in human life and its place and role in determining the development of society, emphasizes that it is not without benefit for each person to master the secrets of certain crafts. At the same time, he emphasizes that the value of a person is determined not by his property, but by the importance of the craft he has mastered in ensuring the well-

[1] Jomiy, Abdura x mon. Selected works (Compiler and foreword by Sh. Shomuchamedov). – Tashkent, Publishing House of Literature, 1971, p. 195.

being of people's everyday lives. In particular, the following verses are cited in the work, which serve to fully illuminate the essence of this idea:

A person's worth is not a coin,
The value of a person is knowledge and skill.
Look, in the world, because of the craft,
Many slaves are more valuable than their master.
How many masters are unskilled,
Without arrows or shields in front of their slaves.

The thinker likens a person without knowledge and skills to a fruitless tree that is good for nothing but firewood. He encourages every young person to learn the secrets of knowledge and skills, to be patient and steadfast on this path. He repeatedly emphasizes that knowledge and skills are a means of salvation even in difficult times, and in many cases, a factor that ensures the immortalization of a person's name, and emphasizes that it is obligatory for every person, whether young or old, king or beggar, to learn a skill. The truth of this idea is revealed in the epic poem "Iskandar's Book of Knowledge" by showing the efforts of the great Iskandar in learning knowledge and skills as an example for others. The Greek king Phylax, who deeply understood that his son's learning the secrets of knowledge, crafts, and wisdom was the path to happiness, brought his son Alexander to the famous scientist and thinker Aristotle and asked him to teach him the secrets of science and crafts. Aristotle, taking into account Alexander's merits and his desire to learn the basics of science and crafts, taught him the available knowledge and also warned him about the secrets of successful governance of the state. The passion manifested in Alexander's image and the quality of not being afraid of any difficulties in learning science and crafts helped him to become a mature, educated, courageous, and extremely intelligent person. Abdurahman Jomi vividly expresses this situation through the following verses:

Alexander's passion was the craft of the Sanj,
He had a treasure trove of skills in his heart.
The hard work was not in vain,
A world of wisdom has entered his path.

Even from friends with a sharp mind,

I was excelling in every field...

He became upright and straight on the path of knowledge,

In the eyes of the wise, wisdom is only this...

If he takes a step, with a heart full of value,

It's obvious that everything will be fine all the time .

Abdurahman Jomi, emphasizing that the role of spiritual factors, along with material factors, in the upbringing of a person as a person is incomparable, shows that music has a special place and role among these factors. In his work “Treatise on Music”, the scholar describes the formation of the science of music, types of melodies, the content of maqom melodies, musical instruments and their functions, and mentions the different effects of music on the human soul. In particular, he emphasizes that some musical works have a positive effect on the human psyche and raise its mood, while some melodies or songs create a depressed mood in a person.

The scholar contrasts the wise and the ignorant. Cooperation and consensus do not arise between knowledgeable, wise people and ignorant, ignorant people, because an ignorant person cannot always correctly assess the true nature of certain actions. Abdurahman Jami, in his work "Bahoristan", reveals how true this idea is through the following examples:

"A merchant had deposited his money with a scholar. After a few days, he needed it and came to the scholar's house. The scholar was sitting on a stool under the door, teaching, and his students were sitting in a row in front of him.

"Hey, teacher, I need your deposit from yesterday," the beggar said to the scholar.

- Sit down for a moment, let my lesson be over.

The teacher waited, but the lesson dragged on, and the teacher had a habit of nodding his head during the lesson. The teacher, who was in a hurry, saw this and thought that teaching consisted of nodding his head, so he said to the teacher:

[1] Jomi, Abdura x mon. Selected works. – Tashkent, Literature and Arts Publishing House, 1971, p. 196.

"You go in and take out the deposit, I'll nod in your place, I need to do my job," he said.

The wise man laughed when he heard this and said:

The city jurist, who praises knowledge,

He knows all knowledge, both apparent and hidden.

Whatever you ask him, just gesture with your hand,

Or nodding makes it easy [1] .

In the works of Abdurakhmon Jomi, as expressed in the works of other scholars, great attention is paid to the issues of effective organization of personal education. The moral qualities inherent in a mature person are widely expressed in all his works. In particular, the need to educate spiritual and moral qualities that are reflected in the image of a perfect person is emphasized - goodness, generosity, eloquence, humility, patience, honesty, friendship, hard work, etc. Generosity, humility and nobility are considered among the greatest human qualities. In the work "Bahoristan" the scholar says that "if generosity is based on something or in exchange for something, even if what is required is praise and gratitude, it is not generosity." In particular:

To the generosity of the generous dema,

If someone makes a request,

This is not generosity, this is mercantilism,

There is no honor or glory in this.

Whose goal is generosity?

If fame, fame,

In the city of Ahl al-Karam, to him,

gate is always closed .

Abdurakhmon Jomi believes that a person wants to be content, far from greed and greed. This idea is expressed more vividly in the following story in his work "Bahoristan":

They asked the dog:

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[1] Jomi, Abdura x mon. Selected works. – Tashkent, Literature and Arts Publishing House, 1971, p. 317.

- Why doesn't a beggar step into your house, and why doesn't a beggar cross the threshold where you lie?

I am far from greed and greed, - said the dog. - I am famous for my lack of greed and contentment. I am content with a piece of bread from the table, I am happy with a piece of stew from the pot. But the beggar is famous for his greed and greed. He always complains that he is hungry. He has a week's worth of food behind him, and a beggar's staff in his hand. Wealth is always far from greed and greed, and the contented are inseparable companions of the greedy.

At the same time, a quatrain with the following content is also cited:

Whose heart has contentment entered,

He got rid of greed and greed.

On the ground where the carpet of contentment is laid

Cindy is a market of greed and greed [4].

Abdurahman Jami, while promoting humility as a human virtue, condemns vices such as arrogance, conceit, filth, and ignorance. At this point, the scholar emphasizes that arrogant and conceited individuals, like a head of wheat, will inevitably fall to the ground with the blow of the sickle, turn yellow, and wither, while speaking about humble people, he emphasizes that they will be honored just as birds carefully pick up grain thrown into the ground. The scholar's thoughts on this matter are expressed in the following verses:

Arrogance is a loss, beware of it,

Did you see that ear of corn, it raised its head and became,

With the blow of the sickle, it fell to the ground and withered,

Have you seen the grain, humbly throwing itself into the soil,

The birds carefully lift it from the ground,

He who is humble is destined for greatness,

Everyone praises the bowed head, incomparably [5].

[4] The same work, pp. 297-298.
[5] That work, page 191.

Another human quality glorified in the content of Abdurahman Jomi's works is the idea of friendship and loyalty to it. As people enter into social relations with each other, the friendly relations that arise between them are manifested as a bright sign of high perfection, the scholar notes. He includes among the important signs of true friendship such qualities as loyalty to a friend, not avoiding him in difficult and complicated situations, but, on the contrary, being sympathetic, kind, and not demanding anything in return for his friendship. He cites the following verses:

A true friend is one who increases his friendship,
Even when he sees evil from his friend.
If a thousand stones of suffering fall on his head,
The house of love is made of that rock, it is strong.
Justice awaits more than a friend's pilgrimage,
Or a situation where you are standing at the door.
If there is a purpose other than friendship,
Is there anything in the world worse than this [6]?

The views on the qualities of a mature person expressed by Abdurahman Jami in the chapter "Alexander's Arrival in the City of Virtues" of his epic poem "The Book of Alexander" are in harmony with the ideas put forward in the paragraph "The Qualities of the Governor of the City of Virtues" in the structural structure of Abu Nasr Al-Farabi's work "The City of Virtues". In both works, the qualities characteristic of the inhabitants of the city of virtues reveal that the victory of good is based on the elimination of all evils - war, conflict, ignorance, oppression, greed for wealth, and greed.

Alexander traveled the world and finally came to a city. The spiritual and moral image of the inhabitants of this city, their way of life amazes the king. In this city, people live peacefully, without wars and conflicts; everyone is engaged in the same work. There are no thieves in the city, so all the doors are unlocked. Justice reigns there, and a sense of mutual assistance and solidarity has settled among the people.

[6] That work, page 144.

This way of life was inherited by the inhabitants of this city from their ancestors, they honor and preserve existing traditions and strictly adhere to them.

The "City of the Iokizas", formed in the imagination of Abdurakhmon Jami, is the embodiment of the scholar's lofty dreams and aspirations, a model of an ideal social system, perfect in every respect.

According to the thinker's views, a mature, perfect person should serve the interests of his homeland and leave a good name. The following admonitions, expressed in the epic poem "Silsilatuz-zahab", are considered a general idea that reflects the essence of Abdurakhmon Jomi's social views:

A quiet step outside your own path,
Decorate your jewel with makeup.
It is useless to have a gem in a mine,
What good does it do for the people?
If you say you'll leave it, it's a good name in the world,
Do good, always do good.
You are the one who brings goodness to yourself,
Don't hurt anyone.

In this work, the scholar, also speaking about the issues of upbringing, finds it appropriate to pay serious attention to the organization of social upbringing. However, he considers achieving a consistent and continuous upbringing to be an important task on this path. After all, it is only on the basis of caring for any plant that one can expect a good harvest from it. If a person is given a good upbringing from childhood, he is confident that he will grow up to be a perfect person. The following thoughts are expressed in the chapter entitled “On the Importance of Upbringing”, which is included in the epic poem “Silsilatus zahab” (“Golden Ridges”) by Abdurakhmon Jami:

When the fire is kindled, it burns well in the head,
If it doesn't find it, the care will fade quickly.
Even if you make it out of iron or stone, it will burn,
This fire is indestructible without wood.
Even if there is fire and wood, they breathe together,

They are being taken to the oven and are buzzing.

If you want

The light will shine like that.

All the sparks will be in the flame,

It burns day and night.

The heart grass also melts in the same way,

If it is cared for, it will last forever.

It is no coincidence that in the works of Abdurahman Jomi, goodness is glorified as an act that expresses the essence of an important moral quality inherent in a perfect person. After all, the eternal stability of good and evil on Earth, the eternal struggle between them, as well as a high sense of confidence in the victory of good and virtue over evil and wickedness, form the basis of all educational works created in the pandnama genre, from the oldest educational monuments.

In conclusion, Abdurahman Jami's seven-epic work "Haft avrang" ("Seven Thrones"), such as "Tuhfat-ul-ahror" ("Gift of the Free"), "Sabhat-ul-abror" ("Glory of the Good"), "Silsilatuz zahab" ("Golden Chains"), and his epic poem "Khiradnomai Iskandar" reflect the scholar's universal ideas about the upbringing of a harmonious person.

Abdurahmon Jomi's epic poem "Solomon and Absol" artistically expresses the path to spiritual perfection by purifying oneself from base emotions.

The plot of the work tells the story of the love affair between the king's son and his tutor through symbolic images. The king appoints the beautiful young woman Absol as a tutor for his son Solomon. Solomon grows up to be a young man who is both mentally and physically mature. Absol falls in love with her and charms Solomon with cunning tricks, and Solomon develops a desire for Absol. Solomon, not listening to the advice of either his father (the king) or his teacher (the judge), flees to an island with Absol. But the king catches them and takes them prisoner. As soon as he can, Salomon and Absol go out into the desert. There they light a fire and throw themselves into a bonfire. Absol burns to death in the bonfire, but Salomon survives. Salomon suffers from being unable to forget Absol. Finally, following the advice of his teacher

(judge), Salomon falls in love with Zuhra, who is represented by Absol. Then the king's heart is also soothed and he hands over the crown and throne to Salomon. At the end of the epic, a part of the story is narrated.

According to the philologist A. Kayumov, Abdurakhmon Jomi's goal in creating this epic is to reveal that acting based on reason and common sense always gives positive results. The love that arose between Salomon and Absol has a symbolic meaning. As the scholar emphasized, the body cannot live without a soul. If the soul does not exist, the body turns into a dead coin. In the epic, the image of Salomon is a symbol of the soul, and the image of Absol is a symbol of the body. The fact that Salomon and Absol are alone on the island and give themselves up to life also has a symbolic meaning. For example, the sea depicted in the epic symbolizes greed. The example of Salomon and Absol throwing themselves into a bonfire emphasizes the liberation of the soul from sins. By throwing himself into a bonfire, Salomon is cleansed of greed. The body burns to ashes in the fire, but the soul survives. The great triumph of virtue is expressed in the example of Solomon's love for Venus. The beginning of a new life of a soul freed from sins is an event that demonstrates the victory of man in achieving spiritual perfection. In this context, the image of Venus is presented as a symbol of spiritual perfection [1].

Thus, in the epic poem "Solomon and Absol", Abdurahman Jami, using the example of instructive narratives, shows people the ways to cleanse themselves of their deepest desires and achieve spiritual perfection. He puts forward the idea that a person should be above any desires and inclinations, act with reason and common sense, and extols the ideas of Sufism.

In his works, the scholar, while praising high human qualities, notes the following qualities as the most important of them, and considers the reflection of these qualities in the image of every person to be a vital necessity: humanity, justice, hard work, generosity and kindness, kindness, sincere love, honesty, humility, courage, bravery, etc. At the same time, he considers it expedient for a person to get rid of such

[1] Jomi Abdurakhmon. Layla and Majnun. Solomon and Absol (Editor and author of the text A. Qayumov). – Tashkent, Publishing House of Literature and Arts, 1989, p. 5.

negative qualities as arrogance, attachment to worldly wealth, deceit, ignorance, greed. Abdurahman Jomi tries to reveal the spiritual and moral qualities inherent in a person and the issues of their formation in a person in a more impressive way through poetic verses in his works. The ideas expressed in the works mentioned above have been able to maintain their theoretical value for centuries due to their vital nature.

Alisher Navoi. Life and work (1441-1501)

The founder of Uzbek literature, the sultan of poetry, the enlightener poet, and statesman Alisher Navoi was born on February 9, 1441, in the city of Herat. Young Alisher was an extraordinary talent, and the first signs of his talent began to appear when he was three or four years old. At that time, he memorized Fariddin Attar's work "Mantiq-ut-tair".

Realizing Alisher's strong interest and passion for learning in time, his parents sent him to school in 1445. While studying at school, he became closely acquainted with the works of thinkers of the past and the outstanding poets of his time. During this period, he was not content with reading and studying the content of existing works of art, but began to write poems independently at the age of 10-12. The poetic verses created by young Alisher reflected high artistic and philosophical ideas. For example, the following verses, which his teacher read to Lutfi, continue to amaze poetry lovers to this day:

Tears fall from my eyes every moment,

Like a star appearing, and then the sun disappearing.

Having deeply mastered the encyclopedic knowledge, Alisher Navoi gained respect and admiration among the people. His childhood friend Sultan Husayn Boykaro, highly appreciating Alisher Navoi's talent, knowledge, and life views, appointed him as his minister. Acting as a statesman, Alisher Navoi not only carried out practical activities for the development of various fields of science and art: literature, history, linguistics, music, calligraphy, fine arts, and architecture, but also paid special attention to the issues of education and upbringing of young people. The

great thinker expresses his views on educational issues in his works such as **"Khamsa"** , "Mahbub-ul-qulub", "Munojat", "Waqfiya", "Majolis-un-nafais", "Muhokamat-ul-lug'atayin", as well as "Chihil hadis" ("drowned hadis"), which was created as a translation of Abdurahman Jami's work "Arba'in".

In his works, Alisher Navoi created images of perfect people and glorified the spiritual and moral qualities manifested in their image. In his works that shed light on educational and moral problems, he expresses his thoughts on the content of the process of forming a perfect person, the specific aspects, ways, forms, and methods of this process.

The study of the educational and moral views of Alisher Navoi, including the content of the concept of the formation of a perfect person, has become relevant in certain periods. Therefore, a number of research works have been carried out in this direction. In particular, the researches carried out effectively by Navoi scholars O. Sharafiddinov, I. Sultanov, A. Khayitmetov, N. Mallaev, T. Jalolov, V. Zohidov, SG'anieva and others are among them.

It is clear from the content of the works created by the scholar that the central idea of the views put forward in them is the idea of ensuring the human being and his perfection. In this regard, the Navoi scholar V. Zohidov expresses the following idea: “The most basic, central issue, the focus of Navoi’s creativity and practical activities is, first of all, the human being, his fate, happiness, well-being, his good life, and the issues of society necessary for this.”

The content, form and method of educating a mature person in the educational and moral views of Alisher Navoi

The perfect person in the scholar's vision should be able to embody the highest human qualities in his image. For example, he must be creative, talented, and at the same time love science. According to Alisher Navoi, only a person who is able to possess such qualities believes in his own strength and intelligence. Only a person who firmly believes in his own strength and intelligence can withstand various difficulties and find solutions to even the most complex problems. Highlighting the human importance of being aware of the secrets of science, the scholar also describes science

as a lamp that illuminates the darkness, a sun that illuminates the path of life, and a factor that can show the true face of people. This idea is expressed in the work "Nazmul-jawahir" created by the thinker as follows:

Who is a scholar who is steadfast in his point of view?

If you throw a party, it's absolute heaven.

Everyone is a fool without knowledge,

If there is knowledge in the assembly, it is said to fly [1] .

The content of these four verses reflects the idea that a knowledgeable and intelligent person will overcome any difficulty encountered on the path to achieving their goals, and whoever relies on knowledge will never stumble, because knowledge serves to ensure human happiness.

In the eleventh article of the poem “Khairat ul-abrar”, the thinker describes knowledge as the sun, the moon and the day as follows: “I am in the high position of the shield of knowledge, to illuminate the night of anger, “ayn” is the sun, “lam” is the moon, and “mim” is the day. And I am in the clear landscape of the evening of anger, making the river of heedlessness appear in the night of misguidance, and in this night it is the form of lust. And the scholar's body is like a treasure, a treasure, and a treasure [7],

Alisher Navoi considers the desire to learn science to be one of the most necessary qualities that serve to ensure human perfection. He describes science as a factor that saves a person and a people from ignorance and ignorance. With the help of the ideas put forward in the content of his works, he encourages people to become knowledgeable and enlightened. The thinker recognizes the study of science as the human duty of every person. After all, the purpose of studying science is to contribute to ensuring the prosperous, happy and blissful life of the people and the prosperity of the country, he emphasizes. He believes that knowledgeable and wise people always work for the benefit of their people and the prosperity of their country. In this regard,

[1] Alisher Navoi, Nazm-ul Jawohir . Arbain. Nasoyim-ul Muhabbat . Works. Fifteen volumes . Volume 15. - Tashkent, Publishing House of Literature, 1968, page 45.
[7] Alisher Navoi, Khamsa (preparer for publication P. Shamsiev). - Tashkent, Fan, 1960, p. 94.)

he emphasizes that Mirzo Ulugbek was one of those people who possessed such qualities and believes that his name will remain in the pages of history forever. The perfect person that Alisher Navoi dreamed of is not content with being knowledgeable alone. To be described as a mature person, he must also possess the qualities of patience, contentment, generosity, kindness, honesty, humility, decency, loyalty, and so on.

Each idea reflected in the content of Alisher Navoi's works is of practical importance, because the thinker expresses them based on his vast life experience. Based on his life observations and experience over many years, the scholar creates the work "Mahbub-ul-qulub" ("The Beloved of Hearts"). In this work, he further enriches the moral views put forward in his educational and moral works such as "Hayrat-ul-abror", which is part of the structural structure of the epic "Khamsa", as well as "Nazm-ul-jawahir".

The thinker explained his main goal in writing "Mahbub-ul-qulub" in the preface to the work as follows: "I have run through every street and alley and have introduced myself to all kinds of people from all walks of life. I have learned the nature of good and evil, and I have experienced the qualities of good and evil."

I have tasted the essence and the poison of good and evil. I have felt the wounds inflicted by the misers and the greedy and the ointment given by them with all my heart. Some of my contemporaries and friends are unaware of these things and their hearts are untouched by these good and evil things...

It seems necessary to inform and warn such companions and friends about these situations, so that they may have information about the characteristics of each category and knowledge of the conditions of each class, then they may rush to the service of worthy people and consider it necessary to refrain from talking to unsuitable people and not to reveal confidential secrets to all people. Let them not become a toy for the tricks and deceptions of Satan's qualities. Whoever desires to talk to and get close to different people, the experience of the fireplace is sufficient for the young in this regard” [1] .

The work consists of three parts. As Alisher Navoi himself noted, the first part of the work describes the character traits of people belonging to different categories; the second part describes good qualities and bad qualities, their specific aspects; and the third part describes good qualities and qualities, and views on their formation in a person.

In this work, the scholar divides people into two categories: worthy and unworthy people. He emphasizes that it is important for every person to have the ability to distinguish between unworthy people in life and good-natured people, and to avoid interacting with people with bad qualities, and emphasizes that using the work "Mahbub ul-qulub" in this regard will not be without benefits. This indicates that Alisher Navoi, based on his personal life experiences, encourages young people to grow up as perfect people. The thinker hopes that young people will draw appropriate conclusions for themselves from the life lessons expressed in the content of the work.

Alisher Navoi pays special attention to the role of science in human development, the importance of intelligence and perception formed on the basis of the study of knowledge in human life, and the clarification of intellectual education and its essence. The scholar speaks about the spiritual and moral qualities inherent in a person and gives a full definition of each of these qualities. He includes such qualities as contentment, patience, modesty (adab), kindness towards others, loyalty in love, generosity, kindness, generosity, gentleness, and gentleness (hilm) among positive qualities and, after defining each of them, he supplements his personal views with evidence through reprimands and stories. The work also describes negative vices, which are considered antonyms of moral qualities, and ways to get rid of them. The thinker considers etiquette to be the most important criterion of morality. Being polite and ethical helps a person to gain a certain status and respect among the people around him. Showing the role of having etiquette in human life, Alisher Navoi expresses the following thoughts: "Adab makes the young worthy of the blessings of the great, and

[1] Alisher Navoi. Mahbub-ul- q ulub. Works. 15 volumes. Volume 13. -– Tashkent, Publishing House of Literature, 1966, pp. 192-193.

they enjoy the blessings of that blessing for life. Adab puts the love of the young in the hearts of the great, and that love remains in their hearts forever.

It makes the young look great. The people consider their behavior to be great. It closes the door of disrespect towards oneself from the people and protects one from ridicule and humiliation. It puts one's nature on the path of humanity and gives one's client a place of peace in the direction of humanity. When some results are obtained from it for the young, you will see that it will already be for the adults.

Manners add beauty and adornment to love, but the absence of manners robs friendship of its beauty and value. Manners and humility brighten the mirror of friendship, bringing light from both sides.

The humble and polite will be respected and honored, and he will reap the precious harvest he sowed. These are the beginnings of good manners in public relations, and if these qualities are firmly established, it is unlikely that they will hinder love. If there is good manners on both sides, politeness and humility will result in respect and honor. ” [1]

So, etiquette, which is the basis of good behavior, is considered the main link of all human qualities in the interpretation of Alisher Navoi. He emphasizes that such positive qualities as thrift, patience, humility, love, loyalty, generosity, kindness, generosity, kindness, mercy, and gentleness (gentleness) are manifested only in the form of polite and moral people. The thinker continues his thoughts on the spiritual and moral qualities inherent in a person by giving a full definition of each of them. For example, “contentment is a spring - its water does not dry up when it is taken. It is a treasure - its value does not decrease when it is scattered. It is a field - its seeds bear the fruit of honor and mercy. It is a tree - its branches bear the fruit of modesty and respect.

Whoever becomes accustomed to contentment, he is free from the comings and goings of kings and beggars. Contentment is a fortress, if you enter it, you will be freed from the evil of the self; mountains are mountains - if you climb it, you will be freed

[1] Alisher Navoi, Mahbub - ul- qulub . Works. 15 volumes. Volume 13. – Tashkent, Literature and Arts Publishing House, 1966, pp. 206-207.

from dependence on enemies and friends; humiliation is the result of exaltation; boredom is the benefit; the fruit of the seed of caution is prosperity" [1].

Alisher Navoi emphasizes that the human qualities that fill contentment are patience, generosity, magnanimity, kindness, and compassion. He mentions the closeness of these qualities to each other and that they are considered qualities that serve to raise a person's prestige to a high level. At the same time, he defines the quality called patience as follows: "Patience is bitter - but beneficial, hard - but it repels harm. Patience is the key to joy and the opener of troubles.

He is a comrade - his conversation is boring, but leads to the goal; he is a friend - his hopes are long, but ultimately lead to the desired.

A horse is a donkey whose gait is slow, but it gets you to your destination; a camel is a heavy step, but it takes you to the station.

"Like a harsh counsellor, nature is taken from him, but in his place a purpose is created. Like a physician who gives medicine to a drunkard, the sick suffer from him, but in the end health comes" [2].

In the work, the quality of generosity is defined as the true criterion of humanity. According to Alisher Navoi, generosity is ungrateful help given to people in order to ease their difficulties. The scholar calls on people to be generous towards each other. Qualities such as generosity, kindness, and generosity are components of generosity. Describing these qualities, the thinker notes the following thoughts: "Generosity (openness of hands) is a fruitful tree in the garden of humanity, or rather, it is the sweet fruit of the tree, a turbulent river in the land of humanity, or rather, it is the true pearl of the turbulent river. Kindness, generosity is to bear the burden of hardship of a victim and save him from those difficulties. " Karam" means to bear the weight of someone's hardship and to blossom like a flower from the tip of the thorn, and not to mention the deed done, not to take it into your mouth, not to thank someone and not to put it in their face [8]." The quality called "muruvvat" is defined based on such ideas as "Kindness is the offspring, twin brother of karam, whoever possesses these qualities will be honored

[1] That work, page 203.
[2] The same work, pp. 204-205.
[8] The same work, pages 216-217

and respected." Alisher Navoi compares the qualities of karam and kindness to parents, while loyalty and modesty are twin children.

However, the scholar does not understand any form of donation as generosity. He condemns wastefulness, emphasizing the help provided and showing gratitude. Alisher Navoi, while defining qualities such as generosity and benevolence, sets himself the goal of revealing their meaning in a wide range. Therefore, he illuminates them at the level of social relations. That is, he considers them, first of all, as moral-didactic rules and one of the means of ensuring the prosperity of society, and secondly, by defining these qualities, he condemns people with bad qualities.

According to the thinker, contentment is a celebration of honor and dignity, and he considers people who have wealth but are greedy to be despicable and lowly.

In the content of the work, Alisher Navoi praises the actions taken to appreciate youth, to develop the best qualities in oneself, and to restrain oneself from desires. He condemns such vices as arrogance, conceit, acting only for one's own benefit, envy, gossip, lying, ignorance, hypocrisy, greed, haste, childishness, wastefulness, immorality, laziness, and not refraining from the forbidden, and also speaks about ways to get rid of them.

The following rubai, composed by the scholar, warns that various disasters can befall a person with bad habits:

Three words are a killer for a person,
The poison of murder is a harmless end.
One is the world, one is the air, one is the end,
Do your duty, and the end will be within them [9].

Indeed, in his artistic works as well as in his educational and moral works, Alisher Navoi creates the image of a mature person that he dreams of and includes contentment, generosity, kindness, kindness, loyalty, honesty, gentleness, humility, decency, etc. among the moral qualities characteristic of a perfect person. He

[9]A killer is a murderer .
air – desire, inclination, desire, giving in to ambition , soaring to the sky of arrogance .
buhl – stinginess , stinginess , avarice.
ujb – arrogance, selfishness, ambition, hypocrisy.

emphasizes that a person who possesses these qualities will not do evil or dishonor others, and that it is beyond doubt that perfect people will achieve happiness and prosperity and that the society in which they live will prosper in all aspects.

Physical maturity and moral perfection are reflected in the characters of Farhod, Qais, and Iskandar depicted in the works of Alisher Navoi. The teachings on the growth of a healthy, strong, and moral person occupy a central place in the scholar's didactic and moral works.

In most of the works created by the scholar, ideas about military-physical qualities that a young man must acquire from a young age are put forward, and ways of educating these qualities in young people are shown. Alisher Navoi, like other thinkers, also mentions the importance of every young man learning the following qualities: archery - marksmanship, fencing, swimming, wrestling. The heroes interpreted as the main characters in the thinker's works were able to embody these qualities in themselves. In particular, Farhod, Bahrom and Iskander became horsemen, invincible warriors and skilled marksmen. The scenes that serve to illuminate the processes of their physical development are reflected in such epics as "Farhod and Shirin", "Sab'ai Sayyor" and "Saddi Iskandariy". In the epic poem "Sab'ai Sayyor", there is a scene that shows the hero of the work, Bahrom, as a skilled marksman: At the request of Dilorom, Shah Bahrom goes hunting. While hunting, he shoots an arrow from his bow, first breaking the two legs of a deer, and then shooting the deer in the throat with a second arrow, strangling it. The situation depicted in the scene shows how skilled a marksman Bahrom is.

We know that our ancestors paid special attention to the thorough mastery of military-physical skills by each young man. The secrets of shooting, swimming, fencing, as well as wrestling were taught to young, educated men by coaches with deep knowledge and vast life experience in this field. Young men who were able to demonstrate the above-mentioned qualities were endowed with such qualities as courage, bravery and heroism. In accordance with the existing tradition, Alisher Navoi also emphasizes in his artistic and educational-moral works that the upbringing of these qualities in young people is of great social importance.

Alisher Navoi considered it advisable to study the basics of all sciences in depth in the process of acquiring knowledge. Therefore, the scholar gathered scholars and virtues who had advanced knowledge in various fields of science and enjoyed special respect among the people, and with their help focused on ensuring the development of science. To this end, he built the “Ikhlosiya” madrasah in Samarkand at his own expense and opened a school next to it. He established the activities of the madrasah and school at his own expense. The madrasah operated in accordance with its own rules. Students were required to strictly adhere to the existing rules. Students were also allowed to master the secrets of science independently or under the guidance of advanced scholars.

In his works, Alisher Navoi encourages those who have mastered the basics of science to use them effectively in practical activities. In particular, in his work "Mahbub ul-qulub", he says that a person who has studied science and does not use it is like a person who sows seeds and does not enjoy the harvest.

The works created by the scholar also discuss the methods, means and methods of raising a perfect person. Alisher Navoi emphasizes the expediency of engaging in child education in the family and at school, as well as using the model method in the process of raising a child. Upbringing and educational work should be carried out by the teacher and parents. The thinker says that when dealing with children, it is necessary to avoid physical punishment when correcting mistakes made by them, but on the contrary, it is necessary to politely explain to them the essence of the mistakes made, but in this case it is necessary to adhere to certain standards. Alisher Navoi believes that the teacher's being especially demanding is important for children to receive thorough knowledge and the formation of moral qualities in them. The scholar concludes that giving special importance to educating talented children who are capable of learning the basics of a certain science or the secrets of a certain profession will bring great benefits to society, and that trying to educate the incompetent is futile, and in this regard he states the following: “ Not educating the capable is oppression, educating the incompetent is a shame. Do not destroy him by not educating him, do not destroy your education for him” [1] .

In the works of Alisher Navoi, the essence of the issue of self-education, which is an important factor among the foundations of modern pedagogical science, is also highlighted. According to the content of the idea expressed in this regard, it is necessary for the child to realize his own mistakes and shortcomings and create an opportunity to eliminate them. The thinker admits that whoever uses the opportunity created in this regard correctly will be able to realize his mistake and try to eliminate it, and whoever, instead of realizing the mistake made and trying to correct it, makes various excuses, personally creates conditions for the number of his mistakes to increase by one. The more excuses he gives, the greater his mistake and error seem, the stronger the argument with the person who pointed out the existence of a shortcoming, the more his reputation in the eyes of the people decreases. The following four statements express this content:

Don't make a mistake,

To clarify is to admit one's mistake.

If he does, he will not be able to execute it without a mistake,

It's better to know two months in [advance] .

The thinker's views on the ways of acquiring knowledge are also important. Alisher Navoi believes that it is necessary to study knowledge continuously and continuously. He believes that any difficulties encountered on this path can be overcome. Having defined a clear life goal, It advises working diligently, acting diligently, and consistently towards the realization of this goal, and being resilient, steadfast, and steadfast in completing the work being done in this direction.

From the above-mentioned thoughts, it is clear that the scholar was able to correctly demonstrate the principles of acquiring knowledge in his time, as well as to illuminate the essence of the education system. The education system founded by Alisher Navoi reflects the following:

a) studying at a school or madrasa;

b) education based on apprenticeship to scientists, craftsmen or artists;

[1] The above-mentioned work , page 17.
[2] That work, page 232.

c) independent learning.

The role of teachers in providing deep knowledge and moral education to young people is invaluable. Teaching is a very responsible and honorable, but at the same time difficult job. It is necessary to effectively implement this activity. and the ability of teachers and mentors to fully meet certain requirements. The most important requirement is that they have deep knowledge and high spiritual and moral qualities. It is also extremely important for a teacher to be aware of the ways of effective teaching (teaching) and their essence. Putting forward these ideas, Alisher Navoi criticizes ignorant, fanatical and ignorant teachers and their actions. In particular, in the work “Mahbub-ul-qulub”, touching on the content of schoolmasters and their activities, he objectively assesses the work of teachers, as well as the right to mentor, but at the same time condemns their harshness, ignorance and greed:

"His work is beyond the power of man, not man, but even a giant could not do it. A strong man would be powerless to protect a young boy. But he teaches knowledge and manners to a group of children, let me see, what is the point of that? There is also the fact that there are few in that group of children who have understanding, and what will happen if a person suffers hundreds of hardships from him. In any case, he has a lot of rights over young children, and even if the student achieves a kingdom, it is worth serving him (the teacher)."

Who taught you a single letter in the path of truth, with pain?

It's an irreplaceable ado with a hundred treasures."

At the same time, it highlights the importance of science and education in the mental and physical development of every young person, while also paying attention to the issues of showing respect for scientists, scholars, and virtuous people who play a key role in ensuring the development of society, and improving their living standards.

The higher the thinker's respect for the teacher, the higher the demands on his personality and activities. In particular, he demands that the madrasa teachers be knowledgeable, virtuous, wise, humble and spiritually pure. He expresses his views on this matter as follows: "A teacher should not be a careerist and not try to teach knowledge he does not know, not be eager to teach for the sake of pride and not talk

and fuss for the sake of gain, not wear a big turban and a long scarf because of ignorance, and not have a place for him on the madrasa porch to be a place for gossip. If he fears misdeeds and avoids ignorance, not only: if he considers himself a scholar, he makes various immoral acts possible for many ignorant people, but also makes it lawful: if doing things becomes a habit for him and not doing things becomes a rule and habit for him. This is not a teacher, he is a spreader of bad habits."

Many of the wise thoughts expressed in the content of Alisher Navoi's educational and moral works have become proverbs as a result of their repeated use in human relations over the centuries. For example:

A heart of sorrow is a shining lamp,
The fountain of youth.
An ostrich cannot move with a load on its back.
Roasting on a fire,
The work of the wind is to blow.
The soup tastes with salt,
A person's goodness is in words.
If you want health, eat a lot,
If you want respect, don't say too much.
Don't ask for favors from the oppressor,
Don't ask a beggar for money.
It is strange that a miser keeps his deposit,
It's strange that a loyal person would betray.
Don't be shy about being corrupt,
Do not ask for mercy from a tyrant.

Jalaluddin Davani and his work "Akhloqi Jalali" (1427-1502)

One of the scholars who made a great contribution to the development of socio-philosophical and educational thought not only in Iran, but also in Khorasan and Transoxiana in the 15th century was Jalaluddin Davani. Davani's educational and moral views are in many ways similar to the social thoughts of Alisher Navoi and Abdurahman Jomi. The essence of their worldview is the formation of high human qualities for the upbringing of a complete person.

Jalaluddin Muhammad Ibn Asad as-Siddiq al-Dawani was born in 1427 in the village of Davan in the Kazarun province of Iran.

After receiving his primary education in his village, Jalaluddin Davani came to Shiraz and studied at the Darul Ait-Tom madrasah. There, he specialized in Muslim jurisprudence (fiqh) and began to learn the secrets of science from famous people.

His father, Sa'diddin, was also one of the virtuous men of his time and helped his son to acquire a deep knowledge of science.

After graduating from the madrasa, Davani was appointed as a judge in the city of Shiraz by the Iranian ruler Sultan Yaqub Ak-Qoyinli, who was aware of his scientific abilities. He began to engage in both the duties of a teacher and a judge in the madrasa. Davani gained fame not only in his own country, but also in other countries. Students from different cities came to study there, and among them, mature scholars and scholars grew up.

Davani later traveled to Iran, Iraq, India, and the cities of Koshan, Gilan, Tabriz, and Herat, where he met with many scholars, further enriching his knowledge and worldview.

Davani spent the last years of his life in his village. The scholar died in 1502. He was buried in his village of Davani, near Kazarun.

Davani was a scholar who made a great contribution to the development of science of his time. The scientific environment of Samarkand and Herat also had a great influence on his development as a great scientist. Because science developed in these two major centers of science and culture in the 14th-15th centuries. Davani was

in close contact with the scientists of these two cities, as well as with scientists from Byzantium, Azerbaijan, Kirman, Hormuz, Tabaristan, Khorasan and Jurjan. In particular, while in Herat, he met the famous poet and thinker Abdurahman Jami, and later, after leaving there, he corresponded with the scientist.

Therefore, Davani's collaboration with prominent scholars from the Near and Middle East and Transoxiana was an important factor in his development as a scholar. Davani's long-term work as a teacher in the madrasa shows that he had his own views on education.

According to H. Aliqulov's research, Davani's life and work, scientific and pedagogical heritage were studied by Eastern and Western scholars based on the book "Habib us-siyar" by Khandamir. Information about the scholar is provided in the works of the Samarkand scholar Abu Tahir Khoja "Akhloqi Muzaffariy" and Shamsiddin Somiy "Qomus ul-allom". However, H. Aliqulov emphasizes that detailed information about Jaloliddin Davani is given in Ali Davani's book "Jaloliddin Davaniy", in the work "Notes on Islamic Culture" by A.M. Shastri, in the English-language "Islamic Dictionary", and in the books of M. Dwight and DD Donaldson.

According to H. Aliqulov's research, Davani left behind the following scientific legacy: "Risalai isboti wajib" (Treatise on the Proof of Necessity), "Risalat ul-mufradot" (Treatise on Substances), "Risalat ul-huruf" (Treatise on Letters), "Risalat fi tavjih ul-tashbih" (Treatise on the Interpretation of Metaphor), "Tariqat tarbiyat ul-avlod" (Method of Raising Children), "Arznama" (Rules for Managing the Army), etc.

Davani's poems were also published under the pseudonym "Faniy". But the world-famous work "Akhloqi Jalaliy", written in Persian, has been translated into many languages of the world and has gained fame. This work was created in 1470-1478 and was dedicated to the Governor of Western Iran, Uzun Hassan Aq Qoyinli. This work Translated into English by V.F. Thompson in 1839. Published in Calcutta in 1911. Briefly translated into Uzbek by Eshonjon Ibn Muhammadkhodja in 1948. The Russian

orientalist A.A.Semyonov, Re and Brown, based on the opinion of this work, include it among the famous books of the Muslim East, says the researcher [1].

Indeed, this work stands among the works on morality by Abu Nasr al-Farabi, Ibn Sina, Nasriddin Tusi, and others, and is considered a work that has a unique place in moral education.

"Akhloqi Jalali" also describes the paths and methods of moral virtues that are most necessary for human perfection.

"Akhloqi Jalali" consists of three parts. The first part is devoted to the science of ethics, the second part is devoted to family life, "The Inner State of Man", and the third part is called "The Governance of the City (State) and the Policy of the Kings", and it raises important socio-political issues. For example, the emergence of society, the issues of the state and its governance, the role of kings in the prosperous life of the people, and the role of the development of science in society are described.

We will mainly focus on the issues of Davani's mental and moral formation in the process of achieving true perfection of a person. First of all, following Davani and other thinkers, he interpreted his moral views like his predecessors. For example, Abu Nasr Al-Farabi, Ibn Miskawayh, Nasreddin Tusi, and Ibn Sina correctly interpreted the attainment of perfection as the attainment of high qualities such as justice, wisdom, courage, and the perception of the essence of things and phenomena along with sensory knowledge. Davani emphasizes that the attainment of perfection of a person also depends on his relationship with others, and he says that a person who has been brought up in society, in a certain social environment, in contact with others, can achieve happiness if justice prevails in the society in which he lives. Therefore, in his work "Akhloqi Jalali", he divides society into just - virtuous cities and ignorant cities. Like Al-Farabi, Davani also says that a virtuous city manager should have ten best qualities. These are: the first - the ruler should respect the people; the second - he should execute state affairs fairly; the third - he should not give in to greed and lust; the fourth - he should not allow haste and anger in ruling, but should be based on compassion and kindness; the fifth - he should proceed from the will of God to satisfy the needs of the

[1] Ali Kulov O. Jaloliddin Davani. Tashkent, Uzbekistan , 1992, p. 20.

people; the sixth - he should try to do things that satisfy the needs of the people; the seventh - he should be just towards the people; the eighth - he should decide every matter by consultation and deliberation; the ninth - he should appoint everyone to a position that is commensurate with his ability, and not give high positions to incompetent people; the tenth - he should issue just decrees, and not allow violations of the law. Davoni also emphasized that the ruler should also observe religious obligations. It is clear that the symbol of the righteous horn is the morally perfect person that Davoni wanted.

Davani repeatedly addresses socio-political issues in "Akhloqi Jalaliy". For example, the emergence of society, the state and its governance, just and unjust kings, the role of scientific development in society, intellectual and moral education, the formation of positive qualities in a person, and others.

In his work, Davani considers man as a social being, he puts forward the idea that man is formed only in society, among people, in relationships with them. Developing the traditions of the works of past scholars on education, he also interprets his views as a sharp psychologist, in his opinion, a child can acquire good qualities as a result of education. Because, a child's feelings are formed very early, as he grows up, he begins to distinguish some individual things, his body parts are strengthened, he begins to distinguish things and phenomena from each other, he begins to have an idea of good and evil, his mind is filled, his consciousness grows, says the scientist. He says that through this emerging intuition and intelligence, he can know the outside world.

Emphasizing that children are very impressionable and imitative, the scientist emphasizes that they can quickly adopt both good and bad qualities. He compares a child's heart to a board on which patterns can be drawn and pictures can be easily removed.

According to Davani, the upbringing and morals of a child also depend on his subsequent upbringing. Because the things that a child sees and interacts with every day in life have a good and bad effect on his behavior. The human qualities that a child needs every day: rules of conduct, politeness, respect for parents and other adults, learning honesty and truthfulness, gentleness, humility, and adherence to speech

etiquette are learned in everyday life. Accordingly, it is important that such qualities are cultivated in children every day. In such upbringing, great tasks are set before parents. Fathers and mothers are equally responsible for raising a child, says Davani.

The father provides the material basis, namely clothing and necessary items, for the child to acquire good qualities, learn a profession, and deeply master science.

A mother is considered to be the one who experiences the main difficulties in raising a child. She gives the child the strength to live, protects him carefully, and spares no mercy.

Parents have a duty to teach their children simple moral rules, to follow the rules of behavior, eating and drinking, and to instill in them a sense of responsibility for their actions.

The scientist says that along with the parents, the teacher is also responsible for the upbringing of the child after he or she enters school. For this, the teacher himself or herself must have received a good upbringing. In this regard, Davani pays special attention to the qualities of the teacher and the relationship between the child and him or her. Davani calls the teacher a "Spiritual Father." Because while the father brings the child to life physically and educates him or her physically, the teacher brings him or her to spiritual maturity, the scientist says. The closer the soul is to the body, the closer the teacher is to the parents in terms of upbringing. Comparing the upbringing of parents with that of teachers, he emphasizes that the teacher's method and methods of upbringing are superior to those of parents. Because, as a teacher, you are not equipped with the methods and techniques of parenting, while a teacher, along with educating, also strives to achieve the heights of knowledge, and the education and upbringing a student receives determines his or her path in life for the rest of his or her life.

At this point, it is appropriate to cite Davani's views on intellectual education. Because in the views of the scientist, the issues of intellectual education and the acquisition of knowledge occupy an important place. He emphasizes the need to start educating children from a young age. Continuing the thoughts of thinkers, Davani also believes in the power of the human mind, its knowledge of social phenomena, and that

reason is a great divine blessing, a criterion of truth. Because a person controls his behavior and activities with the help of reason.

According to Davani, the mind actively participates in all spheres of social life, be it in state affairs, in the study of science, in the acquisition of positive morals, in eloquence, in poetry. His belief, that is, his reliance on intellectual knowledge, is most evident in his interpretation of issues of science, enlightenment, education, and morality.

That is why Davani gives great importance to intellectual education in educating children. Knowledge protects people from bad habits and vile deeds, and it is never too late for everyone to engage in knowledge, says Davani. Plato was asked: "How long is it good to receive education and study knowledge?" He replied: "As long as ignorance and ignorance are the fault, studying knowledge is good for that time" 1 .

Davoni attaches great importance to the role of scientists in society and in governing the state. In his opinion, a true scientist should actively participate in state affairs, participate in solving complex problems that benefit society. Scientists should study the secrets of nature, engage in educational work, disseminate the rules of justice and moral norms among the masses, and be ahead of others. He believes that it is important for managers of state institutions to use their advice.

Davani, like other thinkers, wants kings to be enlightened. He says that such kings gather knowledgeable people around them and understand the great role that scholars play in the development of society.

Davani says that the role of natural sciences in the enlightenment and high virtue of a person is great. He considers mathematics, astronomy, and medical sciences to be branches of science that bring great benefits to society. He says that the nature of a person who has studied mathematics is firm and steadfast. Speaking about the benefits of medical science to society, he touches on the issues of diagnosing a patient, which

[1] Alikulov Kh., Amonboyeva R. Jomiy and Davoniy on education. Tashkent, O'qituv, 1981, p. 36.

is necessary for doctors. He teaches that a doctor should treat a patient only after making a correct and accurate diagnosis.

Analyzing wisdom as a human virtue, Davani suggests that a person should follow the following to cultivate their intellectual abilities and talents:

The first is intelligence - mental sharpness. This shows that a person is able to quickly solve any problem and achieve the desired result. To develop this skill, a person needs to have experience and mobility;

The second is understanding. This requires the ability to quickly focus one's attention on important and necessary issues, without dwelling too much on unnecessary and secondary issues, that is, to develop the ability to choose the most important from among complex and confusing issues;

The third is called clarity of mind. This is the ability to solve a problem easily and without any difficulty;

The fourth is the ability to quickly acquire knowledge. The ability to focus one's full attention on a particular issue and absorb it without any distractions;

fifth — quick understanding of the problem posed;

The sixth is the ability to memorize. The ability of a person to remember what he has previously felt and imagined;

The seventh is memory. It indicates that the ability to recall things that have been memorized and felt should be quickly used when necessary [1] .

Therefore, Davani says that a person should cultivate and develop his abilities from a young age, and if he wants to achieve true happiness, he should strive to acquire the qualities that help develop the above mental abilities.

Therefore, Davani attaches great importance to the development of a person's mental qualities.

Davani also expressed valuable ideas about developing children's intellectual abilities and teaching them professions. Davani spoke about the need for teachers to know the children's interests and abilities well, and emphasized that if a child is interested in a profession or science, he should be given the opportunity under any

[1] Ali Kulov Kh., Amonbaeva R. Jomi and Davoni on education . Tashkent , O'uk ituvchi, 1981, pp. 41-42.

circumstances. Of course, not all professions can be mastered, but every person has the ability for a profession, says the scientist. A person who strives to master a profession quickly learns this profession by spending all his talent. The great thinker Farabi also emphasized this idea in his time.

If a person is not interested in a particular profession, he cannot be forced to do it, otherwise he will torture himself and this profession will not bring him happiness. Davani divides the professions that benefit a person into three: linking this to the spiritual strength of people, he shows that the first one belongs to the human mind and includes the profession of a minister. The second one arises as a result of education and upbringing, and includes astronomy, mathematics, medicine, geometry. The third one includes professions related to the courage and bravery of people, that is, fighting against the enemy, guarding the border, etc. He severely criticizes people who are not scientists and do not engage in any profession. He condemns young people who do not acquire a profession, trusting in their father's wealth. Advocating work and acquiring a profession, he considers work to be a source of human perfection and happiness. As can be seen from the above, Davani interprets the acquisition of a profession as the most important of human qualities. He divides the owners of professions into the following categories: for example, the first category includes people of the pen: scholars, viceroys, astrologers, judges, engineers, Muslim jurists, etc.; the second category includes soldiers; and the third category includes farmers and those engaged in agriculture.

Davani especially glorifies the profession of a farmer. Davani, like all thinkers, highly values the work of a farmer. After all, a farmer provides people with food and material wealth. If it were not for farmers, the human race would have disappeared like small traders, because other categories of people cannot create material goods for a person to live like them, but rather give created things to other people, carry them from place to place, and change their form, he says. So, Davani puts the work of a farmer above the work of other people. It is clear that his thoughts about the work of a farmer are in harmony with the thoughts of other Eastern thinkers. For example, Navoi rightly

assessed in his time that even worms, insects, animals, and birds benefit from the work of a farmer.

Davani's views on professions are significant in that he glorifies the labor of ordinary people, the labor of farmers, proves that a person can achieve happiness only through labor, and that labor is a criterion for a person's development as a person.

Davoni divides human characteristics into two: one is innate, the other is characteristics that appear in the process of life. Innate characteristics include mental and behavioral qualities and abilities of people. For example, the ability to make assumptions, the talent to quickly understand each other, etc. However, Davoni, recognizing some innate characteristics, abilities and skills of people, also considers the characteristics acquired in the process of life to be important for human perfection. Human characteristics are acquired from youth, as a result of upbringing, in relationships with people, each quality can be renewed and changed over time, developing and improving. " **If (human) behavior," the scientist writes, "were not changeable, there would be no need for politics and education** " [1] .

Based on the above considerations, we can see that Davani attached great importance to the role of education in acquiring human qualities.

Davani divides human virtues into four: wisdom, justice, courage, and chastity. These have been used to define human behavior since ancient times. Human virtues were first defined by Plato and Aristotle. Later, Central Asian and Iranian thinkers such as Ibn Sina, Nasriddin Tusi, and Ubayd Zakani also classified them in this way.

Davani considered courage and ambition to be among the most essential qualities of a person. He includes qualities such as humility, gentleness, bravery, patience, and endurance in courage. He views courage as a concept that evaluates a person's behavior and relationships with others.

The scientist says that if a person faces any danger, he must hold himself firmly, not be afraid, and be steadfast, and these qualities are included in courage. He says that courage should also be subordinate to reason. Davani calls soldiers courageous and brave people because they guard the state's borders, support the state in every way, and

[1] Ali Kulov Kh., Amonbaeva R. Jomi and Davoni on education and upbringing . Tashkent , Teacher , 1981, p. 41.

provide material assistance. He says that some people, although they appear courageous from the outside, demonstrate courage and courage for their own interests. He says that such actions cannot be included in courage.

Davani contrasts cowardice with ambition. The scholar calls those who avoid certain difficulties and think of an easy way out of life cowards and heartless people.

Thus, Davani considers people who benefit the state and society to be truly courageous. The scientist includes perseverance as a component of courage. He takes Ibn Sina's idea even deeper and does not include any need or activity in courage. He calls human activity that is subordinate to the interests of the state and serves human society courage.

Just as Eastern thinkers viewed the concept of justice as a distinct virtue, the concept of justice also occupies a central place in Davani's views.

The scholar divides the virtue of justice into 42. He says that the most important of these are loyalty, friendship, devotion, compassion, mutual respect, etc. Davani views loyalty as a quality that strengthens friendship between loyal people, and believes that a person should wish for his friend what he wishes for himself, and should act in this way. Therefore, Davani imagines true friendship between just people in connection with humanity and mutual respect.

Davani analyzed the concept of loyalty not only in terms of keeping a promise, but also in terms of following the rules of mutual assistance.

Davani considers justice in conjunction with the intellectual development of a person. He says that true justice will be manifested only when all spiritual powers are united and subordinated to reason. The scientist emphasizes that a truly just person should direct all his strength and mind to the acquisition of good qualities, and justice should make people happy.

Davani, like Farabi, divides cities into virtuous and just cities. He says that virtuous cities are ruled by a just king who observes justice in his rulings and wisely

avoids greed, while an ignorant city leader acts in his own interests and, greedy for wealth, does not consider the opinions of the people.

He argues that if the ruler is unjust, his subjects will also commit greed, deceit, and other acts, meaning that the king's actions will be repeated by the citizens. Thus, the ruler is also held responsible for the bad behavior of the citizens, he says. If the ruler is just, others will also try to be just, he says.

Davani likens a just king to a skilled physician. Just as a wise physician constantly monitors the health of his people and moderates their condition, a just king guides his subjects back to the right path when they stray.

Davani's definition of the concept of freedom is of particular importance. Davani sees freedom as the accumulation of material wealth through profession and the use of this wealth for good deeds. He defines freedom as the actions and honest work of a person, not through evil means, but by relying on his mind.

Davani considers the concept of contentment to be a good fruit of the human soul. He tries to explain contentment by linking it to necessary actions. He says that a person should act only based on necessity, that in life a person should strive for the most necessary things, that is, knowing the norm in eating and drinking, indulging in emotions and other actions, observing moderation, not being greedy for wealth, means contentment.

Davoni also praises the feeling of friendship between people and attaches great importance to raising children in the spirit of friendship. Friendship has a great influence on the formation of a child's worldview. A person without friends cannot live in a certain society. A friend is known in mutual relations, especially when a person is in trouble, but the scientist teaches that one should be able to distinguish between a true

friend and a false friend. An enemy, on the other hand, does not pay attention to a person's self and shortcomings, but seeks to expose him in front of everyone, he says.

Davani also condemns enmity between people. He argues that mutual disputes lead to a loss of respect, an increase in suspicion and suspicion, and quarrels.

Davani also reflects on love and affection, interpreting it in relation to social problems.

Davani, as a thinker of his time, recognizes divine love, and also expresses his views on how a person should live an active life in this world, love nature and life, and elevate it to greatness.

According to his reasoning, there is love that is innate and at the same time based on human will and desire. He divides love into five types:

1. Divine love.
2. Parental love
3. The love of a teacher for his student.
4. The king's love for his subjects.
5. Love for knowledge and enlightenment.

In particular, he says that it is impossible for a person to achieve perfection without reciprocity and love.

Justice, love, and friendship are found in mutual relations, says Davani. He strongly defends the fact that lust is not considered love, and lust is not considered love, being a slave to sensual desire. Davani especially emphasizes the need not to give in to sensual desire, and in this regard, especially the need for kings to refrain from lust and passion, and to spend their free time on matters of state importance.

The scientist notes that everyone strives to be worthy of true love, that infidelity in love can lead to various humiliations, and that immoral behavior can lead to evils.

Although Davani recognized divine love, he did not deny love in the existing world. He called on people to enjoy pleasures, study science and nature, and engage in education.

Davani's ideas about eliminating defects and bad habits in people in the educational system are also noteworthy. For example, Davani talks about negative

mental energies: anger, rage, envy, sadness, laziness, etc., and says that these are mental processes and that they need treatment. Because these mental illnesses, like diseases in the human body, need treatment. According to him, if diseases in the human body are treated with medicine, then people's bad habits can be treated as a result of mental influence. Physical treatment is carried out through food or medicine, while the treatment of mental illnesses is somewhat different from the above methods. A person suffering from a mental illness must first of all get used to doing good deeds. Only then will he get rid of bad habits, he says.

Davani calls anger the most serious mental illness. Anger is a person's greatest flaw, defect, and lack of reason. If the mind is subject to anger and emotion, a person can descend to the level of an animal, because an animal cannot control its anger due to its lack of reason. If a person, while being rational, cannot control his anger, this can never be forgiven. He should always try to control his anger with reason, only then can he become a true human being, he says. When scientists talk about the psychology of people, they divide the power of anger into the following: some people get angry quickly and quickly lose their anger, while others get angry slowly and quickly lose their anger, while others get angry quickly and do not lose their anger for a long time. Davani defines the second type of anger as the best, and the last as the worst.

Therefore, Davani believes that people's negative mental states can be treated and that they can be educated through good advice, words, punishment, and work.

Davani positively evaluates human qualities: diligence, honesty, humanity, goodness, courtesy, justice, wisdom, and other qualities. He connects all human qualities with mental activity.

Therefore, Davani's thoughts on science, education, and morality are of great importance in the history of education. Because he extols high moral qualities, and his recommendations for people's happiness have not lost their relevance even in the present era. Davani's methods of education for intellectual education and the formation of human qualities are considered a valuable treasure of Eastern pedagogy. If we use these recommendations in the education process, we will be addressing our national values, and this will be the most appropriate way to improve education.

CHAPTER V. EDUCATION AND PEDAGOGICAL TRAINING

1. Methods, principles and laws of education

It is known that humanity cannot live and develop successfully without education. Education is a social process that teaches the knowledge, experience and moral rules necessary for human life. Also, education is a practical and theoretical dialogue between a teacher and a student, and an educator and a student, aimed at a specific goal, taking into account spiritual sources and the requirements and needs of the present time.

The essence and tasks of the educational process aimed at a specific goal are planned and regulated by the educator:

a) What characteristic of the learner is it planned to develop or destroy?

b) Resources are sought that serve to cultivate or destroy these qualities.

B) It is planned which and where theoretical and practical resources will be used to serve the intended purpose.

The essence of such planned upbringing is formed by the educational system, society, and the intellectual and physical activity of individuals.

The role of the educational process in the development of society is incomparable. It is necessary to educate a person, encourage him to learn, to work, and gradually turn this behavior into a skill. It is necessary to cultivate the ability to observe in a person, because observation leads to intelligence. Intelligence protects consciousness. Thought is the father of thought, and consciousness becomes a material and spiritual source. In this way, a person gradually improves and achieves perfection. But for this Long-term responsibility, hard work, perseverance, and willpower are required from the educator and the student. In this process, it is necessary to take into account the age characteristics of the students. The environment in the family, the surrounding environment, and the attitude towards the students play an important role in the formation of spiritual and human qualities. Young

people who see the relationship between our parents and those around them are formed accordingly. First, they imitate adults. Then they gradually understand the essence of what they are doing. In raising children correctly, the consciousness, spirituality, knowledge, and upbringing of parents are important. This also depends on educators who, as members of society, are raising a child outside the family. As educators, employees of the National Guard may know this, and in many cases they do.

The effectiveness of education aimed at a specific goal depends on the method used by the educator.

Method is a Greek term that literally means a way to something, a way to achieve a goal through a method.

Educational methods are the joint efforts of the teacher and the student that allow them to convey, assimilate, and apply the content of education as a social experience.

Educational methods are classified as follows, depending on which aspect they develop in the learner:

- methods of forming etiquette and spiritual awareness: conversation, imitation, example, practice;

- methods of organizing activities, forming social behavioral relationships: practical games, practical-life, spiritual exercises, tasks:

- spiritual and creative methods;

- motivation and behavior control techniques.

The method, that is, the method, is also classified according to the nature of the transmission and reception of information:

1. A method of expression through words.
2. Demonstration method.
3. Practical, sample method.
4. Incentive and punishment method.

The above methods are, in turn, divided into the following subgroups:

The first group includes verbal transmission, advice, receiving information through hearing, stories, lectures, conversations, and other methods;

The second group - films, fine arts, performing arts, and other visual education methods;

The third group - providing educational information through practical labor actions, setting an example, showing the practical labor of others as an example;

The fourth group - students - are required to recognize their well-done work in front of their peers or at parent-teacher meetings, express gratitude, provide financial assistance, increase their scholarships, praise, award certificates. You can include their photos on the honor board and other methods of encouragement such as verbal, "thank you", "bless you".

The educator's method of motivation is divided into two:

1. Encourage them to approach the work you have assigned with duty and responsibility.

2. Encourage them to be interested in the task you have assigned and to be able to complete it.

For example: You told your child to come home late from work today and gave him a job. Your child did the job you asked him to do. He approached the job you asked him to do with duty and responsibility. Without being indifferent to this positive change in your child and without abusing your love for your other children, you should hug him, pat him on the shoulder, or kiss him on the forehead so that this action will educate your other children as well. It will encourage them to work independently. After this, your children will feel that they are very important to you. They will be happy that they have helped the family, they will be happy that they do not have anything, they will feel that they are growing up. And through this innocent, loving encouragement, you have made them interested in work and confident in their ability to do it.

Punishment is making someone confess to something they did wrong.

If the student realizes his mistake before you warn or explain it, but is unable to tell you about it, there is no need to punish him. He is looking at you in the sense that he will not repeat this mistake again. You should give him another chance. But if he

makes a mistake again the next time and does not admit it, then the following types of punishment are used.

1. Explanation.
2. To reprimand.
3. Warning.
4. "Stern" warning.
5. Embarrassment.

The above types of punishment are applied by the educator to the child face to face without anyone witnessing. However, if the child is humiliated in front of his peers or classmates, it can lead to bad consequences.

Shame is the most delicate human emotion, and humiliating someone among their peers or in a group is considered the ultimate punishment.

Humiliating someone in a group is a last resort. The best way to do this is to talk to them face to face, in a friendly tone, and reassure them that you are not alone.

It is impossible to shame the student in the community, not to think carefully, or to beat him relentlessly (injuring him) in anger without knowing his character, family upbringing, his honor, and the level of education of his delicate feelings such as shame. The method of punishment you choose should be an educational lesson for your student or child to understand his mistake and not to do it again. Punishment should be applied based on the criterion of justice. After all, this method of punishment should not hurt the student's honor and pride and should not cause him mental suffering. If these methods of punishment do not work, then other measures should be carefully developed in cooperation with the administration of the educational institution and the team.

Today, both the science and practice of pedagogy are improving. The educational process is also improving in line with the requirements of the times.

2. Principles of education are the initial rules that organize the content of education and set basic requirements for its form and methods.

The principles of upbringing are not a set of rules and recipes, but rather a methodological approach that first of all defines the general views of the educator and his philosophical and pedagogical views on his own activities.

The principles of education include:

- striving for a goal;
- education in the process of work;
- educating through teamwork;
- strict adherence to the law in the pedagogical activities of the National Guard soldiers;
- individual approach to students;
- Respect for the dignity of the student, combined with being demanding of them;
- relying on positivity in the upbringing process;
- solidarity in educational influence, etc.

All of the principles mentioned above are closely interconnected, that is, they complement, strengthen, enrich each other, and form a single system.

At the same time, the above-mentioned principles are not used separately from each other in the educational process, but are inseparable. They are directly and independently related to each other.

The educational process is primarily determined by the specific goals set by the teacher. This requires the following :

1. To clearly understand the goals and objectives of education .
2. The close connection between upbringing and marriage.
3. A scientifically based approach to education.
4. Inner perseverance and determination .

Pursuit of the goal.

In order to achieve a certain result in any activity, there must be a clear goal . From this perspective, each National Guard employee , when conducting educational work with citizens, can give a positive result by taking into account their youth and

individual characteristics and directing them towards a goal. If the educator achieves the set goal , his aspiration and self-confidence increase.

Education in the process of labor activity.

Education in the process of labor activity is considered the main principle of education .

Education through labor is the most important, main link in guiding offenders and changing their morals in a positive direction . Labor activity is one of the necessary conditions for educating a person. Leading a person on the right path depends on his active participation in socially useful labor .

Socially useful work creates an opportunity to connect the human mind with its character and develops independence , initiative , and social labor activity.

Nurturing with the power of teamwork. A team is a group of people who are connected by constant joint activity. The responsibility of each member of the team to the team should be an integral part of our life.

worldview changes , and human qualities such as compassion, faith, mutual assistance, friendship , and cooperation are manifested in his behavior . In addition, the community directly and significantly affects the individual character of a person and forms the character characteristic of the community system.

National Guard Strict adherence to the law in the pedagogical activities of its employees .

It is essential that National Guard personnel work with the law in the course of their activities . They must set an example for citizens and offenders with whom they carry out preventive work. They must also educate citizens and offenders in the same way.

Individual approach.

Each person is unique in their life experience, level of consciousness, culture, education, interests , worldview, character, and abilities .

knowing and taking into account these individual characteristics increases the effectiveness of education. The effectiveness of education cannot be increased without high and reasonable demands in the formation of a person's personality . High demands on the student play an important role in forming positive qualities in them, overcoming shortcomings in their character , developing strong-willed qualities , and instilling socially useful habits in their behavior. Demandingness is one side of the educational process, but respect, attention, trust and care for a person are the other side of this education .

Relying on positivity in the upbringing process . The essence of this principle is to use and rely on the best qualities of a person. Finding the best qualities of a person and overcoming his bad behavior is a necessary component of pedagogical skill . It is necessary to approach with confidence that the offenders have not only negative traits, but also positive character. The main task of the educator is to identify , form and strengthen good qualities in a person . No matter how “ difficult ” the upbringing of delinquent individuals may be, it is necessary to convince them that they can become useful members of our society. This task is very complex, because the individual's perspective and the negative aspects of one 's character and behavior can obscure one 's good qualities .

Cases where no positive qualities are found in delinquents left without pedagogical care , it is necessary to pay attention to the qualities that are considered positive based on psychological laws .

Unity in educational influence .

This is one of the most basic principles of education . In implementing this principle, each employee who has an educational impact on offenders should work in cooperation with others and rely on the advice of experienced specialists . It is desirable that other employees do not reject the educational requirements that one employee puts on the student , but together correct the existing shortcomings .

In other words , we understand the joint educational impact of those who carry out educational work on the student.

3. When solving pedagogical tasks and conducting preventive activities, the educator must take into account the laws of the educational process.

Educational laws are understood as strong, recurring, and significant connections in the pedagogical process that allow for effective results in the development and formation of the individual.

Knowledge of the laws of education creates conditions for predicting educational work, giving it a deep substantive and methodological perspective.

Let's look at some patterns.

- the interdependence and unity of the upbringing and development of a person.

This law shows that a person, as a person, is, on the one hand, susceptible to upbringing, and on the other hand, has the nature of development. The main content of this law is that the upbringing and level of development of a person are interdependent. At the same time, upbringing and development are in unity. From this law it can be seen that in order for a person to develop as a person, an educational influence must be exerted on him, and this influence must be accepted by the person as a subject.

The question may arise: does a person develop even without education? This is true. A person develops even without education. An example of this is the "Mowgli" from human history. However, it should be noted that they develop only as individuals. This development is mainly physiological development. However, the law is talking about the individual. As we know from social sciences, the concepts of person, person, individual have different meanings. So, education is definitely needed for a person to develop and grow as a person.

- the relationship between the educational process and the individual characteristics of the students.

As we know from the psychology course, students have their own unique orientation, character, temperament, and interests. Accordingly, when exerting pedagogical influence on a student, the educator must take into account his individual characteristics.

Because a student with a choleric temperament is not treated the same way as someone with a melancholic temperament.

It should also be remembered that people with the same temperament may have different characters, lifestyles, interests, and other characteristics. Therefore, the educator must take into account all the individual characteristics of the student when exercising educational influence.

- goal orientation

This law is based on the psychological idea of the role of the progressive reflection of being in the character and development of a person. The essence of this idea is that any activity, goal, methods and results of a person are programmed in advance in his mind, which directs and stimulates this activity. If these goals and results are realized, the person feels inner satisfaction, rejoices in success. If they are not realized, inner unrest, dissatisfaction, and psychological tension arise. If failure continues, the student does not work on himself.

- strict adherence to legality by leaders in dealing with subordinates in pedagogical activities.

This lawfulness is based on several psychological aspects, in particular, the personal example of the educator. It is known that the leader should be demanding of his subordinates. At the same time, he should help them within the framework of the law and encourage them in their activities. A leader who himself acts contrary to the law cannot demand legality from his subordinates.

In addition to these, there are the following laws:

- education in a team through a team.

- a gradual and individual approach to education.

- work on positive situations.

When applied in practice, the laws of upbringing are used as principles, basic rules.

2. The content and essence of the educational process

Process is derived from Latin and means moving forward. The content of the educational process is knowledge, skills, and competencies.

The educational process is a process in which a student moves from ignorance to knowledge, from simple to complex, from incomplete knowledge to more complete, accurate and deep knowledge. This is carried out under the guidance of a teacher. The teacher shows the ways of acquiring knowledge to the student , that is, he mediates in the mind of a child who does not have such knowledge, both from the point of view of human society. Thanks to the teacher's activities, education becomes a process carried out on the basis of carefully thought-out goals, content and programs, and gives the expected results.

Students learn about the world in the process of education, learn new things that were previously unknown to them, discovered by some science, and verified in the social and historical practice of people. Thus, students are armed with knowledge through the educational process.

The educational process includes two activities - the joint activities of the teacher and students. Thus, the educational process is two-sided, since both sides - the teacher and the student - participate in it. The teacher selects educational material to organize the educational process and determines the ways of organizing education. He manages and guides the student's activities in the educational process. The teacher's activities consist of presenting educational material, instilling interest in science in students, guiding students' independent studies, checking and motivating their knowledge and skills, and objectively assessing their level of knowledge. The success of the teacher's activities depends primarily on how correctly he implements general didactic principles in the content, methods and organizational forms of education. The teacher's activities constitute the external side of the educational process, because he teaches, educates.

The second aspect of the educational process is the student's activity, which consists in mastering the materials of the subject. The student's activity constitutes an internal process, that is, he reads and understands the knowledge given by the teacher. Teaching, unlike knowledge, is carried out under the guidance of a teacher. The main

goal and task of education is to equip the younger generation with scientific knowledge, skills and qualifications. The educational process (learning process) has the following structure:

In the educational process, the most necessary and important foundations of science are studied. For this, the teacher, while giving knowledge to the student, leads him from simple to complex, from general to specific, teaches him to draw conclusions, to be able to use it in production in life. No matter how simply the teacher explains his science, it must be deeply scientific. While teaching knowledge, the teacher studies the student's capabilities in the process, sees his difficulties, and seeks ways to overcome them. The teacher prepares young people to actively perceive new knowledge and use it in life. This is not a random phenomenon, the logic of the educational process requires it.

The process of students mastering the teacher's lesson consists of the stages of perception, understanding, consolidation and application of knowledge. If these two parties do not participate well in the educational process, the educational process will not achieve good results. Because both the teacher and the student are the main components of the educational process. Therefore, if one of these two parties, that is, the teacher or the student, does not participate in the educational process, the educational process will not take place.

the activities of students and evaluating their results, makes adjustments to the educational process of young people with his instructions, guiding questions, appropriate explanations, etc. The teacher must have high moral and spiritual qualities that meet the requirements of the present time, possess deep knowledge and skills. It is necessary to cultivate interest and enthusiasm for knowledge in students, arm them with knowledge at the level of modern world development. At the same time, the teacher must prepare the younger generation for life, conscious work and professional choice, and pay attention to the development of their moral, legal, ethical and aesthetic knowledge and skills.

The multifaceted and complex work of a teacher includes such tasks as educating the younger generation to be polite and attentive, and arming them with scientific

knowledge. The implementation of these tasks depends on the teacher's diverse activities: teaching students, organizing and conducting educational work outside the institute and outside the classroom, etc. All this requires the teacher to have deep knowledge, perfect knowledge of his field, and understanding of students.

Education as a type of cognitive activity has several main meanings. That is, it is: the formation of knowledge, skills and abilities in students ; the formation of their worldview, thoughts and beliefs; the achievement of students' education, culture, spirituality; it is a process that develops their cognitive abilities.

Two-dimensional nature of the educational process. The educational process includes two activities, namely the activities of the teacher and the student . The teacher's activity consists of explaining educational materials, instilling interest in science in students , encouraging their independent work, developing skills, checking them, awakening their desire to study, and objectively evaluating all their activities.

The second aspect of the learning process is the student 's activity, which consists in mastering the subject material. The main goal of education is to equip students with scientific knowledge, skills and competencies. These mainly develop cognitive abilities such as observation, thinking, memory in students, and develop faith in them.

Higher education performs three functions. Namely: the first function provides students with relevant information in a particular subject. This stems from the nature and content of each subject. The second function educates students in accordance with the content of the information being taught and provided , that is, it forms the practical significance of science, the student 's attitude to it, the human qualities inherent in people, in short, it forms the human personality. The third function, the educational and educational functions of education , develop the student's personality, and generally aim to form a mature person.

Introduces students to unknown knowledge. Each teacher performs the task of providing students with scientific knowledge in the subject he teaches. This task is called the teaching function of education.

At the same time, during the lesson, it has an educational effect on the student based on the scientific knowledge of the subject .

The educational process consolidates students' knowledge, forms skills, and ensures their overall development .

The above functions are carried out based on the content, nature and characteristics of each subject. These functions should be known and applied in practice by any specialist. These functions are carried out in an interconnected manner in education. This can be imagined as follows:

The processes of education and upbringing develop the human personality. Therefore, in pedagogy it is impossible not to talk about the growth of education. Life proves that only when the special growth direction of the educational process is effective, the development of the qualities of sensory perception, action, intellectual, volitional, emotional motives of students ' activities is possible. For these reasons, in pedagogy in the 1960s, the term " growth function of special education" appeared.

It is necessary to emphasize the progressive nature of the educational process. This requires us to expand the content and methods of education by introducing increasingly creative elements of education into the learning activities of students .

Didactics L.V.Zankov, N.A.Menchinskaya, D.B.Elkonin, V.V.Davidov, M.A.Danilov, M.N.Skatkin made a worthy contribution to the development of various problems of progressive education, its various principles and tools.

Human development is not possible without thinking. As we have seen above, it should encompass all aspects of the human personality. That is why modern didactics is looking for ways to improve the growing function of education. All this depends on the solution of education and upbringing.

The rapid growth of the flow of scientific information leads to the fact that every year the gap between the total amount of scientific knowledge and the part of it mastered at school or higher education institution is increasing. No educational institution is able to give a person even a small part of the knowledge necessary for his work. In order not to lag behind the

rapid pace of life, it is necessary to grow, learn, and replenish one's knowledge throughout life.

The second task is related to restructuring the nature of education.

Let's start the analysis with the problem of intensification of education. LV Zankov developed a fairly popular new didactic educational system (for younger schoolchildren).

This system is based on the following principles: 1. Building education on a high level of difficulty (with strict adherence to the criterion of difficulty). Only such education, as LV Zankov points out, can provide food for serious mental work and contribute to the rapid and rapid development of students; 2. Rapid passage of material (again, within the limits of reason); sharply increasing the weight of the cognitive side of education, theoretical knowledge. The path to mastering the material is a deep understanding of the received information in an integral way, through independent search for answers to the teacher's questions, self-control, self-examination. Experimental education organized in accordance with the above principles shows that students not only receive much deeper and more meaningful knowledge, but also increase their mental activity, ensure a high level of intellectual development, and cultivate a positive attitude towards learning.

The concept of educational content. The content of education follows from its purpose. The content of education is understood as a clearly defined framework of knowledge, skills and abilities that students should acquire and systematize in the learning process.

The content of education is determined taking into account a number of needs:

a) the most necessary needs of social production, the characteristics of the social system;

b) the goals and objectives set by the state for public education and a specific type of educational institution;

c) didactic requirements arising from teaching rules and taking into account the capabilities of students (age capabilities, etc.).

students in higher education have been determined by the economic demands and needs of that social system, and the level of development of science and technology.

Knowledge is the methodological basis of the educational process.

Knowing begins first with perception, with emotional perception. Like the process of knowing, in the process of education, the student goes from not knowing to knowing, from vague knowledge to more precise knowledge. This process involves both emotional perception, abstract thinking, and practical testing.

Knowledge is divided into two stages - theory and practice. Theory is a systematic idea that represents new knowledge, new ways of knowing. Theory is expressed in various forms: axiom, theorem, law, formula, graph, number, etc. In theory, an idea is formed. Practice is a criterion that shows the validity of knowledge. Observation, experiment, change, creation - these are forms of practice. Practice serves as the main tool for a person in understanding the complex processes of social life and nature.

The task of scientific knowledge is not only to reveal the essence of phenomena, the laws of their development, but also to show the reasons for the manifestation of any law. The scientific factor is an element of scientific knowledge, obtained on the basis of observation and experience, knowledge that is not based on the factor has no scientific value or significance for practical activity.

The great thinkers of Central Asia paid great attention to the study of factors in knowledge. **Abu Nasr Al-Farabi** (873-950) attached great importance to the study of factors that are elements of knowledge. In his opinion, the basis of knowledge is the factors that deny existing things and phenomena. **Ibn Sina** (980-1037) divided diseases into types based on the study of the factors that cause the disease and developed

methods of treatment. **A. Al-Biruni** (973-1048) based his study of the secrets of natural phenomena on experience, empirical observation and evidence obtained on their basis.

So, knowledge begins with perception. Perception is the reflection in our minds of certain qualities and properties of the surrounding reality, things and phenomena that affect our sensory organs. Sensations are the initial source of all our knowledge about a person. However, in scientifically based knowledge, for example, although there is a commonality between the knowledge of a scientist and the cognitive activity of a student, they are different from each other. Scientists, having learned about the world, discover new truths and ideas that were previously unknown to science, identify new laws and thus create an opportunity for science to advance. Students, in the process of learning, learn about the world and learn new ideas, things and phenomena that were previously unknown to them, discovered by some science and verified in the socio-historical practice of people. The teacher leads students along a correct, simplified, and short path in terms of time to learn these laws, ideas and knowledge created by scientists. In this process, the student's active attitude towards acquiring knowledge helps activate his cognitive activity.

Education as a process is the organization of special work aimed at mastering a certain set of knowledge, skills and competencies, the corresponding experience of activities and relationships. As a result of education, it is the level achieved in mastering knowledge, experience of activities and relationships. As an education system, it is a complex of state institutions and management bodies, within the framework of which the process of educating a person is carried out. Thus, education always represents both the process of upbringing and the process of teaching.

By the second half of the 19th century and the beginning of the 20th century, the theory aimed at “subordinating the content of the information given in school to the will of the child” became widespread in the history of pedagogy. A prominent representative of this theory was the American philosopher-pedagogue John Dewey. In his opinion, the school should serve to develop innate natural abilities, interests and habits. Therefore, it is not necessary for an educational institution to have a curriculum

and programs common to all students , but information should be provided that is adapted to the abilities of individual individuals.

Before the October Revolution, Uzbekistan had the old "usuli qadimiya" schools, which had existed since the 7th-8th centuries, the "usuli savtiya" schools that emerged in the late 19th and early 20th centuries, and religious schools that taught literacy.

After 1905, "new" schools began to appear in some cities of the country. Thus, all schools arose from the requirements of that social system and environment and served the economic and spiritual goals of that period.

The content of education in modern schools is to educate faithful, confident, and educated young people with universal human qualities.

State educational standards *define* the requirements for the content and quality of general secondary, secondary specialized, vocational education, and higher education.

Compliance with state educational standards is mandatory for all educational institutions of the Republic of Uzbekistan.

Questions and tasks to reinforce the topic:

1. What is education?
2. What is the process of upbringing?
3. What are the laws of the educational process?
4. Explain the laws of the interdependence and unity of personal upbringing and development, as well as the relationship between the educational process and the individual characteristics of the students?
5. Describe the principles of goal-orientation and strict adherence to legality by leaders in dealing with subordinates in pedagogical activities.
6. What are the principles of education?
7. Explain the principles of goal-oriented and educational work.
8. Explain the principles of team-based education and individualized approach.

CHAPTER VI. EDUCATION IN THE WEST AND WESTERN EUROPE

1. The development of schools, education, and pedagogical ideas in Western Europe

In the Middle Ages, an educational program was established in Western European countries, divided into two groups and consisting of seven subjects. The first group consisted of three subjects, which is why it was given the Latin name “trivium”. It included grammar (Latin grammar), rhetoric and dialectic. The second group consisted of four subjects, so it was called the Latin “quadrivium”. It included arithmetic, geometry, astronomy and music. Together, these seven subjects were called the “seven liberal arts”.

These subjects were borrowed from the ancient Greek educational system, but in the Middle Ages they were given a religious content, and everything was explained in a religious sense with symbols. For example: the study of grammar meant learning to read sacred religious books, the study of rhetoric (the theory of oratory) meant mastering the art of preaching, delivering sermons, and when it came to music, it meant religious music (in the Catholic Church, during worship, the organ is played and religious songs are sung). Dialectics was understood as the art of debate, argumentation, and was considered a science that helped to argue with opponents of Catholicism. Even mathematics was given a religious meaning. Geometry was considered a necessary science for the construction of church buildings, while arithmetic was taught, some numbers were interpreted symbolically in a religious sense (for example, the number "1" was a symbol of the unity of God). Astronomy was used to create a religious calendar.

Theology was considered the crown of all sciences. The educational program offered in the Middle Ages was carried out through church schools.

The main types of church schools were: a parish school (i.e., one affiliated with a church), a monastery school, and a main church or episcopal school.

Parish schools were primary religious schools for boys. They were affiliated with the local church, and the priest or his assistant served as teachers. In parish schools,

children learned the basics and rules of the Christian religion, how to sing religious songs, and how to read and write in Latin. In some, children also learned elementary arithmetic.

Monastery schools are called such because they are schools under a monastery. Monasteries in medieval Europe were not only religious institutions where monks who had renounced the world lived, but in some places they were also cultural centers and centers of enlightenment worthy of their time. In such monasteries, they were engaged in copying various books, organizing libraries, and some monks worked on scientific problems. Special monks were appointed to teach in monastery schools. The monks working in this work gained considerable experience in organizing and conducting educational work.

In addition to the subjects taught in the private school, most monastery schools also taught the "seven liberal arts" mentioned above.

Initially, only boys who were preparing to become monks were admitted to monastery schools, but later anyone who wanted to study was admitted to these schools. For this reason, monastery schools began to be divided into two schools: the “inner school” (within the monastery walls, only for future monks) and the “outer school” (outside the monastery walls, for anyone who wanted to study).

The main church or episcopal schools were schools belonging to the main church (cathedral) in the central religious district. In such a district, there was a religious administration, headed by a high-ranking priest - a bishop. Therefore, these schools were called main church or episcopal schools. Only boys studied in this type of religious school. In the main church schools, all seven subjects listed above were usually taught, and in addition to these subjects, theology (religious rules), which was considered the highest and most basic subject, was also taught. Like monastery schools, these schools also accepted people who did not set themselves the goal of becoming priests, because the demand for literate people was growing. Therefore, like monastery schools, these schools began to be divided into two types of schools: the “inner school” (training only priests) and the “outer episcopal schools” for all those who wanted to study.

Studying consisted of memorizing religious textbooks and religious doctrines approved by the church. In these schools, it was possible to enter and leave school at any time, without adhering to a fixed academic year. There was also no class system. Although the students were gathered in one room, each was engaged only in his own lesson, and the teacher would call his students to him one by one and give each of them a lesson separately.

These schools were strict in their discipline. Students were severely and cruelly punished for every offense they committed. In such schools, students were usually given corporal punishment (beatings, starvation, etc.).

In the Middle Ages in Western Europe, girls born into families belonging to the landed feudal and noble classes were usually raised in convents or in homes under special tutors and priests attached to the family.

Chivalrous education. In Western Europe, a separate educational system, namely chivalrous education, arose, which was related to the upbringing of an experienced, skilled and brave warrior with knightly qualities, as well as a noble, gentle, polite, courteous, conscientious, selfless and loyal person, in the environment of secular feudal lords.

In Western European countries, knightly education was fully formed and developed by the 12th century. The content of knightly education consisted of the “seven virtues of knighthood”. These qualities were: riding a horse, fencing, spearmanship, swimming, hunting, playing checkers (later chess), poetry and singing. The first three of these qualities relate to the military education that a knight must have: a knight is a cavalryman, and the sword and spear were the main weapons of a warrior of that time. The ability to swim and hunt was required to develop physical fitness, agility and endurance. In addition, hunting was also considered a means of developing the ability to determine one's own location (orientation), resourcefulness, alertness, finding the enemy's trail, and similar qualities.

On the one hand, checkers and chess were considered a means of occupying one's leisure time, that is, developing the ability to plan attacks and defenses. On the other hand, the ability to compose poetry and sing was required to sing hymns to one's suzerain (the ruler, chieftain, and patron of the petty feudal lords) and express one's loyalty, to praise his valor, victories, and heroism, and thereby earn his favor, as well as to sing hymns to the feudal lady-bey chosen for one's beloved. (In the Middle Ages, there was a pattern in Western European noble society according to which every knight had to be under the patronage of a noble feudal lady, and the knight would take his patroness ("dama serdsa") to heart, kneel before her, and devote himself to her.)

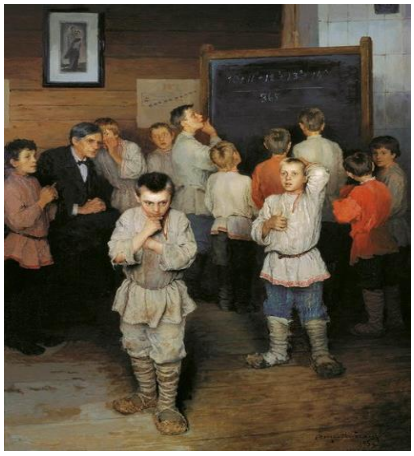
In addition to acquiring these seven virtues of a knight, teaching the rules of etiquette and courtesy accepted in noble society at that time was also part of the content of knightly education.

The practical ways of knightly upbringing were as follows: the feudal lord placed the son in the palace of the overlord from the age of 7; here the son served as a page until the age of 14, that is, served at meals, did the chores of the overlord's khan, feudal begum and other ladies, went out with them on walks, was present at receptions in the palace, participated in any palace festivities and performances, and thus mastered the manners and rules of feudal noble society, then from the age of 14 to 21 he performed the duty of carrying the overlord's armor. He kept the overlord's armor in order, participated in battles and wars with the overlord, went hunting with him, participated in military competitions and games, tournaments (knightly competitions), and thus mastered military knowledge and military art. When he turned 21, he was knighted with great ceremony.

The emergence of city schools. In Western Europe, the development of crafts and trade in the 12th and 13th centuries led to the growth of cities and the emergence of urban culture. Craftsmen and merchants, who made up the main population of the city, wanted to give their children the knowledge necessary for practical activity. They were not satisfied with church schools at that time. Craftsmen organized into guilds and began to open their own guild schools, in which the children of craftsmen were taught reading and writing, arithmetic and religion in their native languages: the craft

was taught at home - in their father's workshop. Merchants, organized into guilds, also began to open their own guild schools and began to provide their children with education based on a program. Later, guild and guild schools turned into magistracy schools, that is, schools at the expense of the city administration (magistrate).

The principals and teachers of these schools were appointed by the relevant guild, guild, and magistrate, and they were independent of the church. These schools were paid schools.



Compared to church-affiliated religious schools, these schools paid more attention to acquiring the skills necessary for practical work, such as writing, literacy, and arithmetic, in addition to religious painting. Some schools also taught grammar, rhetoric, and geometry.

In many workshops, guilds, and magistracy schools, instruction was transferred from Latin to the native language, and Latin remained a subject of study.

Along with these schools, private schools began to open. Private schools taught in the native language and charged tuition.

The emergence of guild, guild and magistracy schools was a major breakthrough in the development of schooling in Western European countries. City schools that met the demands of life gradually developed. By the 15th century, such schools existed in almost all major cities in Western European countries.

The establishment of the first universities and academies in Europe and their educational system. The first universities in Europe were founded in the second half of the 12th century in Italy (Bologna), England (Oxford), and France (Paris). These universities initially consisted of independently managed associations (corporations) of professors and students. Later, in the 13th century, these corporations were officially approved by the state, while retaining the right to self-government. The church, however, took it upon itself to award academic degrees and teaching rights to university graduates. Thus, universities became official educational institutions. By the 14th-15th centuries, universities had been opened in all European countries.

Medieval universities had four faculties. The preparatory faculty taught the "seven liberal arts" (travium and quadrilium). This faculty served as a secondary school. After studying at this faculty for 6-7 years, they received the degree of "master of arts". After that, they had the opportunity to continue their studies at one of the three main faculties: theology, medicine or law. The duration of study in these faculties was 5-6 years, and those who graduated from it received the title of doctor, or scientist.

Medieval universities, as a result of their work under the control of the church, turned into schools in the spirit of scholasticism. In this, they were not engaged in studying real facts and events around them, but in memorizing books approved and recommended by church priests. For this reason, reading here consisted of dry recitation. Teaching methods at universities consisted of lectures, memorization of textbooks and works approved by the church, and disputations. Studying at universities was conducted exclusively in Latin.

Regardless of the scholastic content of university education and its methods, medieval universities played a major role in the development of European culture. They contributed greatly to the spread of enlightenment and the education of the educated people of the time.

The emergence and development of universities. In the 12th and 13th centuries, universities began to emerge as institutions of higher education in a number of Western European countries. The emergence of universities was greatly influenced by the acquaintance of many Europeans with Arab culture (in particular, medicine and philosophy) at that time.

The introduction to this culture was due to the military campaigns of Western European feudal lords against the Arab Muslim countries in the East at the end of the 11th century. At that time, culture and enlightenment in the Arab countries were much

more advanced than in Western Europe. In particular, the Arab higher education institutions established in Spain, which was conquered by the Arabs in the 8th century, served as a model for European universities. Philosophy, mathematics, astronomy, and medicine were taught in the Arab higher education institutions established in the city of Cordoba, the capital of the feudal Muslim state established by the Arabs in Spain. Many students from different European countries studied in Cordoba and received higher education.

Also, various religious teachings and heresies that were contrary to Catholic and church dogmas also influenced the establishment of universities in Europe, because there was a need for highly educated Catholic priests who would fight against these heresies. The existing church schools, however, could not cope with the task of training such personnel. In connection with the spread and development of religious teachings contrary to the Catholic Church, the Catholic Church was forced to take full control of education. As a result, there was a need for highly qualified teachers who were loyal to Catholicism.

Another reason for the emergence of universities was that, in connection with the establishment of large states in Europe and the strengthening of centralized monarchical power, there was a demand for learned and highly qualified lawyers. In addition to these reasons, the economic and cultural changes that took place in the life of Western Europe in the 12th and 13th centuries, namely the development of crafts and trade, the growth of cities and the associated development of secular urban culture, the expansion of international relations, gave rise to a movement among young people to obtain higher education, which in turn had a great influence on the emergence of universities.

CONTROL QUESTIONS

1. Thoughts on education, school, and pedagogy in ancient Greece.

a) What educational institutions existed in Sparta and Athens, and explain their differences?

b) What ideas were put forward in the pedagogical views of ancient Greek philosophers?

2. Describe schools in Western Europe?

3. What is chivalric education?

4. Explain the educational system in medieval universities?

JAN AMOS COMENIUS (1592-1670)

The Czechoslovak humanist and educator Jan Amos Comenius is a great educator who laid the foundations of pedagogical science, showed the ways of its further development, and devoted his conscious life and practical pedagogical activity to the noble cause of teaching and educating children.

The great Czech educator Jacob Comenius was born on March 28, 1592, in a place called "Ugorský Brod" in Moravia, into a miller's family. His family belonged to the religious community of "Czech Brethren", which gathered patriots fighting for the freedom of the Czech Republic.

Comenius was separated from his parents and could not study for a long time. At the age of 16, with the help of the “Czech Brothers” community, he entered a Latin school, where he saw and understood the badness of the educational system and the inappropriateness of teaching methods. “I saw that my country was lagging behind in terms of education at that time. I thought that science and education should belong to everyone,” Comenius said. After graduating from school, he entered the University of Horborn (in Germany), and after graduating he attended a lecture course at the University of Heidelberg, where advanced professors worked at that time. Comenius spent time in Austria and Holland, studying economic, political and cultural life. He also expanded his knowledge and worldview.

At that time, wars were frequent between individual principalities. During the Thirty Years' War (1618–1648), the Czech Brethren were expelled by German nobles

for fighting for their independence. As a result of the expulsion, Comenius lost his wife and child. His manuscripts were lost.

In the Polish city of Leszno, where the “Czech brothers” settled, Comenius heads the brotherhood school, where he organizes a gymnasium. During his almost 80-year life, he created more than 250 works and textbooks on pedagogy, education, philosophy, and theology. The largest of these are: “The Open Door of Languages and All Sciences” (1631), “The Great Didactics” (1632), “The School of Mothers” (1632), “The School of Pansophia” (1651), “The Canons of a Well-Organized School” (1953), “Images of Things Perceived by the Senses” (1658). He also writes books on logic, physics, Latin, and Greek. His textbooks were translated into many languages during his lifetime, making Comenius' name known to the whole world.

Comenius wrote a massive 7-volume work entitled "Advice to All on the Improvement of Human Society" (only 2 volumes were published during his lifetime, the remaining volumes were discovered only in 1935 and published in Czechoslovakia). In this work, he outlined a humanistic and democratic program of "comprehensive correction of everyone and everything" and put forward a plan for the reform of human society.

In the work "Great Didactics" he uses **the "idea of pan sophia"** (*pan* herkcha - whole, all, *sophia* - wisdom, intelligence) to mean **"knowing everything, giving knowledge to everyone** ." In pan sophia, it gives the sum of the knowledge of nature and society. A school is an institution where we see the idea of "teaching everyone everything" repeated many times.

Comenius's pansophical work was supported by the progressive people of England and was called by Parliament. Comenius arrived in England in 1641, but the civil war broke out and this work was abandoned. After Comenius became known to the world, he began to be invited to all countries. In Sweden, he compiled **a Latin textbook and a methodology for teaching the language** .

After being appointed bishop of the Czech Brethren, Comenius returned to Leszno in 1648. After the dissolution of the Brethren, he resumed his teaching career. He directed schools in Hungary for several years. He wrote a work called **“The Visible**

World in Pictures," that is, **"Images of Things Perceived by the Senses," in which he advocated the use of pictures in teaching** . It includes several works on pedagogy, such as "The Code of Conduct for Young People," and "The Law of Well-Organized Schools."

In 1656, during the Swedish-Polish war, the community of Czech brothers in Leszno was crushed. Comenius fled to Hamburg. From there he moved to Amsterdam. Then, by order of the Dutch Senate, his collected works were printed.

Comenius loved his homeland very much and fought for its independence. Many of his works reflect patriotic feelings. He collected Czech folk poetry, compiled a collection of Czech proverbs, and encouraged the preservation and love of the language of his people.

Comenius's worldview . We see the influence of three characteristics in Comenius's worldview.

1. Natural philosophy. In the 16th and 17th centuries, the English philosopher and materialist Bacon put forward the theory of sensualistic philosophy. Comenius views the teaching process from this position. Knowledge begins with perception. Where there is no perception, there is no knowledge, he says.

2. Since the Czech Brethren were a religious community, Comenius was also a religious priest. However, Comenius' priesthood was associated with a practical view of life.

3. Some aspects of Comenius's worldview are influenced by the Renaissance. Love for people, cheerfulness, and a trust in the ability of people to create good are all in contrast to the distrust of medieval man.

Comenius believes in the dominance of the external objective world. The world is a whole. Everything in the world is interconnected. Nothing is separate. The world consists of opposites. The world is not static. It is growing, and growth has its own laws. Laws, he says, belong to being, that is, to God.

Comenius in his pedagogical theory puts forward the concept of education being in harmony with nature. In the "Great Didactics" he says that education should be subject to naturalness, that education should be subject to the demands of nature. **The**

process of mental and physical growth of a child is similar to the process of growth in nature. For example, a gardener takes care of trees, taking into account their growth characteristics. Similarly, a teacher obeys the laws of education. The process of education takes place slowly, like nature. The principle of naturalness, which considers a person as a part of nature (not created by God), and that the laws of nature affect his growth, was considered progressive for its time. But a person is a social being and grows under the influence of social laws.

Comenius, the educator must cultivate the talent in the child. If the child lives without pedagogical influence, this talent will grow by chance. When a person is born, he has a talent specific to him. Just like a seed in an apple, sometimes there is more, sometimes less.

Comenius says that the basis of everything in education is 4 in terms of harmony with nature. For example: The universe is made up of 4 things, namely; earth, water, air, sun. The development of the world is also divided into 4 parts, these are: spring, summer, autumn, winter. Human development is also divided into 4 periods; infancy, childhood, adolescence, adulthood. The educational process is also divided into 4; preschool education, primary education, secondary education, higher education.

The idea of universal education. In the time of Comenius, there was an idea that it was not necessary to force everyone to study, but only those who were capable should study. Comenius preached that everyone should be forced to study, that everyone should receive universal primary education in their native language. When talking about universal education, he also takes women into account. At that time, studying was a huge problem for women, but nevertheless, he put forward this issue.

Another valuable aspect of Comenius' pedagogical theory **is the concept of students acquiring knowledge** . No matter how dusty a mirror is, a person can still see his own reflection, and of course, a clean mirror reflects a person cleanly. The teacher's task is to wipe the dust off the mirror, that is, to convey knowledge to the child's mind, to develop it intellectually, he said.

Comenius in his works shows the purpose of education. The purpose of education is to prepare a person for the world of eternity. This can be achieved through three types of education:

1. Mental education .
2. Moral education .
3. Religious education .

This goal is realized from the time a child is born until the age of 24, during which time the child should complete four schools, studying for six years in each.

Comenius' division of childhood into age periods. In this, he follows the principle of naturalness and divides childhood into 4 periods.

1. From birth to 6 years old - mother's school. During this period, great importance is attached to the development of the child's sensory organs, the child's perception, and acquaintance with the world around him. It is necessary to teach the child to work, to involve him in self-service. The mother instills in the child the foundations of moral education, correctness, justice, love of work, etc. The mother's school provides for the upbringing of a child of kindergarten age.

2. From 6 to 12 years old - folk school or native language school. In this, the student must memorize, learn to speak, write, and develop elementary school skills, for which he must study geometry, geography, and natural sciences.

3. For ages 12-18 - gymnasium. The task of this educational institution is to develop the child's understanding and thinking skills, and it should teach classical languages, natural sciences, ethics, and theology.

4. From 18 to 24 years old - University. Academy. These educational institutions should develop the student's will and personality as a whole.

Thus, according to Comenius, the school should teach students to think, act, solve problems independently in practice, teach students to speak, correctly express their opinions and prove them. Work glorifies a person, says Comenius. Therefore, he argues that work should be taught from a young age.

In Comenius' pedagogical theory, education, that is, didactics, occupies a large place. In this, he takes the method of naturalness as a basis. The essence of this method

is that it puts forward the idea that the lesson should be conducted in accordance with the nature of nature, taking into account the age, level of knowledge, and psychological characteristics of the child.

For example: A bird builds a nest for itself, and the nest should be warm and soft. The school should be the same.

In his work "Great Didactics", Comenius recommends adhering to the following didactic principles when implementing the school education system.

1. The principle of indicativeness;
2. The principle of mindfulness;
3. The principle of consistency and systematicity;
4. Principles of practice, mastery of knowledge and skills.

1. The principle of demonstration - Comenius theoretically proved and explained in detail the principle of demonstration. He correctly understands this principle in a broad sense, not only as a method of teaching by demonstration, but also as a means of involving all sensory organs in a reasonable and good assimilation of objects and phenomena.

Demonstrativeness is called the “Golden Rule” of teaching. The principle of demonstrativeness includes: a) showing the child real things, b) explaining the world through pictures, c) showing models of things, d) the teacher’s words. Comenius, in his work “The World of Sensual Things in Pictures,” that is, “The Reflection of Things in the World in Pictures,” says that the things being taught and studied should be touched, seen, eaten, and smelled, and this leads to a deeper understanding of the material being studied and long-term retention in memory.

2. The principle of consciousness . Proposing the principle of consciousness , Comenius opposes memorization without understanding the meaning and content of teaching. “Nothing should be forced to be memorized except what is well understood by reason.” Students should “understand with the help of the teacher how the thing being studied can be useful in everyday life. In this way, it is necessary to explain the causes of phenomena, to dwell on this until everything is fully explained.”

3. Comenius demands that education be **systematic** . The material being taught should be presented to students in the form of basic laws. In teaching, it is necessary to move from arguments to conclusions, from examples to laws, to organize arguments and examples into a system of rules and generalize them, otherwise an unsystematic heap of phenomena will form. It is necessary to move from the concrete to the abstract, from the simple to the complex, from the general to the particular; it shows that first a thing, that is, a phenomenon, should be given a general understanding, and then its various aspects should be studied separately.

The principle of consistency requires a consistent presentation and systematic teaching of the basics of science. The principle of consistency states that it is necessary to set a task for the day, month, year and strive to achieve it. In this case, it is necessary to set a specific time, the study should be appropriate for the child's age, the material should be studied consistently, that is, today's material should be connected with the fairy tale and pave the way for the next material.

Komensky attaches great importance **to the solid, well-founded assimilation of the material** , says that it is necessary to create a "solid foundation", to conduct the teaching in a way that connects the things being taught. Each topic should be given on the basis of short, clear rules. Practicing and repeating the material that has been passed leads to the students' solid assimilation of the material. Repeated lesson material is better remembered. Shows the many benefits of repeating aloud. Instead of exercises, he sets out a number of rules and specifies ways of repetition. Shows that in teaching, it is necessary to combine approximation and analysis.

Comenius said that schools should learn to write by practicing, to speak by practicing, to sing by practicing, to draw conclusions by drawing conclusions, and so on, so that school work should be like a workshop in full swing. He also sought to develop students' cognitive abilities, strengthen their passion for knowledge, and increase their enthusiasm for scientific work.

Class - lesson system. Comenius recommended that the teacher work with the whole class as a team, that is, to conduct teaching in the class - lesson system. Comenius develops a class - lesson system. During the lesson, it is necessary to review

the lesson, explain and consolidate the new topic, and assign homework. He gives instructions on planning and conducting the lesson. He says that each lesson should have its own topic and its own task. He teaches that the teacher should ensure the active participation of students in the lesson, monitor it, and maintain discipline in the classroom. He overestimates the organization of the educational process, believing that the teacher can teach 300 students at the same time. The teacher says that he can hire a good student as an assistant.

He introduced the school year and its division into quarters, holidays. He fixed the school day (4 hours in the native language school, 6 hours in the Latin school). He believed that students should be admitted to school at the same time and that studies should begin in the fall (September).

Comenius gave valuable ideas about what a textbook should be and wrote several textbooks that were exemplary for his time. He implemented his theoretical ideas in his textbooks. The textbook should contain sufficient educational material, be brief, meaningful, understandable, and consistent. The textbook should be written in a simple, child-friendly language, and be rich in illustrations. The material in the textbook should be arranged in a systematic manner and clearly explained according to the age of the children, he says. He expresses these ideas in his textbooks such as **“The Open Door to Languages and All Sciences”** and **“Images of Things Perceived by the Senses** . ”

He created the textbook "Open Door to Languages and All Sciences" following his didactic principles. The textbook introduces children to knowledge in various fields that they can understand.

"Pictures of Things Perceived by the Senses" can be called an encyclopedia of elementary knowledge for children. A short article with 150 pictures provides information about nature (about the universe, geography, plants, animals, the human body), about human activity (professions, agriculture, culture), about social life (about government departments, courts). This book has been translated into many languages, and has served as a good textbook for elementary education for more than 150 years.

Moral education. Discipline . Comenius says that it is necessary to instill morality and decency in a child from a young age. Qualities such as courage, self-control, endurance, readiness to benefit when time and circumstances require it, and fulfillment of duty are virtues. In addition to these basic qualities, he also considers it an important task to cultivate such qualities as humility, faith, kindness to people, cleanliness, thoroughness, courtesy, respect for elders, and hard work.

He considers the following as means of moral education: a) the example of parents, teachers, and peers; b) guiding children, holding conversations with them; c) conducting exercises to teach children good behavior, combating laziness, thoughtlessness, and indiscipline.

Comenius, showing the great importance of discipline, quotes the Czech proverb: “A school without discipline is like a mill without water.” He opposes the discipline imposed by the lash in medieval schools. He recommends treating children humanely. Discipline: the teacher's example, sincere, open goodwill, the teacher's correct attitude towards the child (if he loves the child, wants him to be good, if his lesson is meaningful, if he can explain, discipline is created), reasonable praise or condemnation of the child in front of many people, among his peers, leads to discipline, he says.

The role of the teacher and the requirements placed on him. Comenius strongly criticized untalented and uneducated teachers of his time. He considered teaching to be **“a very honorable profession, higher than any other profession on earth** .” This was a new progressive view of the teacher, because at that time the teaching profession was not respected. Comenius taught that by demanding that the population treat the teacher with respect, the teacher himself must understand that he is performing an important task in society and must know his own worth. The teacher must be conscientious, hardworking, persistent, moral, love his work, treat students like fathers, and instill in them a desire for knowledge. He said that the first task of the teacher is to set an example for himself and make students follow him.

Thus, the famous Slavic pedagogue Jan Amos Komensky laid the foundation for pedagogical science throughout the world and had a great influence on the development

of schools and pedagogical science. He was invited by many Western European countries to improve school work. His textbooks were translated into many languages, including Uzbek. For more than 150 years, his works served as textbooks for primary education. As the famous German scientist Leibniz noted, Komensky played the same role in the development of pedagogy as Copernicus played in the development of philosophy.

Comenius's pedagogy is a scientific pedagogy and a great contribution to world culture. His views have not lost their relevance to this day.

JOHANN HENRIX PESTALOSSI (1746-1827)

Pestalossi's pedagogical work. Johann Heinrich Pestalossi was born in Zurich, Switzerland, into a family of doctors. Pestalossi lost his father at a young age and was raised by his mother and a simple peasant woman, their former servant.

Pestalossi first studied at an elementary school, then at a Latin school. After graduating from high school, Pestalossi entered a higher educational institution, the Collegium, where more humanities were taught, and its departments of philology and philosophy were studied. Before graduating from the Collegium, Pestalossi decided to realize his long-cherished dream of improving the condition of the people. In 1769, Pestalossi began his social experiment. He borrowed money, bought a small fort and land, called it "Neigof" ("New Fort"), and intended to establish a model farm here in order to teach the surrounding peasants how to turn their farms into productive farms. Pestalozzi, inexperienced and ignorant of economic affairs, soon broke down, and he was forced to look for new ways to benefit the people.

In 1774, he opened the "Poor People's Institution" in Neuhof, where he gathered about 50 orphans and abandoned children. According to Pestalossi, the money earned by the children themselves should cover the expenses of the orphanage. Children raised in the orphanage worked in the fields, as well as in weaving and spinning mills, spinning yarn and weaving cloth. Pestalossi himself taught the children to read, write

and count, and was engaged in their upbringing. Craftsmen taught the children to spin and weave. Thus, Pestalossi tried to combine the education of children in his institution with training them in productive labor.

The work that Pestalossi began quickly collapsed, because the owners of political power and material resources did not support him. Only through hard work could the children afford the expenses of the orphanage where they lived and worked, but the humanist and democrat Pestalossi did not want the children he was raising to live in such difficult conditions and could not allow this. He considered children's labor, first of all, as a means of developing their physical, mental and moral abilities. He sought not only to teach children a trade, but also to train them in a wide range of labor.

Pestalossi's experiment in Neuhof was of great importance for pedagogy. Pestalossi was forced to close the orphanage soon after, as he lacked the funds to continue the experiment. But these failures did not deter him from his goal of helping the people.

Pestalossi opened an orphanage for 80 children aged 5 to 10 who had been orphaned by the Swiss Revolution of 1798. He described the work of this orphanage in a 1799 letter to a friend about his stay in Stans:

"I accompanied them alone from morning till night. My hands were in their hands, my eyes in their eyes. When they cried, I cried, when they laughed, I laughed. What they ate, I ate, what they drank, I drank. I had no home, no friend, no servant except them."

Pestalossi was the orphans' beloved father and best friend. After the outbreak of the war, the orphanage was closed.

For the next eighteen years, Pestalossi was engaged in literary activity, striving to draw public attention to the most important issue of that time: how to restore peasant farms, improve their living conditions, and change the moral and mental state of the working people. He wrote the socio-pedagogical novel "Lingard and Gertrude" (1781-1787), in which he put forward his ideas about improving the lives of peasants through rational farming and the proper upbringing of children.

At the beginning of the 19th century, Pestalossi's books "How Gertrude Teaches Her Children", "Mother's Book or a Guide for Mothers on How to Teach Their Children to Observe and Speak", "The Alphabet of Observation or a Guide to Measurement", "Guide to Teaching Numbers" were published. These books described new methods of primary education.

In 1800, the institute was founded under the leadership of Pestalossi. The institute included a boarding school and a teacher training seminary. The institute soon became famous throughout the world. In 1825, as a result of conflicts among the teachers of the Yverdon Institute, Pestalossi returned to his village of Neuhof and, despite being 80 years old and an old man, wrote his last work here - "The Song of the White Bird" (1826).

Although Pestalossi devoted all his talent and energy to improving the plight of the working class, he could not understand why he could not improve their conditions. He died in 1827.

Pestalossi's socio-pedagogical and philosophical views . Pestalossi dreamed of putting his people on their feet, he believed that through the education and upbringing of working people, their lives could be changed. He believed that the source of the misfortunes that befell the people was not economic conditions, but the lack of enlightenment.

Pestalossi emphasized that all people should have the right to education and knowledge, and that schools should be one of the important tools for social transformation of society. In his opinion, the most important social issues can be solved only when the true human powers of each person are activated and strengthened. This can also be achieved through education.

According to Pestalossi, labor is the most important means of educating and developing a person, labor develops not only the physical strength of a person, but also his mind, and also forms morality in him. A person engaged in labor is convinced that labor has a great importance in the life of society, and such confidence is the most important force that binds people together, forming a harmonious and strong social union.

According to Pestalossi, knowledge begins with perception through the senses and rises to the level of ideas through the processing of images, and ideas, although not explicit, exist in the human mind as a creative force, but for their manifestation and revival they need the material provided by the senses.

Pestalossi's worldview was imbued with the spirit of humanism, the spirit of democratic aspirations, and included some materialistic claims and dialectical principles.

The purpose and essence of education. According to Pestalossi, the purpose of education is to develop all the natural powers and abilities of a person, and to develop them comprehensively and harmoniously. The influence of education on a child should be in harmony with his nature.

Based on his vision of the essence of education, Pestalossi seeks to create new methods of education - methods that help to develop human strength in harmony with human nature. The upbringing of a child, he says, should begin from the day of his birth: “The hour of a child’s birth is the first hour of his education.” Therefore, true pedagogy should arm the mother with the methods of correct upbringing. And the art of pedagogy should simplify these methods so that every mother, including an ordinary peasant woman, can master them. Education that begins in the family should be continued in school.

All human powers and abilities begin to develop from the simplest things and gradually rise to more complex levels. Education should follow this path.

The innate strengths and abilities inherent in every child must be regularly trained and cultivated in accordance with the natural order and in accordance with the eternal and immutable laws of human development.

Elementary **education theory. According to the theory of** the educator Pestalozzi, education should begin with the simplest elements and gradually move to increasingly complex levels.

Pestalossi's theory of elementary education includes physical education, labor education, moral and aesthetic education, and intellectual education and training. Pestalossi proposed to link these aspects of education together, saying that only as a

result of such education can all aspects of a person be harmoniously developed and mature.

Physical education and labor education. Pestalossi considered the development of all the physical forces and capabilities of the child to be the goal of their physical education, and the basis of physical education was the child's natural desire to move, play, not to sit still, to cling to everything, to be always in motion.

Pestalossi attached great importance to physical education in the development of the human personality and considered it the first type of rational influence of adults on the growth of children.

As indicated above, combining teaching with productive labor was one of the main principles in Pestalossi's pedagogical experience and theory. According to Pestalossi (as written in the novel "Lingard and Gertrude"), children at school spend all day working on spinning and weaving looms; there is a plot of land at the school, on which each child takes care of the crops in the fields allocated to him, and takes care of livestock. Children learn to work with flax fiber and wool, get acquainted with the best farms in the village, as well as craft workshops. The teacher conducts classes with children during work and in his free time, teaches them literacy, arithmetic and other knowledge necessary for life. Pestalossi emphasized the great importance of labor education for the development of a person. He sought to "entertain the children and develop their minds" during work. He also tried to prepare the children of workers for work in the future, in "industry", in industrial enterprises.

Moral education . Pestalossi believes that the main task of education is to raise a person who can participate in social life and benefit in the future and who is harmoniously developed in all aspects. By constantly training the child in work that benefits others, his morality is brought to maturity. According to Pestalossi, the love that arises in a child for his mother on the basis of satisfying the daily needs of the child's body is the simplest element of moral education. The foundation for the child's morality is laid in the family. “The parents' home,” says Pestalossi, “is a school of morality!” The child's love for his mother gradually passes to other members of the family.

Intellectual education . Pestalossi's teaching on intellectual education is a rich and meaningful one. Based on his main idea that all aspects of a person should be harmoniously integrated and mature, Pestalossi shows that intellectual education should be linked to moral education and demands an educational education.

Any education should be based on observation and experience and should rise to the level of conclusions and generalizations, says Pestalossi. As a result of observations, the child develops visual, auditory and other sensations, which in turn create the need for thinking and speaking in the child.

The ideas that a person forms about the external world with the help of his sense organs are not initially clear and precise. The task of education is also to organize and clarify these ideas, to bring them to the level of clear concepts, to transform “disordered ideas into clear ideas and clear ideas into clearly visible ideas.” Education, firstly, helps the student to accumulate a store of knowledge based on the experiences he has created with the help of his sense organs, and secondly, it develops the child’s mental abilities.

Pestalossi sought to provide children with intellectual education through a system specifically selected for each stage of education, which would continuously and systematically develop each child's unique mental powers and abilities.

Pestalossi, striving to simplify education and build it on the basis of psychology, came to the conclusion that any knowledge of things and objects has the simplest elements, and a person, mastering these elements, learns the world around him. He considered number, shape and word to be such elements. In the process of education, the child, through measurement, develops shape, calculation and speech. Pestalossi radically changed the content of primary school education of his time, including reading, writing, arithmetic and the initial parts of geometry, measurement, drawing, singing, gymnastics, as well as the most necessary knowledge of geography, history and medicine. Thus, Pestalossi significantly expanded the curriculum of primary school and created a new methodology of teaching in this school. Teaching methodology helps to enrich children with knowledge and develop their mental powers and abilities.

Pestalossi considers the principle of instruction to be the most important foundation of education. Without the widespread application of this principle, it is impossible to form a correct idea of the environment, to develop thinking and speech.

Pestalossi believed that schools should develop the abilities of children, not only give them knowledge, but also cultivate skills and abilities in them. A person's mature mind and high moral character depend on his ability to act to realize what his soul demands.

Creating unique methodologies for primary education.

Petalossi, relying on his general didactic principles, created the basis of a special methodology for primary education.

Pestalossi believed that the main task of teaching a native language should be to develop the child's speech and increase his vocabulary. Pestalossi prioritized the phonic method in teaching literacy, which was extremely important at a time when the method of teaching by adding letters dominated.

Pestalossi gave valuable advice on teaching the mother tongue on the basis of instructional principles and on providing children with elementary knowledge of nature, geography, and history, thereby increasing their vocabulary.

Pestalossi sought to develop in children the ability to observe, to identify the signs of an object or phenomenon, and to create the ability to describe something clearly and completely, through boring and monotonous exercises.

To develop writing skills in children, Pestalossi recommended that they first practice drawing straight and curved lines—the elementary elements of letters. Pestalossi suggested that teaching writing be combined with measuring objects and drawing pictures, as well as with developing speech.

To teach measurement, Pestalossi suggested first drawing a straight line, then drawing an angle, a square, and dividing this square into parts (halves, quarters, etc.). The educator should show children various geometric shapes and tell them their names. By observing these geometric shapes, children learn their properties and names, and learn to measure them.

The child should draw and write down the results of the measurements; such exercises are the basis for teaching the child to write.

The importance of Pestalossi's pedagogical theory and experience. Pestalossi was a prominent theorist and practitioner.

Pestalossi considered the task of harmoniously developing all the natural powers and abilities of a person to be the main task of education. He created a theory of elementary education, which played a major role in the struggle against dogmatic education, that is, memorization without understanding the meaning, which helped to develop the public school in the 19th century. He expressed very valuable ideas about the physical education of a child, his upbringing in labor, moral and intellectual education. Pestalossi demanded to expand the content of knowledge given in primary school, sought to bring primary school closer to the people, to closely connect it with the life and needs of the masses, and paid great attention to teaching children to work, preparing them for life.

JOHANN HERBART (1776–1841)

Johann Friedrich Herbart was born in Germany. I. Herbart first studied at a Latin classical school and then at the University of Jena.

After graduating from university, I. Herbart worked as a tutor for a Swiss aristocratic family. In 1800, he went to Pestalossi's Burgdorf Institute. However, he could not assimilate the democratic views of the great educator.

From 1802, Herbart worked as a professor at the universities of Göttingen and Königsberg. At these universities, Herbart expanded his pedagogical activity: he lectured on psychology and pedagogy, and headed teacher training seminars. He opened an experimental school at the seminary, where he himself taught mathematics.

I. Herbart extensively outlined his ideas on pedagogy in his books "General Pedagogy Based on the Goals of Education" (1806), "Textbook of Psychology" (1816),

"Letters on the Application of Psychology to Pedagogy" (1831), and "Lectures on Pedagogy" (1835).

The essence, purpose and tasks of education. I. Herbart attached great importance to determining the purpose of education. He believes that the purpose of education is to form a person of good character. Considering this goal to be eternal and unchanging, Herbart envisaged educating people as people who can adapt to existing relations, respect the established legal order, and obey this order.

The teacher should set goals for the child he is raising that the child will be able to set for himself when he grows up. These future goals can be divided into two: 1) achievable goals and necessary goals.

The goals that a person can set for themselves in a particular field of specialization at some point are goals that can be achieved.

Necessary goals are those that a person needs in any area of his or her activity.

Having set achievable goals, education should develop in a person the ability to perceive in a diverse, comprehensive way, expand and complete the range of interests, and this is why it is in line with the idea of inner freedom, the idea of perfection. When it comes to the necessary goals, education is obliged to form the morality of the future person on the basis of the idea of benevolence, the idea of right and justice, or, in the words of I. Herbart, to form a stable moral character in this person. I. Herbart, considering that the essence of education is to enrich the child's mind with imagination, wants to instill in the child the ideas and motives of virtuous behavior and on this basis to form a moral character in him.

I. Herbart divides the educational process into three parts: management, teaching, and moral education.

Management sets itself the task of maintaining order not in the future of the child, but in the present moment, that is, in the process of upbringing. I. Herbart, considering “wild playfulness” as something inherent in children, says that management should eliminate this “wild playfulness”. Management, by maintaining external upbringing, creates the conditions for upbringing. However, management itself does not educate, but is only an absolutely necessary condition for upbringing, he says.

I. Herbart developed a detailed system of various punishments in management, including: reprimand and control, giving orders, prohibitions, and corporal punishment.

I. Gerbart argues that if these methods are used clearly, correctly, and fairly, good results can be achieved in raising children, and that the method of corporal punishment occupies a central place among the means of controlling children.

to intellectual education in his educational work . He considered education to be the greatest and main means of education. Gerbart introduced the term educational education into pedagogy. There is no education without education, he says. I. Gerbart does not recognize education that does not educate. However, I. Gerbart improved the valuable idea of educational education of his predecessors, including Pestalossi.

According to I. Herbart, some of the educational interests seek to understand the surrounding reality, while others seek to understand social life.

I. Herbart divides various interests into six independent types. He includes the following interests in the first group of interests: empirical interest - leads to thinking; aesthetic interest - provides an artistic assessment of these phenomena. The following interests are included in the second group of interests: pleasant interest - this interest is directed to one's own family members and very close acquaintances; social interest - is an interest aimed at knowing a wider circle of people, society, one's own people. According to I. Herbart, in the early period of his history, mankind was interested in things and activities typical of children and adolescents. Therefore, he says, - students should be given increasingly complex humanitarian knowledge drawn from the history and literature of ancient peoples.

I. Herbart also highly valued ancient languages and mathematics, but at the same time he considered mathematics primarily a means of cultivating thinking, "powerful gymnastics for the soul."

I. Herbart tried to solve the problem of the school system in accordance with his conservative social views. He proposed the following types of schools: elementary school, city school and gymnasium. These types of schools are not interconnected, each of them exists independently: from elementary school and city schools it is possible to

transfer only to special schools, and from gymnasium it is possible to transfer to higher educational institutions. Although classical gymnasium education had already ended its life in I. Herbart's time, I. Herbart was an ardent supporter of this educational system. In his opinion, only those who were supposed to engage in trade, industry, crafts and other types of work that had practical significance for life should be educated in real schools. People who should be engaged in intellectual pursuits, leadership, and management, that is, the disciplined classes of society, should, according to Herbart, receive their education only in a classical gymnasium.

I. Herbart developed the theory of educational stages, which became widespread among educators in all countries.

I. Herbart divided education into three types: figurative education, analytical education, and synthetic education.

Visual education is used in a limited way, but within its limits its value is very great. It sets itself the goal of clarifying the child's experience and supplementing this experience. The teacher expands the knowledge of students by presenting the material in a lively, figurative way. In this, instructional tools play a large role.

Analytical education sets itself the task of dividing the "at the same time surrounding" things into individual things, these things into components, and these components into symbols. When children come to school, they have a lot of ideas in their heads. The task is that, under the guidance of the teacher, these ideas of students should be divided into parts, corrected and improved.

Synthetic education is used mainly in higher grades. When presenting new material, the teacher does not limit himself to describing it, but draws general conclusions, brings together and approximates various ideas that are known to students in fragments and stand separately in their minds. I. Herbart attaches great importance to synthetic education.

According to I. Herbart, illustration, analysis, and approximation are not separate teaching methods that are introduced one after another in the learning process and consistently replace one another. The educational process should ensure the unity of these three methods of education.

I. Herbart developed a system of moral education, imbued with the spirit of intellectualism to a high degree. In his pedagogical system, great importance is attached to the instillation of moral concepts into the minds of students through the teacher's teaching method.

It should also be noted that Herbart separated management from moral education, he tried to find a fundamental difference between moral education and management, which should only establish order for the present, but he could not find any convincing evidence for this, although it was not possible to find such evidence. Because discipline is both a condition and a result of education.

I. Herbart contrasts the principles of moral education with the principles of management. Management regulates the will and mind of the child. In the system of moral education, all the good qualities that are present in the pupil should be the basis for the methods of moral education. Moral education should strive to “glorify the pupil’s “own personality” in his own eyes by means of deep approval of his good qualities.” The educator should find the good qualities of even the pupil who has gone astray and not despair if he cannot achieve this immediately. In the system of moral education, “one spark can instantly ignite another spark.”

I. Herbart points out the following among the specific means of moral education.

1. Restrain the child (controlling the child, teaching him to be obedient - this is the tool). It is necessary to set behavioral boundaries for children.

2. The child must be identified, that is, placed in such a situation that he understands not only from the educator's instructions, but also from his own experience, that "not listening leads to difficult experiences."

3. Establish clear rules of conduct.

4. Ensuring that the learner has "peace and clarity" in his mind, that is, not giving the learner reason to "doubt the truth."

5. Keep the child's mind "upbeat" through approval and praise.

6. Keeping the child "aware", that is, pointing out and correcting his shortcomings.

Punitive measures should also be used in moral education, but punitive measures used to establish discipline should be distinguished from punitive measures given for educational purposes. Educational punitive measures should not be associated with the idea of revenge, but should be warning measures taken with kindness to the student.

It is very dangerous to allow the idea to grow in the mind of the child that he can decide everything independently. The child's presence among all kinds of people (in a circle) should be very careful, "the flow of social life should not draw the child into its own whirlpool and become stronger than the upbringing." Herbart demanded that the authority of the educator be raised to an extremely high level, which he believed would always be superior to the "opinion of the majority" in the eyes of the child, therefore "it is extremely necessary that the educator should have a very strong authority, and that the child should not take into account any opinions of others in the face of such authority."

I. Herbart's ideas were widely spread in Germany, Russia, and many countries of Western Europe. There was also a demand for this idea in America.

In Europe and the United States, classical secondary schools were largely based on Herbart's pedagogy. Herbart's system of child management became widespread. This system was aimed at stifling children's initiative and unconditionally subordinating them to the authority of adults.

I. Herbart did a lot to raise pedagogy to the level of a scientific discipline. He showed that pedagogy has its own system of concepts.

I. Herbart's development of didactic issues was of great importance. His ideas about multifaceted interest, about the systematic nature of education, about the development of interest and attention are undoubtedly valuable. It is worth positively assessing I. Herbart's attempt to determine the relationship between education and upbringing.

ADOLF DIESTERWEG (1790-1866)

The life and socio-pedagogical activities of Adolf Disterweg. The prominent German educator Friedrich Wilhelm Adolf Disterweg was born in the industrial town of Siegen in Westphalia into a family of a civil servant and lawyer.

A. Disterweg himself says that he developed a lifelong hatred for dogmatic education while still in high school. He entered the University of Herborn in 1808, studied mathematics, philosophy, and history, then transferred to the University of Tübingen, where he graduated in 1811, and later received a doctorate in philosophy.

He decided to devote himself to the work of educating the people and for a long time headed the teacher's seminaries, first in Merse-Rhein, and then in Berlin, and managed to turn them into model seminaries. A. Disterweg taught pedagogy, mathematics and the German language at the seminary, and at the same time taught in the elementary experimental schools attached to these seminaries. A. Disterweg, along with his fruitful work in the field of pedagogy, also carried out his literary and methodological work with great success. He published the book "A Manual for the Training of German Teachers" (1835), in which Disterweg set out his progressive views on the general tasks and principles of education, and he also published more than twenty textbooks and manuals on mathematics, the German language, geography, mathematical geography, astronomy; These textbooks and manuals have gained great popularity in Germany and many other countries.

A. Disterweg's works were already popular in Russia during his lifetime. For example, in 1862 his "Elementary Geometry" was published in Russian; advanced Russian educators considered this book the best manual for teaching geometry in primary schools.

From 1827 until the end of his life, Disterweg published the journal "Rheinschrift für Erfolgung und Erfolgung" (Rhein Leaflets for Education and Training). He published more than four hundred articles on various issues of pedagogy in this journal.

Disterweg fought for a radical improvement in the training of primary school teachers. He did a lot to unite German public teachers.

During his lifetime, Disterweg earned the honorable title of "the teacher of German teachers."

Disterweg was engaged in progressive social pedagogy until the end of his life. Disterweg died of cholera in 1866.

Disterweg took an active part in the struggle that raged in Germany between supporters of the class school and supporters of the universal school, which was equal for all. Supporters of the class school believed that in the system of national education there should be separate schools for each category of the population (for the poorest category of the population - a folk school, for the burghers - a real secondary school, for the nobility and officials - a classical gymnasium). Supporters of the universal school, including A. Disterweg, demanded the creation of a school open to all children.

The essence, purpose and basic principles of education. A. Disterweg defended the idea of universal education, relying on this idea, he fought against the solution of pedagogical issues in pursuit of higher class and chauvinistic interests. In his opinion, the task of the school is not to educate “true Prussians”, but humane people and conscious citizens. Love for humanity and one's own people should be developed in people in close connection with each other. I. Disterweg says *“Man is my name, German is my nickname ”* .

A. Disterweg, like Pestalossi, believed that the most important principle of education is its harmony with nature. Disterweg interpreted the harmony of education with nature in the following sense, that is, education should be carried out in accordance with the natural development of a person, taking into account the age and specific characteristics of the student. A. Disterweg said that teachers should carefully study the specific features of children's attention, memory, and thinking; he considered psychology to be “the basis of the science of education.” A. Disterweg's great merit was that he considered pedagogical experience to be a source of development of pedagogy. He emphasized the need to study the experience of skilled educators in raising children and working in this area.

A. Disterweg insisted that in addition to the principle of harmony with nature, education should also be culturally harmonious.

A. Disterweg defined the highest goal of education as "an initiative aimed at serving truth, beauty, and goodness."

Intellectual education . A. Disterweg, like Pestalossi, believed that the main task of education is to develop the mental powers and abilities of children. However, he took a big step forward compared to A. Pestalossi, showing that formal education is closely connected with material education. Disterweg argued that there is no such thing as purely formal education, but only the knowledge and skills acquired by the student himself are valuable.

Education should contribute to the all-round development of a person and his moral upbringing. Everything that is taught has moral significance in addition to its educational value.

A. Disterweg showed the great importance of teaching the history and geography of the homeland, the native language and literature in educating children. He gave a particularly high rating to natural sciences and mathematics, showing that these sciences are an important means for the mental development of children, and considered that these sciences should be taught in all types of general education schools. At the same time, he insisted that natural sciences and mathematics should equip students with the necessary knowledge to the necessary extent, preparing them for future practical activities.

According to A. Disterweg, in primary school, the main attention should be paid to making students able to work independently on mastering the taught material, to developing their skills for this, and to developing their mental powers and abilities. The teacher should pay special attention to developing all the senses of children through guided teaching. In secondary school, “the material goal is also gradually pushed forward” - students are armed with diverse and deep scientific knowledge.

A. Disterweg demanded the expansion of the primary school curriculum by including natural science, elementary physics, applied geometry, and geography. He

ardently defended the principle of teaching real knowledge in secondary school and condemned the classical gymnasium of his time.

A. Disterweg created an improved didactics of education, which outlined the main requirements of this didactics in the form of 33 laws and rules of education. A. Disterweg demanded, first of all, to teach in harmony with nature and in accordance with the characteristics of the child's perception. He proposed to move from examples to rules: from objects and clear ideas about these objects to words that represent these objects. A. Disterweg attached great importance to introducing children to objects that their sensory organs can directly perceive, while at the same time emphasizing the need for the child to think and comprehend all the material that he perceives with his sensory organs. The instructional education proposed by A. Disterweg is education associated with the rules that require a transition from “near to far”, “from simple to complex”, “from easier to more difficult”, “from known to unknown”. Disterweg further developed these rules, which Comenius had described in his time, and rightly warned that the educator should not apply these rules superficially.

A. Disterweg attaches great importance to the conscious assimilation of the material being studied. The ability of students to clearly and precisely state the essence of the material being studied is one of the signs that this material has been mastered. A. Disterweg pays much attention to the solid assimilation of the material being taught. Disterweg puts forward the rule “Try not to let students forget what they have learned” and advises to repeat the material often so that it is not forgotten. One of Disterweg's rules is “do not rush to learn the basics”.

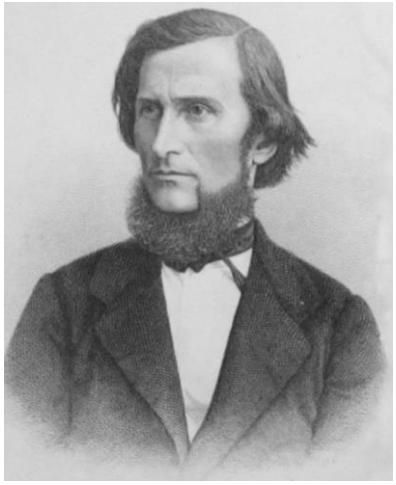
A. Disterweg rightly noted that successful education is always educational in nature. Such education not only develops the child's intellectual abilities, but also develops his personality, will, feelings, and behavior.

Requirements for the teacher . According to A. Disterweg, developing children's initiative during teaching, arming them with knowledge is possible only when the teacher plays a leadership role. Like Y. Comenius, he attaches great importance to a well-developed curriculum and a good textbook in teaching. A. Disterweg's difference from Y. Comenius is that he emphasizes that the success of

education ultimately depends not on the textbook or method, but on the teacher. According to A. Disterweg, a good teacher should have perfect mastery of his subject and love his profession and children. During the lesson, all children should be alert, the teacher should teach with enthusiasm, awaken the mental strength of students, strengthen their will, and shape their character. Students should always feel their progress. A good teacher, says A. Disterweg, “resolutely implements his educational principles, never deviates from these principles. The teacher must constantly work on himself. Only then will he teach students to be persistent in acquiring knowledge and educate them to overcome the difficulties they encounter on their way. Disterweg emphasizes that the strong character and sharp willpower of the teacher are also of great educational importance. Along with being strict and demanding, the teacher must also be fair, only then can he gain authority among his students. The teacher must be a real person, with strong convictions, he says.

According to A. Disterweg, “a bad teacher simply tells the truth, while a good teacher teaches to find the truth.” A. Disterweg gives teachers some valuable advice on how to improve their knowledge, recommends that teachers first read works related to the subject they teach, and also emphasizes that a teacher should know history and literature, and keep abreast of new works on pedagogy, psychology, and methodology. A. Disterweg attached great importance to equipping teachers with practical pedagogical skills and qualifications.

KONSTANTIN DMITRIevich USHINSKY (1824-1870)



The famous Russian pedagogue, founder of Russian pedagogy and folk schools, "teacher of Russian teachers," Konstantin Dmitrievich Ushinsky was born on February 19, 1824 in Tula.

K. Ushinsky was educated in his family until the age of 9. Then he entered the Novgorod-Seversk Gymnasium, which he successfully graduated from in 1840. In the same year, he entered the law faculty of the Moscow Philology

University and studied under the direct guidance of the famous professor of that time, Redkin.

At the age of 22, K. Ushinsky entered the Yaroslav Lyceum as an acting professor of cameral (legal) sciences and began working. During his first three years of teaching, he was able to demonstrate his great talent. K. Ushinsky also carried out his teaching work with great enthusiasm, tried to teach students with enthusiasm, aroused their interest in science, and most importantly, encouraged them to love and honor their people and their homeland, and to work conscientiously and honestly. Lyceum students listened to the meaningful lectures of this young and talented professor with interest and received a deep and solid lesson.

KDUshinsky combined his pedagogical activity with scientific and creative work. In 1848, his first scientific work, “On the Teaching of Chamber Sciences,” was published. In this work, Ushinsky critically looked at the existing system of education in higher education institutions. He demanded that the government grant him freedom. He identified major methodological problems related to improving the education system and showed ways to solve them.

K. Ushinsky's democratic promotion of science did not please reactionary circles. In September 1849, K. Ushinsky and his friends, teachers of a democratic spirit, were expelled from the lyceum as people who were suspicious of politics and distrustful of the government. K. Ushinsky moved to St. Petersburg in 1849 to find another job, and after great difficulties in 1850 he was forced to work as a minor official in the Ministry of Internal Affairs, where he worked for four years.

Only in 1854, on the recommendation of the former director of the Yaroslavl Lyceum, K. Ushinsky began working as a teacher of language, literature and law at the Gatchino Institute, where he quickly rose to the position of inspector of classes at this institute. K. Ushinsky's pedagogical activity literally began from that moment. In 1859, he was appointed inspector of classes at the Smolny Institute, where he was entrusted with the important task of reorganizing the work of the scientific department of this institute, which had fallen into a very deplorable state. Ushinsky skillfully and thoroughly performed this work, showing great talent in the field of organizing the

pedagogical process. At the same time, his theoretical studies on pedagogical issues, which were regularly published, showed that he was not only a practitioner, but also a strong theorist in his specialty.

Starting from 1857, K. Ushinsky published many informative articles in the Journal of Education ("Journal for Education"), and then in the Journal of Public Education. In 1860, he was appointed editor of the Journal of Public Education. In 1861, K. Ushinsky published his textbook "Children's World" ("Detskiy mir"). This book was reprinted twice that year.

An unsigned letter (1862) that cast a shadow over K. Ushinsky's pedagogical activity forced him to stop his work. In this letter, he was accused of being a politically unreliable person. As a result, he was forced to leave his homeland to study the establishment of women's education abroad and write a textbook on pedagogy. During his stay in foreign countries, he directed all his energy and efforts to writing and publishing works on education. As a result, in 1861 his textbook "Mother Language" was published for the 1st and 2nd academic years, and a methodological work "Guide for Teachers" was added to it. In 1870, the textbook "Mother Language" was also published for the 3rd academic year. In addition, K. Ushinsky's main theoretical work in the field of pedagogy, “Man as a Subject of Education” (“Experience in Pedagogical Anthropology”), was divided into several volumes and began to be published. In 1867, Volume I of this work was published, and in 1869, Volume II. K. Ushinsky began to work diligently on the third volume, in order to abridge all the volumes of this book and translate it into English. Unfortunately, he did not have the opportunity to complete this work. He caught a severe cold while being treated in the Crimea. This cold, combined with the frustrations associated with hard work and service, weakened him. As a result, he died of tuberculosis on December 21, 1870 in Odessa.

KDUshinsky's pedagogical theory was built on the idea of popularism. “The system of raising children in each country, ” he said, “is determined by the conditions of development of the people, their needs and requirements.” “There is only one innate tendency common to all, on which education can always rely; this is what we call popularism. Education created by the

people themselves and built on the basis of popularism has such educational power that even the best systems based on abstract ideas or borrowed from other peoples do not have such power.”

K. Ushinsky understood nationalism as the uniqueness of each nation, which is expressed in the historical development, geographical and natural conditions in which that nation had to live and work.

In his article entitled "The Spirit of the People in Social Education," he argues that education should be in the spirit of popularism, and emphasizes that it is completely unreasonable to mechanically transfer the pedagogy of another people to Russian soil.

K. Ushinsky believes that the best expression of the national spirit in education is the native language, that the Russian language should be the basis for the education of Russian children; education in primary schools should also familiarize children with Russian history, the geography of Russia, and its nature.

In K. Ushinsky's pedagogical system, the educational and educational significance of the native language is closely related to popular culture, which is the basis of education.

K. Ushinsky in his article “Mother Language” wrote: “The language of the people is the best, never fading, ever blooming flower of its spiritual life, which began in ancient times. The whole people and their homeland are alive with language, all this is expressed through the language created by the people. Generations of people live one after another, but the results of the life of each generation are passed on to subsequent generations through language. Each generation adds its feelings, historical events, religious beliefs, the results of the struggle, the sorrows and joys experienced to the treasury of the mother tongue. Language is the most lively, richest and strongest means of communication, it closely connects the generations of the people who have lived, are living and will live in the future with each other, turning them into a great, historical, living whole. As long as there is a language, there is a people, and through language one can know that the people are life. Language is the life of the people. " When the national language disappears, the people themselves disappear ," he says.

The native language, according to Ushinsky, is the best national teacher, educating the people even in times when there were neither books nor schools.

Goals and means of moral education. Among the various means of education, KDUshinsky paid great attention to moral education, writing: “The main task of education is to influence morally, which is more important than the general development of the mind and filling the head with knowledge.”

Moral education should cultivate in children a respect and love for people, a sincere, benevolent, and just attitude towards them.

K. Ushinsky protested against blind, caning discipline, saying, "In the old school, discipline was built on an extremely unnatural basis, or on the basis of fear of the teacher who distributed rewards and/or punishments. This fear led children to harmful states: laziness, boredom in the classroom, and hypocrisy." He demanded a humane attitude towards children.

K. Ushinsky strongly condemns such flaws and shortcomings as egoism, careerism, idleness, greed, and hypocrisy.

According to Ushinsky, the means of moral education should consist of the following: 1. Education (the role of books and textbooks in moral education); 2. The teacher's personal example (as Ushinsky figuratively put it, "this is the blessed light of the sun for a young soul, which cannot be replaced by anything else"); 3. Belief; 4. Skillful treatment of students (pedagogical etiquette); warning measures; 6. Encouragement and punishment.

K. Ushinsky, speaking about children's labor , believed that labor is a necessary condition for the proper development of a person. In his opinion, “if education wants to make a person happy, it should not be educated for happiness, but should prepare him for work in life.” Education should instill in a person a love of work and a habit. K. Ushinsky believes that it would be very useful if a person combined physical labor with mental labor in his activity. Speaking about the labor of students, he said, “Study is and should remain work, but it should be meaningful work.” He opposed the idea of conducting education through entertainment and entertainment,

[1] KDUshinsky. Selected pedagogical works. I=uvpeddavnashr, 1959, pp. 138-139

and the attempts of some educators to make education as easy as possible. Children should learn to work and overcome difficulties during their studies. Only young children can be taught to study while playing, writes K. Ushinsky. Mental work is hard and can quickly tire an untrained person. Therefore, children should be taught gradually, with tasks that are within their abilities.

K.D.Ushinsky's pedagogical ideas about combining mental labor with physical labor, and about the proper organization of study and recreation, are still valuable today.

K.D.Ushinsky's views on didactics stand out in the history of pedagogy for their depth and originality. Ushinsky insisted that education should be organized taking into account the age stages of children's psychological development and taking into account the characteristics of their psychology.

K. Ushinsky, speaking about memory and memorization, showed that it is necessary to strengthen the confidence of learners in their memories through frequent repetition, which prevents forgetting. He attached great importance to the principle of instruction in the lesson and clarified the essence of instructional education from a psychological point of view.

K. Ushinsky contributed many valuable ideas to the theoretical development of the principles of instructional education and its practical application. Ushinsky gave instructional education a worthy place in the educational process: he considered it one of the conditions that ensures the development of students.

K. Ushinsky paid great attention to the principle of children's **understanding, thorough and solid** assimilation of educational material. In understanding and applying these principles, he introduced many innovations compared to his predecessors. For example, he developed a detailed methodology for repeating educational material.

K. Ushinsky noted that there are two directions in the educational process. In the first direction, children, under the guidance of a teacher, observe an object or phenomenon and form a general understanding of this object or phenomenon. In the second direction, the acquired knowledge is generalized and consolidated.

K. Ushinsky protested against the division of the process of upbringing and education (function) between two school employees: a mentor and a teacher. He considered education to be the most important means of upbringing.

attached great importance **to the lesson and teaching methods** in his pedagogical system .

Lessons can be of various types: providing new knowledge, students doing exercises, repeating what has been learned, taking into account students' knowledge, students doing written work. Each lesson should be aimed at a specific goal, be complete and have a sufficiently educational character. Ushinsky recommended alternating classes and diversifying methods.

K. Ushinsky, paying attention to developing children's ability to work independently, says that teachers should teach children who have just entered school the correct methods of working independently in the classroom, and that it is inappropriate to give them homework until they have firmly mastered the skills of working independently.

K. Ushinsky gave a number of valuable methodological instructions in his article “Primary Teaching of the Russian Language” (1864). In his opinion, teaching has three tasks: 1) to develop the child's speech; 2) to teach children to consciously use the wealth of the Russian language; and 3) to master the logic (grammar) of the language. These three tasks are performed simultaneously and in unison.

Ushinsky's contribution to the introduction and widespread dissemination **of the phonics method** in teaching reading in Russia was significant.

K. Ushinsky highly appreciated the role of teachers, believing that “the influence of a teacher on students has such educational power that it cannot be replaced by any charter and program, no matter how convenient the organization of an educational institution.” He wrote that “the personality of the mentor is the most important thing in the work of education.”

K. Ushinsky put forward the idea of pedagogical faculties that would train teachers of pedagogy and secondary school teachers. He wrote: the fact that we have

medical faculties and no pedagogical faculties shows that we value our physical health more than our moral and educational health. His idea has been realized in recent years.

KDUshinsky's merit is that he considered serving his homeland, his people to be the main duty of his pedagogical activity. The main idea and direction of KDUshinsky's scientific and practical pedagogical activity are also directly related to the above works. K.D.Ushinsky defended the uniqueness and national characteristics of pedagogy, and also believed that education should be people-oriented. K.D.Ushinsky viewed labor as the basis of human happiness, paid great attention to educating children through labor. K. Ushinsky also did a lot of work in developing the content, principles, forms and methods of his teachings. He developed education and its indicativeness, issues of conscious and integral education and upbringing. He demanded the achievement of diversity in forms and methods of teaching.

K.D.Ushinsky highly appreciated the work of the teacher and his influence on the individual being educated. Ushinsky was the first to develop a system of teacher training.

Ushinsky had a great influence on the pedagogy and development of folk schools of other nations as well.

At a meeting held in 1895 to mark the 25th anniversary of K. Ushinsky's death, one of his successors, Modzalevsky, was right when he said, "Just as Lermontov is our people's scientist, Suvorov is our people's commander, Pushkin is our people's poet, and Glinka is our people's composer, so Ushinsky is our true people's pedagogue."

CONTROL QUESTIONS

1. Explain Ya. Comenius's ideas about education?
2. What did Ya. Comenius's classroom system consist of?
3. What opinion did Y. Comenius have about teachers?
4. What are the didactics of Y. Comenius and its innovations?
5. Independent work. Reading and studying chapters XVIIIXIXXXXXI of Ya. Comenius's "Great Didactics".

1. Pestalossi's worldview and its role in pedagogy.

2. Explain Pestalossi's theory of education?

3. Explain the new ideas that Pestalossi introduced into pedagogy?

1. K.D.Ushinsky's life and student years?

2. K.D.Ushinsky textbooks and “The idea of popularism in education”.

3. K.D.Ushinsky on mental, moral education and its means.

4. K.D.Ushinsky's didactic teaching and its significance.

5. Explain the role of K.D.Ushinsky in the development of pedagogy, schooling, and education?

CHAPTER VII. VIEWS OF THE REPRESENTATIVES OF THE JADIDIST MOVEMENT ON EDUCATION

After the collapse of the Timurid rule in Central Asia, many countries around the world attempted to seize control of the region. One of these was Tsarist Russia.

The idea of subordinating Central Asia to Russia began with Peter I and was continued by the government of Catherine II after his death. After Nicholas II ascended the throne, he quickly sought to subjugate Central Asia.

The Russian invasion campaign dates back to the second half of the 19th century. Because at that time, in the place of the former empire, there were 3 khanates - the Bukhara Emirate, the Khiva and the Kokand Khanates, and the conflict between them intensified. Taking advantage of this, the tsarist government began to implement its evil intentions and first subordinated Kazakhstan to itself. Then, through Kazakhstan, in 1864, they conquered Turkmenistan, Shymkent, Avliyo Atani, and in 1865 Tashkent. In 1867, the Ettisuv region, in 1868, Samarkand, and in 1876, the Fergana region passed into Russian hands.

On February 19, 1876, Tsar Alexander II signed a decree abolishing the Kokand Khanate. By 1885, all of Central Asia had come under Russian control, and the Turkestan Governor-General was established in the country.

After Central Asia was transformed into a colonial state, the tsarist government pursued a colonial policy and ruthlessly suppressed popular uprisings that arose against this policy. It set the various peoples living in Central Asia against each other, provoking conflict between them.

The tsarist government opposed the national culture and its development with all its might and intensified national oppression. This oppression, first of all, affected culture, science, art, social and pedagogical thought, and lifestyle. The people began to lose their national heritage, values, and pride. In a letter to the emperor, the Governor-General of Turkestan, von Kaufman, boasted that the cultural and social development of the peoples of Central Asia had been set back by three hundred years. Before the revolution, books and unique manuals in mosques and madrasas were burned, and

some were taken to St. Petersburg. Abdurauf Fitrat, enraged by such actions, addressed the people: “O great Turan, land of lions! What has happened to you? What is your condition! O glorious children of the families of Timur and Oghuz! How did you fall into the pits of slavery!” He shouted his tribal war slogans.

These realities that occurred in the country also found their expression in the activities of progressive intellectuals. Despite the oppression and oppression applied by the tsarist authorities in the country, they contributed to the general development of science and culture. They continued the humanistic, pedagogical thoughts and ideas of the great thinkers who preceded them. This can be seen in the works of Anbar Atin, Ahmad Donish, Mahmudkhodja Behbudiy, Abdurauf Fitrat, Furqat, Mukimiy, Avaz O'tar, Zavqiy, Saidahmad Siddiqiy.

1. The development of religious-Islamic educational institutions and pedagogical thought in the Turkestan region.

In the middle of the 19th century, Turkestan had schools that provided primary education and madrasahs that provided secondary and higher religious education. Most of the schools, including most of the village schools, were the simplest primary schools that provided religious education. The imams of the mosques, literate mullahs, taught in these schools. Education in such schools was limited to teaching the simplest religious duties, namely, teaching how to read the Quran, written in Arabic, and informing about the basic duties necessary for every Muslim.

In addition to religious education, city schools taught general education elements - writing and arithmetic.

The number of students in urban schools was 20-30, and in rural areas 10-15. Students were admitted from the age of 6 and continued to study until the age of 17-18, depending on their level of proficiency. At school, they first memorized the "Haftiyak", then the "Quran", and then moved on to the "Char Kitob".

The "Chor Kitob" consisted of 4 sections, the first section explained the names of God, explained the rules of religion, ablution, and prayer, the second section explained the understanding of faith, and the third section discussed the words of the

prophets. Also, poems and ghazals by famous poets were taught among the people. Usually, students of such schools were children of wealthy families. After completing their education, they applied their knowledge in trade and crafts, some received additional education and became calligraphers, and some continued their studies by entering a madrasa.

The madrasah, which was a higher religious school, taught medieval religious philosophy and Muslim law, Arabic grammar and logic. Its curriculum changed depending on the time and circumstances. For example, in the 30s-40s of the 15th century, secular knowledge was also taught in the madrasahs of Samarkand and Herat: mathematics, astronomy, music.

The madrasah consisted of three sections: the first section taught the book that explained Muslim religious beliefs, the Arabic language, and law. A student in this section studied for 9-10 years.

The second section taught law, theology, mathematics, logic, Arabic grammar, and oratory skills. They studied there for 7-8 years.

The third section taught theology, law, and theology. The law course provided some information on geography and arithmetic. Those who graduated from the madrasah had the right to practice imamship and work in qazikhanas. Schools and madrasahs mainly educated boys. In religious schools in cities, the wives of some domlas - atinoys - also taught girls. Classes in schools and madrasahs were conducted in Uzbek, Arabic, and Persian-Tajik languages.

The education system in Muslim schools was divided into 5 categories.

Lower school - these schools taught literacy to boys (4 years).

Khalilkhana School – (prayer) was taught by rote.

Qarixona - The Quran has been memorized.

Madrasa.

A boarding school is a secondary madrasa. This school teaches both religious and secular subjects and provides secondary education.

After the Russian conquest of Central Asia, some changes took place in schools and madrasas. Textbooks printed in a printing house appeared for Muslim schools.

Printed Qurans and haftiyaks from Kazan, lithographed collections of poets from India and Iran were brought, and in Tashkent itself, lithographic printing of textbooks for schools was established.

The colonial administration did not interfere in the work of Muslim schools, where classes were conducted in a medieval manner. However, efforts were also made to encourage the teaching of the Russian language in schools. As a result, local youth began to pay more attention to learning the Russian language. At the beginning of the 20th century, in accordance with the instruction to introduce the teaching of the Russian language in madrasahs, Russian language teaching was introduced in some madrasahs in 1913-1917.

Some changes also took place in the old schools. Under the influence of Russian system schools and new types of schools, some innovations were introduced in some old-style schools - literacy was taught using the sound method using lithographed alphabets, and girls were taught to read and write along with them. According to these innovations, a great shift occurred in the life of Uzbek schools.

By the beginning of the 20th century, the following madrasas were considered centers of higher education in the major central cities of Turkestan:

There were 80 in Bukhara, 40 in Kokand, 22 in Samarkand, 28 in Margilan, and 17 in Tashkent, with 400 to 5,000 students studying there.

By 1906, there were 1,510 Muslim schools in the Samarkand region alone, with 1,482 teachers teaching 12,740 students.

In general, there were 5,290 schools in Turkestan in 1905-1906, with 70,955 students studying there.

By this time, Kheva Khan Sayid Muhammad Rahimkhan Bahodirkhani Soniy - Feruz (1844-1910) had done great work in order to train scholars from the children of local citizens. Directly on his initiative, a school was opened in his palace in 1884, where a Russian teacher and such skilled educators as Mirzo. Rahmonquli Qori were engaged in the work of educating young people.

In accordance with Feruz's decree, the first new school of the method was opened in Urgench on November 10, 1904. A teacher from Turkey named Husayn Kushaev

began to educate young people there.

In the 1906-1907 academic year, Husayn Kushayev, taking into account the wishes of progressive enlightened people in the khanate, also founded a girls' school in Urgench. Feruz patronized it and allocated special funds for the school from the Treasury.

At this school, sponsored by Feruz, Husain Kushaev's wife, Komila Kushaeva, began teaching girls.

By 1909, the number of madrasas under Feruz Kuli had reached 130, and the number of students in them exceeded 2,300.

Feruz sent the enlightener Kamil Khorezmi, who held an influential position among the Khiva intellectuals, on a trip to Tashkent to study the teaching methods in gymnasiums and schools. After returning from the trip, Kamil Khorezmi significantly revitalized the work in this area.

The curriculum and plan of this school included teaching mathematics, history, geography, nature, Russian language, local literacy (mother tongue) and Islamic studies. During the training, the works of Eastern thinkers - Navoi, Fuzuli, Bedil, Sa'di Shirozi, Mashrab, Sufi Olloyor, as well as Russian poets and writers - were studied. He also led the development of art, education and culture in the oasis, organizing the "Tsarist Typography of the Age" in the palace.

"Lithography" is a Greek word, "lithos" meaning stone and "graphos" meaning writing. This term has been used in the Uzbek language in the form of lithography.

This lithographic printing house in the Feruz Palace first published Abu Nasr Farabi's "Nisabus - sibiyon" (The Fate of Children), an excerpt from Alisher Navoi's "Khamsa", the epic poem "Khairat ul-abror", Shermuhammad Munis's "Munis ul ushshaq" divan, Yaqubkhoj ibn Ibrahimkhoj's "Divoni Kholis" collection, Feruz's "Divoni Feruz" and dozens of other works.

When the Turkestan region was conquered by Russia, the tsarist authorities resettled thousands of Russian families to Central Asia. The serunum lands of local peasants in the Fergana region, Syrdarya, Samarkand and other regions (cities) were confiscated and given to them. The famous poet Chulpan, outraged by their actions,

wrote angrily in his poem entitled "Hazon":

Oh, those who came from distant lands, dressed in ice,

May that harsh voice of yours disappear from the hills!

Oh, those who picked my fruit from my garden,

May your black head be buried in the ground!

2. The beginning of tsarist school policy in Turkestan. Russian-style schools and the press.

Russian immigrants, in accordance with the decree of the Governor-General of Turkestan, began to carry out educational reforms in the country, opening Russian schools, Russian system schools, and gymnasiums, and expanding these schools to displace local schools and madrasas.

By doing this, they supposedly wanted to increase the literacy level of the Central Asian population and tried to exaggerate every action taken.

They tried to discredit the population of the country, which was 21 percent literate before the 1917 coup, by saying that it was largely illiterate, and they spread empty slander.

They tried to implement a policy that said that in order to make the population of the country literate, first of all, Russian, Russian-style educational institutions such as gymnasiums were needed, and that literacy could not be achieved in madrasas and "old-fashioned" schools, or in schools run by the Ottomans.

We can cite the data from the 1897 Russian census. For example, that census recorded the literacy rate of the population of Central Asia as follows:

Tajiks – 99.5% illiterate;

Kyrgyz – 99.4% illiterate;

Turkmens – 99.3% illiterate;

Uzbeks – 98.4% illiterate;

Kazakhs – 97.9% are considered illiterate.

All these indicators were fictitious. In fact, the literacy level of the peoples of the Turkestan region was not lower than the literacy level of the population of Tsarist

Russia. Because before the 1917 coup, the peoples of the Turkestan region received education in private and public schools, madrasas, and were highly educated.

After all, the deliberate discrimination of citizens of other nationalities than the Russian people and the Russian nation in the above-mentioned population census is the result of the main ideological struggle of Tsarist Russia. Because they considered only those who graduated from Russian and Russian-style schools to be literate. They even strictly persecuted the opening of secular schools, the publication of textbooks, newspapers and magazines in the native language, etc.

At the same time, the tsarist government opened schools in areas with non-Russian populations, and these schools set themselves the goal of Russification.

In the 1960s, the tsarist government approved school charters, based on which primary and secondary schools were reorganized, and they began to develop state documents on the establishment of schools for non-Russian peoples.

The main political and ideological guidelines for school work were expressed in 1870 by the Minister of Public Education of Tsarist Russia, D.A. Tolstoy. “The ultimate goal of the education of all alien (non-Russian) peoples living in our homeland,” he declared, “should undoubtedly be their Russification and unification with the Russian people.” The Russification Directive was published in 1870, according to which all peoples who were not of Russian nationality were divided into three categories.

"Very little Russified peoples" included the peoples of Eastern Siberia and Povolzhye. In the schools opened for these peoples, it was recommended to start education in their native language and later switch to teaching in Russian.

“Peoples living in areas where Russians also live.” In these areas, it was proposed that schools initially conduct instruction in Russian, in some cases relying on the support of the mother tongue, and as soon as possible switch to teaching only in Russian (for example, this is how teaching is conducted in schools where Georgian children are educated).

"Sufficiently Russified Peoples." Ukrainians, Belarusians, and others were assigned to teach only in Russian in their schools. Applying these "Rules" to peoples

included in this category would lead to the complete suppression of the experience of teaching in the mother tongue that emerged in the process of social movement in the 60s.

It is on the basis of this general directive document that guidelines are created and published that determine the principles of educational work in schools in certain regions of the vast Russian Empire.

In 1776, a special department of Turkestan educational institutions was established under the governor-general of the Central Asian district, which was primarily tasked with implementing the policy of Russification.

Having established the working order of schools with relevant state documents and having strengthened the school administration bodies in their goals, tsarism constantly expanded the system of meticulous control over the activities of teachers.

In history, the Uzbek people have seen many invaders. For example, if we take the Mongol-Tatar invasion, they killed people, plundered their wealth... but did not touch their culture, language, and religion. The most terrible thing is that the Russians, along with all their invasions in Turkestan, also tried to deprive the people of their traditions, language, and religion.

General Rosenbach said: “Schools should play a major role in implementing the plan for Russification of the country.” Indeed, Russian-Tuzem schools were established during the colonial period. The real goal of these schools was to Russify the country. Unfortunately, there is a subtle point here that touches on another issue. “Tuzemes” is translated in the Russian-Uzbek dictionary as “local people”, “native population”. In the book “Explanatory Dictionary of the Great Russian Living Language” by Russian scholar Vladimir Dal, such sentences are written: “Tuzemes. Mestnoy otnosyahiysya do izvestnoy strano'...Tuzemno'e zhiteli chasti Okeanii stoyat na nizshey stupeni chelovechestva”.

At the beginning of the 20th century, there were only 20,925 workers in Turkestan. The railways were built to transport all the wealth of our country to Russia. The various newly opened schools served to train interpreters for the colonial officials.

Government schools for the peoples of Russia.

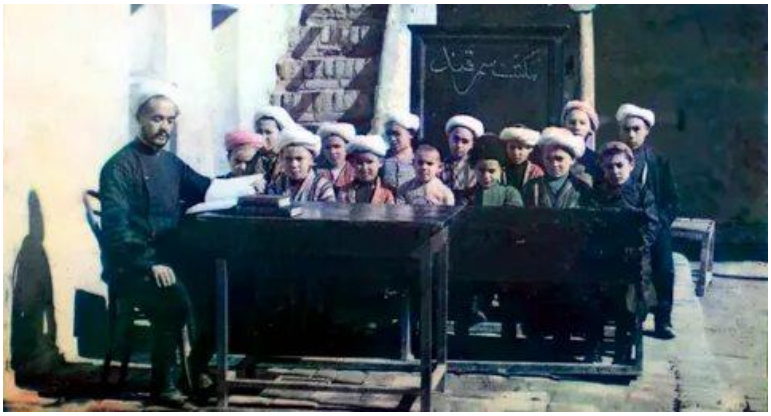
In areas inhabited by Muslims, there had long been schools, madrasas, etc., and in response to this, the tsarist government established special government schools for the numerous peoples of Russia. In most of these schools, instruction was conducted in Russian. One of them was four-year, the other was two-year. Some four-year schools also had boarding schools, where children of feudal lords and the wealthy strata of the local population were educated. After Turkestan was annexed to Russia in 1880, Russian-style schools in Central Asia became quite popular. However, for the children of working people, two-year literacy schools were opened, which were not well-established. Among the national schools with a two-year study period, for example, schools called aul schools among the Kazakhs, were typical school dates.

The first village schools were established in 1892 in the villages of the Turgay region, adapting the population to a nomadic lifestyle. The village schools taught the Russian language, arithmetic, the Kazakh alphabet, and Islam. Education in these schools was conducted in the students' native language, but their level was very low. In 1916, there were 169 village schools with 5,000 students, which was only about one percent of all Kazakh children of school age.

Russian-style schools for the Muslim population of Central Asia and the North Caucasus, with the aim of Russifying them, began to open in the 1880s. These schools differed in their curriculum from Russian ministerial schools only in the teaching of Islam. In Russian-style schools, instruction was in Russian, and religious instruction was in the students' native language.

The first Russian schools opened in Turkestan.

In the Central Asian khanates, Islam was considered the state religion. Muslim clergy were closely connected with the feudal rulers of Central Asia; thanks to the support of these rulers, there were many Muslim religious educational institutions here, such as schools, madrasahs and similar educational institutions attached to mosques. Kaufman, the first governor-general in Turkestan, pursued a policy of "non-interference" (neutrality) towards all Muslim institutions.



Tsarism, which refused to reform medieval Muslim schools, tried to use Russian schools opened in Russian-occupied areas as an instrument of its educational policy in Turkestan. (The first Russian school in Tashkent was opened in 1866). Children of the local population were also accepted into Russian schools to study alongside Russians. In primary Russian schools in Turkestan, vocational training was taught to a much greater extent than in the European part of Russia; the aim was to attract more children of the local population to school.

The Tsarist school system of Russification in Turkestan differed from the "Ilminsky system" approved for the Volga region. The Kazan pedagogue Ilminsky opened separate Russian and indigenous schools for the Chuvash, Mari, and other peoples of the Volga region. In these schools, education was initially conducted in the children's native languages, and Russian was taught as a separate subject, while all textbooks were written in the spirit of promoting the Christian (Orthodox) religion. In contrast, Christian missionary work among the indigenous population of Turkestan, where Islam was strongly influenced, was not allowed; moreover, teaching the Muslim religion in Russian schools was also prohibited; indigenous children enrolled in Russian schools were taught in Russian from the very first day.

The first Russian secondary schools in Turkestan began to open in the 1870s: in 1876, men's and women's gymnasiums were opened in Tashkent and Verniy (now Almaty). In 1879, a teachers' seminary was opened in Tashkent. Children of the local population were also admitted to the gymnasiums. In the teachers' seminaries, 1/3 of the places were allocated to children of the local population.

Although in some Russian schools that were first opened in Turkestan, 104% or more of the students were children of the local population, when calculated for the entire Turkestan region, the number of local children studying in such schools did not exceed 200. Most of these were Kazakh children, and there were very few Uzbek and

Tajik children, because Muslim priests were preaching against the schools of the "infidels". In Russian schools, especially in secondary schools, the children of the rich and white-skinned, according to their social status, constituted the majority among the students.

Although the policy of Tsarism in the field of education was aimed at Russification, the joint education of Russian children and children of the local population fostered friendship between them.

Children who entered Russian schools did not know Russian at all, which caused great difficulties. Therefore, a student who entered a Russian school but did not know Russian at all usually studied in a lower section until he learned to speak Russian, and only after he learned to speak Russian was he transferred to a higher section. Transfers to higher sections were also made in the middle of the school year, because the schools were small and classes were held in several sections at the same time.

Most Kazakh children who studied in Russian schools lived in boarding schools, where Russian was learned more quickly and thoroughly.

In the early years of the gymnasium in Tashkent, children of the local population were exempted from teaching Latin in order to engage them more with the Russian language.

By the early 1880s, the idea was widespread that Uzbek and Tajik children studying in Russian schools should be taught Islam so that their parents would not be afraid of these schools. The Turkestan authorities decided to check how true this idea was. On December 19, 1884, the first Russian-Tuzem school was opened in Tashkent, in the “old city” part, for testing. After 10 years, the number of such schools in Tashkent increased to four. Schools of this type also began to be established in large cities and villages in the country. Russian and Russian-Tuzem schools first appeared in the country in the 70s of the 19th century, and by 1904 their number had reached 57.

In Russian-style schools, students were taught the Russian language, arithmetic, and other subjects by a Russian teacher, who devoted half of the class time to this. The remaining half of the class time was given to a "Muslim domla," who, as in old-style schools, taught religious lessons to children.

Only boys were educated in Russian-style schools. Parents did not send their daughters to such schools. In 1903, the Turkestan Pedagogical Circle opened a Russian-style school for girls in Tashkent. However, this school did not last long and was closed after two years.

In Russian-speaking schools, the curriculum and methods of teaching Russian were designed specifically for non-Russian students (although Russian children were sometimes also found in these schools).

In 1884, the Uzbek language was introduced for students at the Russian-language school (the Russian part of the Turkestan Teachers' Seminary) that was opened for testing. V. P. Nalivkin, who had lived in a village near Namangan for 6 years and had learned the Uzbek language well, was the first to teach the Uzbek language at this school. He was the first teacher at the Russian-language school that was opened for testing. V. P. Nalivkin taught at the seminary until 1890. During the lessons, Nalivkin not only taught future teachers the Uzbek language, but also instilled in them a desire to learn the country. Among those who studied at the seminary, there were quite a few who were ready to work in Russian-language schools and fell in love with this work.

The Russian population of Turkestan was much better provided with school education than the local population. The first Russian schools in Turkestan appeared in Tashkent in 1866, in Samarkand in 1870, and 1-2 years later in other cities of Turkestan.

In these Russian schools, the number of children from the local population was very small. In 1876, a men's and a girls' progymnasium were opened in Tashkent. In 1894, a real school was opened. These educational institutions also had a boarding house (dormitory) for students from other cities. These schools were financed from the state budget.

In 1879, the Turkestan Teachers' Seminary was opened in Tashkent. These seminary schools were supposed to train teachers in their native language for Russian primary school students. From the mid-1880s, the seminary also began to train teachers for Russian-language schools. One of the features of this seminary in Tashkent was that the study of the local language was made mandatory. At the seminary, V. Nalivkin

became the first teacher to teach in Uzbek. In 1887, Nalivkin's dictionary and grammar were published. These were the first manuals on the Uzbek language in the history of linguistics.

A large part of the funds allocated for schools were spent on secondary schools. Particularly large sums were spent on the cadet corps in Tashkent. In addition to the four existing schools, five more were opened from 1900. Girls' and boys' gymnasiums were opened in Samarkand and in the new Margilan; between 1905 and 1916, the number of secondary schools more than doubled; secondary schools appeared in almost all regional centers.

In the economically most developed cities of Kokand and Tashkent, a new type of secondary school was opened in 1905-1907 - commercial educational institutions where boys and girls studied together.

The economic development of Turkestan led to the opening of vocational schools. For example, in 1896, a school was opened in Tashkent to train personnel for the repair of cotton factories and other factories; in 1897, a course was organized to train irrigation supervisors. In 1902, an agricultural hydraulic engineering school was opened near Tashkent: in 1904, a horticultural school was opened in Samarkand, and in the same year, a railway engineering school was opened in Tashkent. In 1908, AMMalinovskaya opened a private girls' vocational school in Tashkent to train craftsmen and accountants. Thus, cultural and economic development in Turkestan rose to a much higher level.

Movement and education in Turkestan .

The Jadid movement in Turkestan is not a coincidence, but a product of the socio-political circumstances of our lives.

Professor B. Kasimov attempted to describe in detail the socio-political and educational aspects of the Jadid movement in his research.

From the beginning of the 19th century, the idea of reforming the madrasah and school system and the heresies that had crept into the Islamic religion began to emerge among the enlightened Muslim clergy and intellectuals in Bukhara. The supporters of

such reforms began to be called Jadidists, that is, supporters of innovation. Jadidism (derived from the Arabic word “jadid” meaning “new”). From that time on, the movement that opposed this, that is, people who were in the spirit of feudal-medievalism and religious fanaticism, began to be called Kadimists. At the beginning of the 19th century, a number of enlightened madrasah scholars came up with the idea of reforming about 200 madrasahs in the city of Bukhara. The madrasah scholar Abu Nasr Al Kursawi was at the head of this movement. The Kadimists accused them of infidelity and godlessness. The emir of Bukhara, Heydar, threw Kursavi into prison and sentenced him to death. However, his supporters rescued him from prison. Kursavi continued his activities in Kazan and died in 1813. In the 50s and 60s of the 19th century, the religious reform movement began to expand further. Now, at the head of this movement were the Bukhara mudarris and historian Marjani (1818-1889), the Gijduvan domla Fazil, Mominjon Vobkandi, Mullah Khudoyberdi Baysuni and other mudarris. They wrote that they were not in favor of reforming madrasas and schools, but of eliminating unnecessary classes. The leader of the reformers, Marjani, put forward the following six main issues in his program:

Let people freely and knowingly form their own opinions on any religious issue in the Quran.

It is strictly forbidden for anyone to blindly follow someone else.

Classes taught in madrasas, such as hoshiya and sharq, that have dry content and are useless for madrasa students and waste 8-10 minutes of their time, should be removed from the lesson schedules.

Madrasas should teach classes such as the Holy Quran, Hadith, their translations, and Islamic history.

There should be no resistance to studying arithmetic, history, geography, medicine, geometry, logic, philosophy, and other secular sciences.

In every endeavor, the aim should be to return Islam to the ancient Islamic culture of the time of Muhammad.

Marjani and his supporters, the Jadids of that time, were Muslim progressives who demanded that secular lessons be taught in madrasas, along with religious lessons,

as was the case in the era of ancient Islamic culture. However, Marjani, who was persecuted by the Kadimists and the reactionary policies of the emir, was forced to leave Bukhara. After many of his colleagues were thrown into prison and given 75 lashes on the back, they repented and promised not to do such things again.

In the late 19th and early 20th centuries, as a result of the strengthening of tsarist colonialism in Turkestan, the Jadid movement gained strength in many parts of Central Asia. Since this movement was aimed at rebuilding the socio-cultural foundations of the existing society, it encountered strong opposition from supporters of the old order, the old way of life, and the old school. Representatives of this opposing force were called kadim or kadimchis, while those who tried to bring the breath of new life were called jadids or jadidchis. Thus, at the beginning of our century, the Jadids and the Jadid movement arose. With the beginning of the new century, it was clear to them that it was impossible to live in the same conditions of social humiliation, economic and cultural backwardness as before. Not only Central Asia, but also the peoples living in Russia could only change their fate and break the foundations of the feudal system and enter a new life. It was because of this difficult situation in the country ruled by the White Tsar that the coup of 1905 took place. The goal of this coup was to democratize society, introduce an eight-hour workday, take away the large land holdings of the nobility and distribute them to the peasants, etc. The progressive intellectuals of Central Asia, who became acquainted with this program of the first Russian coup, followed their Tatar brothers and joined the Jadid movement. The Iranian bourgeois coup of 1907 and the Turkish bourgeois coup of 1908 played a significant role in the formalization and entry into force of the Jadid movement in Central Asia. They began to implement a program aimed at improving the life of the people and society and bringing them to cultural heights through social, economic and cultural reforms. Under their influence, the Jadid movement also flourished in other corners of the Uzbek land.

Jadidism set as its main task the development of society not through coups, but through reforms. In fulfilling this task, it did not rely only on one class - the proletariat. In general, Jadidism is not a supporter of dividing humanity into classes. Jadidism even formed an alliance with the ancients and promoted the idea of working together for the

benefit of the people and the future, or, in today's terms, the peaceful coexistence and work of people with different political views. Expressing the idea of creating this "united" front, Behbudi wrote: "Let our scholars or intellectuals and progressives unite and serve for the development of religion, nation and homeland." 2 The reasons why the Jadids sought to create such a united front were determined by various circumstances. The common people, the rich, the scholars, and the intelligentsia were all people who were more or less oppressed by the tsarist colony. The Russian commercial and industrial bourgeoisie dominated the markets of Central Asia, and representatives of the local bourgeoisie began to feel the pain of colonialism. In other words, the local rich and merchants also began to feel the pain of colonialism. In such historical circumstances, according to the Jadids, just as it was necessary to improve the economic and cultural life of the common people, it was also an urgent task to get rid of the oppression of foreign capital and the shackles of colonialism.

The Jadids began to disseminate their ideas by publishing a newspaper called "Taraqqi" in 1906, and soon new newspapers such as "Khurshid" and "Shuhrat" appeared. Jadid schools were opened in various cities of Central Asia, where secular knowledge was widely promoted along with religious knowledge. "Whatever the Jadids talked about, it was all a new breath, a new idea, there was no proletarian ideology or working class, almost no one understood the ideology of those who said that nature is primary, and those who knew it were very few. Therefore, the emergence of Jadidism with new ideas, opposing the clergy and the ruling classes, creating culture, in a word, was a novelty, the meaning of the word "jadid" also means "new".

Briefly, the Jadids' action program aims to address the following issues:

The fight against religious superstition and fanaticism.

To replace medieval schools based on religious beliefs with new schools adapted to teaching secular sciences in the native language of European tribes, and to reform the feudal education system.

The aim was to develop a new Uzbek literary language, fight for press freedom, and create literature and theater that was understandable to the general public in order to convey the ideas of Jadidism to the general public.

To change the fate of women and girls and to reform the family by removing the veil and ensuring their attendance at Jadid schools.

The political and economic equality of the local rich and merchants with the Russian bourgeoisie, the struggle against the oppression of local officials by the tsarist rulers, and thus the reform of colonial policy.

For the Jadids, whose main students were these people, knowledge and enlightenment were the only weapons, and with the help of these weapons they wanted to fight for socio-economic and cultural development in the country.

MAHMUDHOJA BEHBUDIY (1874-1919)

One of the founders of the Jadid movement in Turkestan, the only world-famous Uzbek geographer, an outstanding public figure, a great Islamic scholar, a great educator and moralist, and a journalist with high taste, Mahmudkhodja Behbudiy was born on March 10, 1874, in the village of Bakhshitepa, Samarkand, into a pries family.

When Mahmudkhodja was 6-7 years old and learned to read and write, his father began to memorize the Quran with the intention of making him a reciter. After Mahmudkhodja memorized the Quran, not content with reciting, he began to take lessons from his uncle, Mufti Mullah Adil, at the age of 15. Here he studied "Qafiya", "Shahri Mullah", "Shamsiya" from logic, "Mukhtasar al-vakoya", "Hoshiya" and arithmetic. Mahmudkhodja was considered an exemplary student among his students, had a sharp mind and a great desire to study.

After the death of his father, Mahmudkhodja Behbudiy was forced to leave his studies and pursue a career. He worked as a clerk under his uncle Muhammad Siddiq, who had just become a judge in the Samarkand province of “Chashmi ob”. During his two years of service here, he became widely acquainted with the work of the court. He became familiar with all the tasks related to the administration of business, law, and the position of a mufti. After two years, he moved to the “Qlbud” department and

became a clerk, and soon rose to the position of mufti. He worked there until 1916.

Behbudi seriously prepared for Mecca, studied Arabic, and became familiar with Islamic theories. He considered the Hajj a test of maturity, and finally, at the age of 27, he returned to Mecca with the titles of Haji and Mufti.

Just as the name of Behbudiy occupies a large place in history in the "new method" developed by Ismailbek Gaspirali, who made a real revolution in the spiritual life and school education of the Eastern peoples and was the true pride of the Turkic peoples, Behbudiy's name also occupies a large place in the school education of Turkestan. He is considered one of the first in the country to promote and practice the organization of schools using this new method. In this area, Behbudiy learned many new aspects from Ismailbek Gaspirali. The "Tarjiman" newspaper became an indispensable tool for Behbudiy in understanding the situation. In the first issues of the newspaper: "When we see a poor poor person, we feel sorry. When we see a poor person dying, our hearts swell with anguish. Even the suffering of an animal causes us pity. But we do not see not one, but thousands of people, an entire nation suffering from ignorance in an unprecedented way . . . ", there are lines written. Then, the establishment of new schools, the dissemination of progressive and new ideas took a wide place in the pages of "Tarjimon". This shows that Ismailbek Gaspirali, on the one hand, defended the fraternity of nations, and on the other hand, he had a universal democratic character. That is why Behbudiy chose the path that Gaspirali had taken, received advice from him, and became a close friend.

Behbudi learned the necessity of the "new method" school, its rules and regulations, the lessons taught in the school, what exams were taken, how the school was structured, what equipment it needed, the duties of teachers, their maintenance issues, and many other aspects from Gaspirali and his works and articles. Based on these, he spent all his energy on organizing "new method" schools in Turkestan. Not only organizing them, he also showed great dedication in providing these schools with books. He opened a free library, a reading room, and a school in his own yard in the old part of Samarkand. He moved the new method school of the famous pedagogue Abdulkadir Shukuri to his own yard.

When the "Muslim Workers and Peasants' Council" was established in Samarkand in 1918, Behbudiy was appointed Commissar of Education. He then further expanded the network of new schools. He developed his work by creating curricula, creating new textbooks, and opening teacher training courses.

Mahmudkhoj Behbudiy wrote several textbooks for "usuli jadid" schools. His books "Mukhtarasi tarikhi islom" ("A Brief History of Islam"), "Madkhali jo'grofiy umroniy" ("Introduction to Population Geography"), "Mukhtarasi jo'grofi rusiy" ("A Brief Geography of Russia"), "Amaliyatchi islom" and others were taught as textbooks.

Everyone had the right to study in the “new method” schools. At that time, the tsarist officials would immediately close the new method schools in Turkestan without any fault. Because the tsarist government did not want the “foreign people” to be even partially educated and to study secular knowledge. Not only the tsarist government, but also the local clergy and the old school teachers did not like the new method schools. They propagated that the new method schools “insulted the Islamic religion” and that the teachers of these schools were “infidels.” Despite such views and obstacles, Behbudi and his colleagues vigorously carried out the work of educating the children of Turkestan in the “new method” schools. The teaching work in the “new method” school of Mahmudkhoj Behbudi was carried out in the following order: “The school consisted of two stages, the first stage was called the elementary part. The duration of this education is four years. In the first year: Persian and Arabic writing and reading were learned. Surahs were memorized. Arithmetic was taught. In general, they learned to read and write completely in one year. In the second year: haftiyak, faith and belief lessons, poems and odes were taught in Persian, Turkish and Arabic. In the third year: the Holy Quran, Islamic worship, Tajweed, advice from Sa'di, Persian and Turkish languages were taught thoroughly, and essays were written from it. Necessary aspects such as various divisions and work were taught in arithmetic. In the fourth year: Kalomu Sharif, detailed Tajweed, Persian and Turkish poetry and prose, ethics lessons, Turkish and Persian languages, arithmetic, history, geography were taught. The children who completed these four classes were distributed by the teachers themselves. If he wanted, he would leave it for the second stage, send it to a madrasa depending on

its performance, or if the child himself wanted, send it to European schools or give it a job to earn a living.

The second stage of the school was Rushadiya, which consisted of four classes - those who had completed the elementary part. The content of the lessons and sciences taught at this stage was as follows: in the first year, Arabic, geography, Shafaqiya, Persian, translation, summary of the verse, history of the prophets and Islamic history, Sa'di's "Gulistan", Turkish were taught; in the second year - Arabic, medicine, history, Islamic ethics, Turkish, arithmetic, Persian writing, etc.; in the third year - Arabic, arithmetic, calligraphy, history, Turkish, Russian language was also taught; in the fourth year - Arabic, Russian letters of the qazikhana, letters of the bolistnoykhana, Turkish language and literature, health, school and life, love and morality without love, and many other life lessons were taught.

At the Behbudiy school, ceremonial exams were held at the end of each year. Parents and other guests were, of course, invited to the exams. This was, firstly, to further promote the "new method" schools and demonstrate their teaching methods; secondly, to make the school more viable, that is, to realize the unity of family and school.

A student who had completed eight grades, that is, two stages, could speak and write Arabic, Persian, and Turkish fluently. He could also read and speak Russian fluently. He could afford to work in all the administrative offices of Turkestan. This student could teach at school, engage in commerce, and even be an editor.

Every year, letters were sent to representatives from all over the country inviting them to the exams. But most of them did not come because they could not see the school's achievements. Behbudi used to say: "Let them come and see, if they are right, let them develop, if they are wrong, let them prove it with evidence... our goal is nothing other than service and the nation."

It was not easy to establish the "Usuli Jadid" school. Behbudi and Shakuri studied all the schools in the developed Muslim cities for this. In such a colonial era, Behbudi was beaten several times for opening a center of knowledge and enlightenment in his own yard for the future of Turkestan. Despite this, the martyred

teacher staunchly defended the "Usuli Jadid" school. When the tsarist Russian inspectors came to inspect his school, he hid geography, history, and arithmetic books under the stable's manger.

Behbudi was a teacher with all his heart. He himself taught geography and history to senior students. He would present various new books he had brought from Egypt, Turkey, Kazan and other places to senior students, the best students and teachers. Whatever he did, he did for the great Turkestan and for the youth who were its future.

Behbudiy believed that the basis of morality and education is school, the beginning and origin of all knowledge is school. He adhered to the belief that the spiritual source of happiness and virtuousness of a person is school. In this regard, he published hundreds of articles in the pages of such newspapers as “Turkiston region newspaper”, “Taraqqiy”, “Khurshid”, “Shuhrat”, “Osiyo”, “Turon”, “Khurriyat”, “Oina”, “Samarkand”, “Mehnatkashlar tovuz”, “Ulug' Turkestan”, “Najot”, “Tirik so'z”, “Tarjiman”, “Vaqt”, “Shu'ro”. These articles were mainly devoted to the development of education and training. For example, in such publications as "Education Month", "The Need of the Nation", "About the Samarkand New Method School", "Majlis Exam", "History and Geography", "Samarkand Bookstore Islam", "Samarkand Library and Printing House", "Samarkand Reformation Assembly", "Bukhara New Method School", one could read important enlightening thoughts about the new method schools, their importance in teaching systems, the development of new education and culture, the benefits of secular sciences, encouragement for enlightenment, and the upbringing of a perfect person.

Behbudiy left a rich publicistic legacy on education and upbringing and its problems. In particular, "Faith and Islam", "The Need of the Nation", "In Memory of the Method in Bukhara", "Freedom - Freedom - Freedom", "Education Month", "Not Two, Four Languages Are Needed", "Turkiston", "Who Will Reform the Nation", "Appeal to the Youth", "Patriotism is Necessary", "Traits That Are Eating Us", "Journey to the Bukhara Khanate", "The Disorder of Our Primary Schools or the Path to Progress", "We Need Reform", "Rights Are Taken, Not Given", "On National

Affairs in Samarkand" and others.

At the Kurultai of Turkestan Muslims held in Tashkent on April 16-23, 1917, he called on the nation to abandon its differences, unite for a great cause, and form an alliance. However, he could not achieve his dreams. On March 25, 1919, Behbudi was accused of being a nationalist Jadid for these ideas, imprisoned and executed in Shahrisabz. In his will before his death, he wrote: “We know our fate. If our lives are needed as a sacrifice for the freedom and happiness of the people, we will also meet death with joy.... Opening as many good schools as possible, as well as working tirelessly in the field of education and the happiness of the people will be a monument to us....”.

The works written by Mahmudkhodja Behbudi for new schools were a major event in the reform of schools. At the same time, these textbooks were widely used theoretically, scientifically and practically. These books have not lost their value even today. The work “Kitobatul atfol” (“Children's Letter”) was published several times in its time. This book includes samples of about forty Persian and Turkish essays. It teaches how to write certificates and other documents related to business, and examples are also given. Documents written in the volostnoykhona and qazikhona were also taught through this book. A 36-page collection intended for young and old. At a time when our republic was granted state status and independence was being established, this book is not only of theoretical and educational, but also of practical importance. This book is very useful in our work in the Uzbek language. The purpose of the book is also aimed at this.

Behbudi describes the state of the madrasas at that time in his article "Faryod Turkistan" written in 1907:

"A madrasa elects an unwise teacher with the consent of 20 students, and a volost elects an ignorant judge with the consent of 21 out of 40 village heads," says Behbudi. Eighty percent of these teachers, muftis, and judges are elderly. What kind of knowledge and education can they provide to the youth?

Behbudiy believed that the future of Turkestan lay in its new personnel, specialists, and educated youth. That is why in each article he wrote, he raised the issue

of educating and training personnel who would respond to new developments. He explained the need to widely develop trade and commerce, open a cash register, and increase national income: “If we want to build, we need a plan, and we need engineers. But we still do not know engineering. Should we keep a budget and an official ledger, and then conduct business?” he said.

Behbudiy is saddened by the fact that products grown in Turkestan are being exported to European markets at low prices. He wants us to develop specialists who trade in European markets: “The fruits of Turkestan... their grains, stones, soil... and their treasures go to the European market. The European dollar comes and takes them away at a low price. We do the work, they see the profit.” That is why Behbudiy says: “A person who trades with Europe must first study modern science. He sees the spirituality of the nation's development - both its education, and its economy, and its enlightenment.”

Thinking about the future of Turkestan, Behbudiy looked for various ways to develop our nation. He also addressed the rich: "The rich of other nations build schools and medical schools for the poor and orphans, and establish endowments (scholarships) for the education of the poor and orphans. If all of Turkestan gave a thousand soums in ten rich countries, a perfect school with a boarding house and a lunchroom (religious and modern) for 25 children would be built in Tashkent, and 50 children would be trained in government schools every year." If so, he hopes that within ten years we will have well-educated specialists such as engineers, doctors, lawyers, and economists.

Behbudiy, who also worked successfully in the field of dramaturgy, was published in 1913. The drama "Padarkush" brought him great fame. This drama was staged in a short time by the first theater troupes in Bukhara, Samarkand, Tashkent, Kokand, Andijan, Namangan, Kattakurgan and other cities on a mass scale. In this field, Behbudiy also became the Caravan Leader.

In Behbudi's drama "Padarkush", a son who believes the rich man's lies and kills his father is shown to be the result of ignorance and lack of education. The father dies, the son is imprisoned, and the mother, who is left alone at home, is comforted by a new-minded preacher who says:

"Mother, you have no choice but to be patient, this is the cause of unhappiness and misfortune, ignorance and foolishness, ignorance and lack of upbringing. Ignorance has destroyed your home. Ignorance has ruined your home. Ignorance will send your son to Siberia. The misfortune of lack of upbringing will take your dear child from you for life. Your father did not raise or educate your child. In the end, trouble befell him, bad friends (people) led him astray, and you became a victim of ignorance.

The unworthy son, having been pampered by his parents, and having become idle, joins bad people, and follows bad paths, ultimately loses his life and the lives of the rest of his family. “We,” writes Behbudi, “are ruined... by lack of education and ignorance, poverty, helplessness, hardship, poverty, necessity and humiliation - all are the fruits and consequences of ignorance and lack of education... Since we do not educate our children without education, bad events and misfortunes will always reign among us. There is no other way to eliminate these things than to educate and teach.”

The main issue in Behbudi's creative work was the development of education in Turkestan. He acted faithfully to the motto: "- secular science and knowledge are necessary to survive in the world. A nation devoid of modern science will be defeated by other nations."

He proved the need to reform the old school to save colonial Turkestan from the ignorance of science and laid the foundation for the Jadidiya method.

Behbudi's ideas are a great contribution to the history of national pedagogy. His pedagogical ideas are effective not only for the time he lived, but also in the education of today's youth.

MUNAVVAR QARI ABDURASHIDHON OGLI (1878-1931)

Munavvar Qari Abdurashidkhan oglu was one of the organizers of the Jadid movement, which made a fundamental change in the history of Turkestan in the fields of national education, culture, and socio-political life.

As a devotee of his nation, he led the "Shu'roi Islamiya" organizations in Tashkent and the "Turkestan Autonomy" in Kokand of the national liberation movement of the Muslim peoples of Turkestan.

Munavvar Qori, the son of Abdurashidkhan Sotiboldikhan, a scholar, was born in 1878 in the Darkhan neighborhood of Sheikh Kholvand Takhur, a central village of Tashkent, to the family of the mudarris Abdurashidkhan and Khosiyat Otin. He separated from his father at the age of seven. He received his initial education from his mother Khosiyat Otin, after learning to read and write, he studied at one of the major schoolmasters of that time, Osman Domla, and then at the Yunus Khan Madrasah in Tashkent. However, at that time, the center of knowledge in Central Asia was Bukhara. Therefore, in 1898, he went to Bukhara and began to study at one of the madrasahs. However, soon, due to financial difficulties, he returned to Tashkent and became an imam at the Darkhan mosque. During this period, the Jadid movement was also gaining strength in Tashkent. Munavvar Qori also joined the ranks of the progressives and quickly became its leader. He especially admires Ismailbek Gaspirali's "usuli savtiya" school, his thoughts on the spiritual and cultural isolation in which the tsarist government kept the population of the colonial countries, and on the measures to get rid of it. Because, firstly, during this period, the educational and pedagogical work of primary schools and madrasas, which operated in the style of the old Arab and Persian schools, was quite outdated. Secondly, the tsarist government had begun a concerted effort to prevent the development of education in the Turkestan region. The policy of Russification of the population of the region was in the first place.

This spiritual aggression, the ultimate goal of which was the destruction of the nation, was felt and felt by the Uzbek intelligentsia at every step. In addition, the fact that the colonialists were looking at Turkestan with a hungry eye, mercilessly transporting its wealth, and drowning the national liberation movement in blood was opening the eyes not only of ordinary workers, but also of the rich and intelligentsia. Only drastic reforms in school education could save the people from these troubles. Therefore, Munavvar Qori decided to open his own new schools against the Russian-system schools.

Thus, in 1901-1904, Munavvar Qori, with the help of his Crimean friend Rasm Keshad, opened the "usuli savtiya" school in Tashkent, and at the same time served as an imam at the school. In 1906, he continued his activities in the field of the new usul school in the courtyard of his house, and soon after that he built an additional two-room building for the school. In a short time, the school's size increased, and the number of children increased. As a result, a two-class branch of the school was opened in the courtyard of Buvaxon Tora Poshshaxon oglu, who was a close friend of the Qori. Children who completed grades 1 and 2 here continued their education in the courtyard of Munavvar Qori.

In the 1913-14 academic year, the school began to open higher grades (grades 5 and 6). From the fourth grade, Russian was also taught as a subject. He understood well that it was impossible to change people's minds without reforming the school. In his article "Ignorance and Anger Are Complicated," he criticized, saying, "There are schools and madrasas in Turkestan, but they are unorganized and unprincipled... Serious attention is not paid to the upbringing and education of Turkestan youth, and the future of the nation is being treated indifferently and carelessly." Munavvar Qori emphasizes that fathers have a great responsibility for the fate of their children. He writes with regret: “... there are not a few cruel and wicked fathers among us who, without thinking of imparting knowledge, send their children wandering around the streets, burning the precious lives of poor innocents with the fire of ignorance.” “... Others do not send their children to school at all, but send them behind them and train them to be servants at the gates of the Russians like themselves, depriving them of the knowledge and education that will bring happiness in this world and the hereafter. There are some of our saints who take their sons by the hand and take them to school. They demand of the teacher, “Master, this son of mine is yours, and his head is ours, so you can quickly teach him to write a check and a check.” This is the attitude of fathers towards the fate and prospects of their children.

Munavvar Qari also describes the image of school teachers (domlas), saying that most teachers are bad-mannered, tyrannical, and beat children, that is, "The teacher has a strong stick in his hand, and if a child's head stops moving, this stick will kill that

child in the head. But no one cares about the teacher. If he keeps moving his head, it will be enough. In the past, it has even been a fact that oppressive teachers died under their sticks. What can we expect from children who grow up under the education of oppressive, bad-mannered, and ignorant teachers in this way?"... Munavvar Qari laments the consequences of such a wicked method of teaching: "... in other regions, there are ten out of a hundred illiterate people, but in the Turkestan region, there are ninety out of a hundred" [1] . This is due to the fact that the lessons and books taught at school are not methodologically appropriate, and that teachers are unable to meet pedagogical requirements.

Munavvar Qari also demanded that teachers strictly follow the school rules, prohibiting rough treatment of children, hitting and jerking them. He says that punishment and reprimand given to children should be very democratic and humane.

Munavvar Qori advocated sending young intellectuals abroad to study science there. For example, in 1916, he gave a speech at a meeting in Tashkent and said: "We really need to send Uzbek intellectuals to Germany to study. If the children are educated and educated, they will be able to do great service to the nation [10]. "

In 1909, Munavvar Qori, together with Ubaydulla Khojaev, Abdullo Avloni, Toshpolatbek Norbotabekov, Karim Norbekov and others, founded the “Charity Society” under the chairmanship of a wealthy Tashkent man. Through this society, he provided assistance to the poor and sick, as well as students, and not only that, he also sent students to higher educational institutions in Russia and Turkey. According to some information, with the help of this society, Mirmuhsin Shermukhammedov studied at the “Olia” madrasah in Ufa. In September 1906, Munavvar Qori published the magazine “Khurshid” and edited it himself. This magazine was quickly closed by the agents of the White Pasha, as it served to open the eyes of the Uzbek people, to awaken their minds, and to recognize their rights. Later, he worked as the editor-in-chief of “Najod”, “Surat”, “Haqiqat”, “Turon”. He considered the press to be a great force that awakens the people from the sleep of heedlessness, a powerful tool that calls

[1] Munavvar Qori. ("Taraqqiyat" newspaper, 1906, June 14, No. 1.)
[10]"Star of the East" magazine, 1992, issue 5, page 108.

for culture and enlightenment, a mirror of truth. He reveals the reasons for the colonization of Turkestan and the crisis of the nation: “More than a hundred years ago, gradually, cracks appeared on all sides of the walls of the nation. The reason for this was that our scholars and scholars acted in accordance with their own desires. As for our kings and khans, their services to the nation were to marry only one wife and to wage war with dogs, and to exile and kill religious people without any zeal and without justice. They did not know what a nation is and what Sharia is. That is why the cracks in the walls of the nation increased more and more [11]. ”

Another great mentor sees one of the reasons for the nation's crisis in the consumption of vices such as "drug abuse, gambling, ..." as if they were the works of our ancestors.

Munavvar Qari knew Persian, Arabic, Russian, and Turkish languages perfectly, and he read the works of many great writers. Munavvar Qari, while searching for the reason for the backwardness of the country, laments: “Our country of Turkestan is one of the richest countries in terms of soil, water, and air, but why can’t we use it ourselves?” “There is no other way to answer such questions that have come up time and again, except through ignorance and ignorance of the world. In order to get rid of this ignorance and ignorance of the world, it is necessary to first know and study the corruption of the corrupt customs that prevailed among us,” he says.

It is known that on June 25, 1916, the tyrant Nicholas II issued Decree No. 1526 on the conscription of men aged nineteen to thirty-one from Turkestan, Siberia, and the Caucasus for service behind the front. This illegal decree was implemented by the governors who were sucking the blood of the country. As a result, discontent arose among the population in many regions and cities of Turkestan, and official uprisings began. The uprisings were brutally suppressed. At this time, progressive people from Tashkent did not remain silent and began to help the population. As a result of this action, the “Turkestan Conscription Committee” was established. Munavvar Qori was elected deputy chairman of this committee. He explained to the people the wrongness

[11]"Star of the East" magazine, 1992, issue 5, page 109

of this policy pursued by the tsarist government and actively participated in organizing the sending of a representative to Petersburg on this issue.

The great mentor, who sought to enlighten the Uzbek people, founded the "Turkish Hearth" scientific and cultural society in Tashkent in May 1918. He founded this society with the aim of uniting the Turks of Turkestan under the national flag, developing their spirit and knowledge, commerce, agriculture and art, creating a true culture, and thus increasing the spiritual and physical strength of our nation. Munavvar Qori works on the basis of this idea.

He expresses in his works with thoughtful subtlety that if a person is enlightened and his conscience is not awakened before his eyes are opened, he can neither protect himself nor the freedom of his people, and that this is unbelief. “In the last two years,” he says, “everyone knows that each of the disasters that have befallen the people of Turkestan was caused solely by ignorance and lack of enlightenment. In the future, it is possible to get rid of such disasters and to govern the people of Turkestan as they wish and protect them from enemies only through the means of enlightenment,” he says.

Yes, this was a testament to Munavvar Qari's faith and conscience. After all, the Tashkent Jadids - progressives - came to the conclusion that only enlightenment could save the nation from evil and complications.

In general, Munavvar Qori Abdurashidkhan oglu gained fame as an enlightened person, a thinker and scientist who fought for independence and made a worthy contribution to the development of pedagogical thought.

Munavvar qori Abdurashidkhanov, who loved his people and homeland with all his heart, became one of the first victims of the cult of personality. He was investigated first in Tashkent, then in Moscow, and sentenced to be shot. The name of this great man will never be erased from the people's memory.

ISHAQHAN IBRAT (1862-1937)

One of the great scholars who lived and worked in the second half of the 19th and first half of the 20th centuries was Ishaqkhon Ibrat. He was an enlightened poet, a brilliant linguist, a historian, one of the first Uzbek printers, a traveler, a calligrapher, an artist, a passionate publicist, and a progressive educator.

Ibrat's real name is Ishaqkhan, and his father's name is Junaydulla. Ibrat is his literary pseudonym. The reason for Ishaqkhan's adoption of the pseudonym "Ibrat" is that from the early years of his work, he made a name for himself as an enlightened poet and scholar, and called on people to follow the example of contemporary science, advanced culture, and education. That is why he chose the pseudonym "Ibrat" for himself.

Ishaq Khan was born in 1279 AH (1862 AD) in the village of Turqurgan near Namangan. His father, Junaydullah Khoja Sunnatullah Khoja, was a very educated and entrepreneurial gardener. He was very fond of literature and poetry and wrote a number of poems under the pseudonym "Khodim". His mother, Khuribibi, was one of the educated and intelligent women of her time and taught village girls in her home. Khuribibi was also a lover of literature and wrote poetry. Reading the works of great poets such as Lutfi, Alisher Navoi, Jomi, Bedil, Mashrab was a favorite pastime for this family. Such a life situation in the family was the main factor in the early emergence of a love of literature in Ishaq Khan.

In 1870, Junaydulla Khoja died, leaving Ishakkhan Ota an orphan at a very early age. Now the family's difficulties fell entirely on the shoulders of his mother, Khuribibi. Mother Mushtipar began to struggle to make ends meet by working as a housewife.

In her school, Khuribibi did not limit herself to memorizing lessons, but also taught girls to write and write calligraphy. Ishaq Khan was also interested in calligraphy from a young age and devoted his free time to studying the secrets of this art. Having developed a great love for literature and art, Ishaq Khan acquired a fairly

perfect literacy, and was sent to Kokand to continue his studies. He entered the Muhammad Siddiq Tunkator madrasah in 1878.

Ishaqkhan Ibrat did not limit himself to the sciences that the madrasah gave him. During his studies, he independently and diligently read the works of the great Eastern classics, and these works became his closest companions until the end of his life. Ishaqkhan studied Arabic and Persian in depth at the madrasah, and in his free time, he also independently studied Russian.

Ishaqkhan Ibrat graduated from the Kokand madrasah in 1886 and returned to his village of Turakurgan, where he began his career as an advanced teacher, spreading enlightenment in the village. In the same year, he opened a school in his village. The school that Ishaqkhan opened was very different from the old neighborhood schools. Ishaqkhan introduced the sound (savtiya) method, which was more advanced than his school, and defended the method of savtiya from the supporters of the old method.

In 1887, Huribibi asked her son to take her to Mecca, and they set off. However, the mother did not return to her homeland. She caught a severe cold on the way. After six months of illness, Huribibi died in Jeddah. The main purpose of Ishaq Khan's trip to the countries of the East was, firstly, to fulfill her mother's request to take her on the hajj, and secondly, to get acquainted with the life and culture of foreign peoples, to see these countries with her own eyes.

Ishaq Khan buried his mother in Jeddah and continued his journey through the countries of the East, visiting such central European cities as Istanbul, Sofia, Athens and Rome. He lived for a long time in large cities such as Kabul in Afghanistan and Jeddah in Arabia. From Mecca in Arabia, he came to India through the Red and Indian Seas. From 1892 to 1896, he lived in the largest port cities of India, Bombay and Calcutta. Ishaq Khan Ibrat perfectly mastered the Arbail language, that is, four languages: Arabic, Persian, Hindi-Urdu and English, which were widely used there. He studied the life, culture and art of the local people abroad. He became closely acquainted with the European culture, language and art that had entered the countries of the East through Europeans. He collected materials for scientific works such as "Lugh'ati sitta-al-sina", "Jome' khutut", "Tarihi Ferghana". During this period, he

considered it necessary to know the languages of the West, along with the languages of the Eastern peoples, and he studied French in Arabia, English in India, and at the same time, the most ancient Phoenician, Jewish, Syriac, and Greek writings.

Ishaq Khan traveled from India to China via Burma and then to Kashgar in 1896. From Kashgar, he returned to his homeland, Namangan. He brought several cultural artifacts from abroad, and a musical instrument called the "Santur" from India.

Ibrat also brought back a gramophone and records with music and songs from different nations from these countries. He played these songs and music to his fellow villagers at home.

Ishaq Khan Ibrat maintained close contact with scholars and virtuous people abroad, regardless of their religion or nationality. He later wrote about this: "Whenever I saw a pilgrim [1] and a virtuous person, I immediately asked about their mood and teachings [2.] "

Ishaqkhan Ibrat, who knew the Near Eastern and Western languages in addition to the Russian language, extended a helping hand to his people in this important matter. He created an excellent dictionary called "Lug'ati sitta-al-sina", which includes words from six languages: Arabic, Persian, Hindi, Turkish, Sartcha (Uzbek) and Russian. The author gives Russian words in Arabic script for convenience even for those who do not know the Russian writing system. It is known that expressing Russian and European words in Arabic script is a rather complicated task, but Ishaqkhan Ibrat successfully solved this difficult task.

This work by Ishaqkhon Ibrat, "Lug'ati sitta-an-sina," was published in Tashkent in 1901 after several years of adventures.

This dictionary was developed by advanced educators and has been used as the only textbook for learning the Russian language in schools throughout the world.

In this complex field of linguistics, Ishaqkhon Ibrat created a rather comprehensive scientific work called “Jome'ul khutut” (“The Complex of Writings”). In this work, the author tried to shed light on the historical development that had taken

[2] Maol — content, result, consequence.
[1] Pilgrim - traveler, foreigner.

place from the most primitive of writings, pictographic writings, to the most perfect writings of the recent period. This work of the scientist is quite large - 132 pages, and was published in 1912 in his own printing house “Matbaai Ishaqiya”.

Ishaqkhan Ibrat's deep knowledge in the field of linguistics was manifested in this work. In the work, the most ancient phonetic-letter writings that emerged after pictographic writings: Phoenician, Indian, Latin, Armenian, Georgian, Uyghur and more than forty other writings, not limited to studying their origin, also studied ancient writings in Arab countries, trying to read these writings correctly. He reflected in his work the monuments of writing created by the Phoenician peoples 2000 years ago, the remains of writing found in caves on the island of Cyprus. Studying the history of writings, Ibrat came to the scientific conclusion that the phonetic-letter writing system was first created by the Phoenician peoples, and the writings of other neighboring peoples: Jewish, Syrian, Arab were based on Phoenician writings. In this work, the author specifically touches on the history of Arabic writings, their development and evolution. As a result of his investigations, he comes to the following conclusion: Arabic writing originated from the writing of the Phoenician peoples and developed in two forms, Kufic and Nash, starting from the 7th century. Based on Kufic and Nash, a relatively simple "suls" script was created.

The work "Jome'ul Khutut" provides information about 41 different writing systems known in the world, including such forms of Arabic calligraphy as suls, tavke', raykhan zulf, khumoyun, and turra, and at the same time expresses ideas about the art of calligraphy. In this work, Ibrat emphasizes that learning foreign languages such as English, French, German, and Latin also plays a major role in acquiring science and culture.

The publication of Ishaqkhon Ibrat's work "Jome'ul Khutut", dedicated to the history of the peoples of the world, was of great importance in the history of Uzbek printing culture and in the study of the history of writing.

In his work "History of Culture", he reported that over the next 20 years he created 14 scientific, historical, linguistic, pedagogical works and a collection of poems "Devoni Ibrat", which is a collection of 30 years of poetic creativity. In addition to

Ishaq Khan's works on linguistics "Lug'ati sitta-al-sina", "Jome'ul khutut", the scientific works on historiography "Tarihi Ferghana", "Tarihi Kuliyat" and "Mezonul zamon" have reached us.

Ishaqkhan Ibrat also put forward his pedagogical and enlightening views in his works "History of Fergana", "History of Culture", "Mezonul zamon". During his foreign travels, Ishaqkhan visited large cities with developed technology and culture. He believed that the cities of Turkestan would eventually take their place among the cultural cities. He considered the only way to achieve this to be through science, education and learning.

In 1886, Ishaqkhan Ibrat opened a school that was somewhat more advanced than the old schools. In 1907, he opened a second free new-method savtiya school for village children, which was completely different from the old schools. In this school, he taught his own children Abbaskhan, Vaqqaskhan, Fayozkhan, and 25 village children. The school was located in his house, in a room with a bright window, and it was equipped with new educational equipment - desks, tables, chairs, new books, textbooks, notebooks, blackboards, etc., and he conducted teaching and learning activities based on the program he had drawn up. In his school, Ishaqkhan used his own works “Lug'ati-sita-al-sina”, “San'ati Ibrat kalami Mirrajab Bandiy”, the three-part “Kniga dlya chteniya” (Reading Book) by S.M.Gramenissky, the founder of Russian-language schools in Turkestan and the first author of textbooks for such schools, “Ustod avval” by Saidrasul Saidazizov, the first Uzbek teacher of Russian-language schools and the creator of textbooks in Uzbek for these schools, “Ta'limus soniy” by Ali Askar ibn Bayramali Kalinin, and “Samouchitel” russkogo yazika dlya russko-musulmanskikh shkol” by M.Morakulov, a teacher of the Namangan Russian-language school, published in 1887.

In proving the enormous advantages of the new educational system, Ishaqkhan relies more on his own achievements and new methods that he has put into practice. Ishaqkhan introduced a weekly lesson schedule to his school.

As a progressive teacher, Ishaqkhan was one of the first to abolish corporal punishment, which distracts children from school and instills hatred in them towards

teachers. Ishaqkhan emphasizes that beating a child is a very wrong way to raise him, not only in school but also in the family.

Ishaqkhon Ibrat was one of the first "swallows" among progressive educators, opening a Russian school in Turakurgan in 1914 and naming it "Uchitel". Until 1916, 30 students from Turakurgan and neighboring villages studied in this school. Ibrat also attracted Russian teachers to this school, and he himself worked as a teacher. The school was closed in 1916.

In 1907, Ishaqkhan Ibrat traveled to Orenburg, Russia, to see Russian culture and technology with his own eyes. He became acquainted with the cultural, artistic, and technological innovations there. Ishaqkhan bought a lithographic machine (released in 1901) on credit from a printer named Gaufman in Orenburg, with the condition of paying it off within 10 years. Ishaqkhan brought the lithographic machine and letters with great difficulty from Orenburg to Kokand by train, and from Kokand to Turakurgan by camel. In 1908, he established “Matbaai Ishaqiya” on the site of the bathhouse he had built.

The emergence of printing in a remote village in Turkestan was a great achievement of the Uzbek people in the field of science and culture. This lithography began its activity with the dissemination of knowledge and enlightenment, the publication of textbooks and manuals for schools. It was here that for the first time in 1908 it published the work “San'ati Ibrat, Qalami Mirrajab Bandiy”, dedicated to the promotion of literacy. The importance of this work in the promotion of literacy and teaching examples of beautiful calligraphy was undoubtedly great.

Ishaqkhan created an image of a sun shining on the printing press and wrote the word "science" inside the sun. In this way, the enlightened Ibrat likened science to a shining sun. This symbolic symbol was present in many books printed on the printing press.

As a result of the increasing demand for books and various pamphlets among the people, lithography was moved to the city of Namangan in 1910 and transformed into typolithography. During this period, printing gained great importance on the scale of Turkestan, and large-scale works began to be published at the "Matbaai Ishaqiya".

Ishaq Khan's treatises and books imbued with the spirit of enlightenment, such as "San'ati Ibrat" dedicated to beautiful calligraphy and the development of literacy, "Qalami Mirrajab Bandiy" treatise, "Ilmi Ibrat" collection of poems, and "Jome'ul khutut" dedicated to the history of writing, were published in the printing house he founded.

The daily increase in the output of the Namangan printing house led to a slight increase in the number of bookstores and book markets in cities and villages. Since 1910, 13 bookstores have been opened in Namangan, 2 in Chust, 2 in Pop, and 1 in Yangikurgan. These stores mainly sold books published by the "Matbaai Ishaqiya" at very low prices.

The enlightener Ishaqkhan began to organize a library with the intention of further increasing the level of knowledge of the people. He took the initiative and organized a rather rich library in his house, calling it the "Ishaqiya Library". According to information, the rare manuscript known as the Namangan copy of the work "Qutadgu Bilig" belonging to Yusuf Khos Hajib, which is kept in the manuscript fund of the Institute of Oriental Studies named after Beruni of the Academy of Sciences of the Republic of Uzbekistan, belongs to the "Ishaqiya Library".

The essence of Ibrat's work on enlightenment is that, whether in his poems calling for science and enlightenment, in his journalistic, scientific works, or in his practical activities, the fate of man is brought to the forefront. In his work, he sings of science and technology that serve the economic and cultural life of the people. From this perspective, his poems such as "Tarihi chofkhona", "Masnavi on Culture", "Address to the People of Turkestan", "About the Newspaper", "Tabrik Namangandin", "Qalam", "Tarihi manzumai wagon Ibratdin yodgor", "Muhammasi Ibrat" are especially noteworthy. In these poems, the poet appears as a fiery singer of advanced science, technology, and culture, sharply exposing the current laws and regulations that lead the country and the people to backwardness.

In his poems, Ishaqkhon Ibrat encourages the children of the people to enjoy worldly knowledge:

Your knowledge and wisdom are a great lesson for you,

If you learn knowledge, it will help you in all your endeavors.

If knowledge does not die, the life of an ignorant person is full of troubles.

... The instrument that establishes and guides culture is science, and without science, there is no school. Without school, the world would be savage, everything would be ruined, and work would be lost. Now it is necessary that culture be with science, and science with school... Without school, culture would not exist in this world, they say.

Ishaq Khan fought for the freedom of women, for their education and work on an equal basis with men. In 1919, on his initiative, a new school was opened for the first time for Uzbek women in Namangan, and at the invitation of Ishaq Khan, Fatima Makaeva, the wife of Husain Makaev, began teaching Uzbek women.

Ishaqkhon Ibrat organized conversations and lectures among women and youth about the importance of school and scientific achievements.

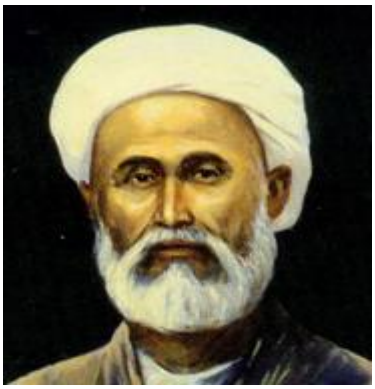
During this period, Ishaqkhon Ibrat, along with his creative work, also carried out public works. He actively participated in the improvement of the village, the radical improvement of education, culture, and upbringing. He actively participated in the opening of schools, the training of qualified teaching staff, the elimination of mass illiteracy, and the attraction of children to schools.

Ishaqkhon Ibrat died in 1937 at the age of 75. Our creative people decided to name secondary school No. 44 in the center of the Turakurgan district after him for his great services in the history of the development of science, technology, culture, literature and pedagogy. The founder of the Enlightenment, a fiery poet, scientist and skilled teacher, undoubtedly, deserves such praise.

SAIDAHMAD SIDDIQI (1864-1927)

Saidahmad Siddiqui also has his place in the field of education.

Saidahmad Siddiqi was born and raised in a family of artisans and farmers. After graduating from primary school, he entered a madrasa. However, due to financial difficulties, he soon left the madrasa and took up his father's profession of tailoring. Therefore, a At the same time, he also began attending a Russian-language school and mastered the Russian language and literature perfectly.



Saidahmad Siddiqi traveled to Russia, Europe, and several countries in Asia. He returned to Samarkand in 1903 and became an active promoter of culture and education.

Siddiqi established a new school for the children of peasants and artisans in his village of Khalvai in the Samarkand region, building education on the experience of advanced schools of that time. He boldly paid attention to widely publicizing the social, political, and pedagogical achievements of the new school.

Siddiqi opened the first new school for adults in the region, making a major change in cultural life. In 1914, he opened a bookstore called "Zarafshon", where he created conditions for selling visual aids, methodological and textbook literature, teaching aids, and magazines.

Siddiqi wrote many works. Later they were published in Tajik and Uzbek languages. His works were published in collections such as "Mir'oti Ibrat" (1912, Tbilisi), "Anjumani arvoh" (1912, Tbilisi), "Ganjinai hikmat" (1914, Tashkent) and "Aynul adab" (1915, Tashkent).

In a number of his works and speeches, he promoted the idea of teaching secular subjects in schools in large numbers and providing secular education, and for this purpose he promoted the ideas of thoroughly teaching and applying the works of Ulugbek, Ahmad Donish, Furqat, Mukimiy, and others in educational work.

It turned out that Siddiqi was one of the first to open new-style schools not only in Samarkand, but also in rural districts, where he was able to educate not only Uzbek and Tajik children, but also Russian children.

Siddiqi treated the teaching methodology with great affection, contrasting the new method of teaching with the principles of scientific, conscious, and understanding teaching with the old-fashioned teaching by rote. The skillful teacher organized the lessons on the basis of a strict schedule and was able to provide in-depth education in Uzbek and Russian. He managed to conduct classes in natural science and geography with practical exercises in the open air near the Bulungur River. With this method, he paid special attention to the children's understanding of the laws of science, society, nature, and the true meaning of mysterious events. He did not give children homework, and he had a very close relationship with parents.

Saidahmad Siddiqi worked as the Commissioner for Legal Affairs from 1918 to 1921. From 1921 until the end of his life, he worked in pedagogical work, receiving the high title of "Teacher of Merit".

ABDUQADIR SHAKURI (1875-1943)

Abdukadir Shakuri was born in 1875 in the village of Rajabamin, Samarkand, into a gardener's family.

After graduating from the old-style school, Shaku entered the madrasah in Samarkand. Shakuri, in hi autobiographies written in Uzbek and Tajik, mentions visiting a Russian gymnasium and becoming familiar with its internal rules and teaching methods. After that the young teacher dreamed of establishing a new school of the same type for the children of his people.

With the help of friends, Shakuri traveled to the city of Kokand, where he spent ten days learning about the teaching methods at a new school. Upon his return to Samarkand, he began to apply these new methods in the school he had opened.

Shakuri first changed the educational equipment at the school. He ordered desks and blackboards from the masters. On this basis, he first organized a new school in his village of Rajabamin in the fall of 1901. Since there were no textbooks and manuals in

those days, Shakuri wrote letters on the blackboard, and the students copied them into their notebooks. He also used books partially written in the Tatar language.

In his memoirs, Shakuriy often recalls using textbooks by Tatar pedagogue Abdulhodiy Maksudiy, such as "Teacher First" and "Teacher Second."

Local tsarist officials were officially opposed to the opening of this school and strictly controlled its curriculum. They did not interfere with the religious lessons taught at the school, but they were concerned about the teaching of secular subjects.

His students say that Shakuriy only brought the globe, which he had acquired with great difficulty, into the classroom on special occasions, and hid it at other times.

At Shakuriy's school, Tajik and Uzbek children were educated together. Tajik was the main language here, and when the child became literate, books written in Uzbek and Tajik were read. In addition, in order to familiarize students with examples of Azerbaijani and Tatar literature, some excerpts written in these languages were also read. According to Shakuriy's biography, this was the full program of the school.

At that time, the Holy Quran was taught and memorized in schools. Therefore, religious books were also taught in new-style schools, because no parent would send their children to a school where the Quran or any religious book was not taught. Therefore, "Haftiyak" was also considered one of the main reading books in schools.

When the Tatar pedagogue Maksudi created textbooks for his school, he paid special attention to teaching the rules of the Arabic language and the alphabet. Shakuri also followed this in his school. This method of teaching made literacy much easier than the teaching methods in old schools.

Shakuri would organize exams for his students once a year. During the exams, he would present the results of the students' knowledge to the parents, who would be amazed to see their children acquire literacy, arithmetic, geography, and medicine in such a short period of time.

The fame of Shakuri's school began to spread widely, attracting the attention of other enlightened figures in Central Asia.

In particular, the founder of Uzbek literature, the great poet, playwright and educator Hamza Hakimzoda was very interested in the school opened by Niyozi

Shakuri. In 1909, he came to Samarkand to see the school opened by Shakuri and to take part in its exams. The teaching and learning system and exam results at this school made a good impression on Hamza. Hamza and Shakuri became friends and corresponded for many years.

It should be noted that Shakuriy did not limit himself to teaching, he wrote textbooks for his school and published them at his own expense. Because teaching Tajik and Uzbek children with textbooks written in the Tatar language was very difficult, and these textbooks were not very understandable for the children. Therefore, he believed that it was necessary to create textbooks for students in their native language.

In such circumstances, Shakuri understood the need to create books and textbooks for children to read in their native language. He set out to create such textbooks, aiming to provide basic information on morality, etiquette and rules of life in accordance with the age characteristics of the child. First of all, Shakuri himself created the alphabet. This book, called “Rahnamoi Sawad” (“Leadership in the Production of Literacy”), was written on good paper in Nasta'lik script. According to Shakuri's student, writer Rahim Hashim, in this book words are divided into syllables, and at the end of the book small reading materials are provided. As a result of many years of pedagogical activity, Shakuriy found that the “sound-letter” method (writing each sound with a separate letter) was convenient and easy in teaching children, and in 1913, under his guidance, one of his students and one of the famous teachers of Samarkand, Ismatulla Rahmatullaev, created a new alphabet based on the sound-letter method. This book was published in Tashkent. This book is written in the Tajik language in the Arabic script, and for many years it has been used as the best textbook for literacy. The introduction to the book provides methodological advice on how to become literate quickly and easily.

"Alphabet Education" was created as a result of 10-12 years of creative work by Ismatulla Rahmatullaev and many years of practical activity of his teacher Abdukadir Shakuriy. They compiled this book based on many years of using various methods of primary education, their own experience, as well as new teaching and learning methods

and studying and generalizing many alphabet books. The alphabet consists of 46 pages and is designed for approximately 90 lessons.

The second book written by Shakuri in 1907 is “Jome' ul Qasr-e-Tas” (“Collection of Stories”). It was revised, supplemented, and published a second time in 1911. The book is a textbook for the second grade of primary school.

The text of this seventy-two-page book is written on elegant paper in a clear, beautiful handwriting. The first part includes 48 short stories of educational value. The second part contains 15 poetic passages taken from the works and translations of classical writers.

The educational value of the book lies in the fact that all of the educational materials in it serve to form moral qualities in children.

Another book compiled and published by Shakuri is the collection "Zubdat ul ash'ar", which contains poems by many poets.

A poem in Tajik dedicated to the new school of methods in the book reads:

— O teacher, may your school prosper and shine, may your good name be famous in the world forever. Strive so that we may become scholars and wise, - after all, we are lovers of the same method of education, educate, and make everyone's memory happy. Teach us every science, so that we may enjoy and drive away ignorance. Even if ignorant people reproach and insult you, do not be sad. Surely, enemies will be ashamed!

Despite the difficulties and obstacles of that time, this loyal friend of the people, the enlightened pedagogue Shakuriy devoted all his strength to organizing a new-style school, with great enthusiasm and enthusiasm he studied the methods of teaching and learning based on the new method, selected the most convenient and easy methods of teaching literacy, and compiled and published textbooks and manuals for the new-style schools.

Shakuri initially established a new school for girls, with his wife as a teacher under his supervision. Later, he began teaching boys and girls together.

So, he was one of the promoters and organizers of the new school system in Samarkand. He did not seek any material benefit in this work, and at the same time, no one provided him with financial assistance.

Abdukadir Shakuriy was engaged in teaching until the coup of 1917. In 1917, a group of progressive people of the city of Samarkand celebrated the 15th anniversary of A. Shakuriy's pedagogical activity.

In 1921, he was appointed principal of School No. 13 in Samarkand. He devoted himself to educating and training children with great enthusiasm, and for many years he worked as the principal of this school and as a teacher of the native language and literature.

Shakuriy was the first to introduce labor and music lessons to Samarkand schools. In addition to introducing children to agricultural and horticultural work, he also taught them woodworking, carpentry, and other crafts, setting aside separate hours for these activities.

At the beginning of 1923, the newspaper "Pravda" announced a competition for the most exemplary and advanced school in our country and for skilled and experienced teachers. On July 8, 1923, the newspaper published the results of this competition. Among these teachers was A. Shakuriy, one of the school teachers in the republic. His name was also included in the red board of the newspaper "Pravda" along with other advanced teachers, and a monetary prize was awarded, and a good article about Shakuriy was published.

It is clear from this that the enlightened pedagogue Shakuriy made great contributions to the organization of new schools, the introduction of new teaching methods, and the training of a large group of teachers, and was highly appreciated by the newspaper's editorial staff.

In 1925, at the initiative of A. Shakuri, the villagers built and launched a new four-class school at their own expense.

***ABDULLA AVLONIY* (1878-1934)**

The famous enlightener writer Abdulla Avloni is a pedagogue and scientist who made a significant contribution to the development of pedagogical thought, reflecting in his works the best traditions of the Uzbek people and important vital issues related to education.

Abdulla Avloni was born on July 12, 1878, in the Mergancha neighborhood of Tashkent, into a small artisan-weaver family. His parents were literate people. After graduating from the old-style school, Abdulla Avloni entered the madrasah at the age of 12. He worked in the summer to help his parents, and studied at other times. The extremely talented Abdulla Avloni began writing poetry at the age of 15. In his first poems and in his article "Hijron", he encouraged the people to study and learn in the new-style schools. In 1907, Avdulla Avloni began publishing new newspapers called "Shuhrat" and "Osiyo", but the tsarist officials soon closed the newspapers. Abdulla Avloni later worked as an editor in the newspapers "Sadoyi Turkiston" (1914-1915), "Turon" (1917), "Ishtirokiyun" (1918), and the magazine "Kasabachilik Khrezi" (1921). After that, he became known as a prominent representative of the Uzbek press, one of the founders of the Uzbek press.

Abdulla Avloni knew well that the role of newspapers and magazines in spreading progressive ideas and promoting knowledge and enlightenment among the people was enormous. In 1907, he published and edited the newspapers "Shuhrat" and "Osiyo". In the first issue of the newspaper, he reflected on the role of the press and the task of the newspaper, saying that "the press shows every person his own situation, informs about the state of the world, illuminates dark days, and spreads the ideas of knowledge, unity, and service among the people," and he taught that just as a fish cannot live without water, a person cannot live without knowledge.

At the beginning of the 20th century, Abdulla Avloni occupied a special place in the development of pedagogical ideas in the socio-political life of Uzbekistan. Throughout his career, he paid special attention to the upbringing of a perfect person who would serve his people and the formation of their spirituality.

Abdulla Avloni is a writer, public figure, and talented educator who has made great contributions to the art and literature of the Uzbek people, as well as to the national culture and public education.

Abdulla Avloni was one of the first Uzbek intellectuals to organize a theater troupe under the name "Turon" in 1913 to transform the Uzbek folk theater into a professional theater. However, there were great obstacles to the transformation of this troupe into a professional theater. The colonial policy of the tsarist government was against all forms of theaters that helped awaken the social consciousness of the people. At a time when there was such a negative attitude towards theater, A. Avloni's organization of a theater troupe and staging plays with a social content was his great courage on the path of public enlightenment. Theater critic M. Rahmonov writes about Avloni's theatrical activities:

“Avloni wrote plays for the troupe such as “Is it easy to be a lawyer?”, “Pinak”, “Two loves”, “The Portuguese revolution”, and translated plays such as “Katili Karima”, “A form of home education”, “Traitorous family”, “Unhappy bride”, “Ignorance”, “Dead” from Tatar and Azerbaijani” [1] . However, these works were not published.

In 1916, the famous Azerbaijani actor Sidqiy Ruhillo came to Tashkent and, together with the "Turon" troupe, staged the play "Leyli and Majnun". Avloni played the role of Qais' father in this play. Avloni and the troupe members toured the Fergana Valley in 1914-1916.

Abdulla Avloni was one of the prominent figures of the Jadid movement, which carried out great socio-educational work in Turkestan until the 1917 coup. Abdulla Avloni, in collaboration with progressive intellectuals, opened schools using the "Usuli Jadid" (new, progressive) method of teaching secular sciences with funds from theater performances and the press, and educated the children of the people in these schools. They dreamed of producing outstanding scientists, knowledgeable specialists, and cultural figures from their nations, making the country prosperous, the Motherland free, and prosperous, and they showed selflessness on this path.

[1] M.Rashmonov. History of the Uzbek theater, "Science", T., 1968, p. 333.

In 1907, Abdulla Avloni opened new-style schools in the Mirabad neighborhood of Tashkent, and later in the Degrez neighborhood. He changed the educational equipment in the schools, made desks and blackboards with his own hands. Since the majority of the children admitted to the school were children of poor people, he organized the “Charity Society” with the support of his friends in order to provide them with clothes, food, notebooks and pens, and he himself chaired this society. He established a “Publishing” company and opened a bookstore called “School Library” in Khadra. Avloni’s school, according to its goals and objectives, differs from old-style schools in that classes are conducted in the native language based on the class-lesson system. In his school, he provides children with specific information in subjects such as geography, history, literature, language, arithmetic, geometry, and wisdom.

One of Abdulla Avloni's first students, the late Yusuf Tohiri Avloni, a renowned educator who taught at Tashkent State University for many years, wrote the following in his memoirs about the school he founded in Mirabad:

“We heard about the opening of a new type of school in Mirabad, on the opposite side of the city, where railway workers live. Soon, rumors about the merits of this school and the fame of its teacher Avloni spread throughout the city. Everyone was talking: “The school in Mirabad teaches reading and writing in 6 months, and teaches geography, arithmetic, and nature studies.” We were eager to see this school, which seemed so mysterious to us, and its wise teacher. Finally, one day, three or four of us decided to go.

The school was low, semi-dark, and located in the corridor of the mosque. In winter and spring, snow and rain fell through the hole left for light in the top of the room. But there were many students and the domla's students in the room. In our minds, the domla had some kind of mysterious side. We were greeted by a short, stocky man, from a dark background, with a warm smile and a long beard. This was the famous teacher A. Avloni. We were accepted to study. Soon we were completely convinced that a new world had opened before us. Although our children had been attending school for several years, we were embarrassed in front of the Mirabad people. They amazed us all with their reading and writing, solving arithmetic problems, and

reporting on natural phenomena. At the same time, our old school was empty, and the Abdullah Avloni School in Mirabad was filled with children who had left us. Thus, this school became increasingly famous [1] ".

Abdulla Avloni created textbooks and reading books for the "Usuli Jadid" schools, including the four-part "Literature or National Poems" and "First Teacher" (1912), "Turkish Rose or Morality" (1913), "Second Teacher" (1915), and "School Rose" (1917). In these works and in his journalistic articles, he glorifies the culture of the peoples of the world, science, schools, and education, and calls on his people to be educated and cultured.

At the beginning of the 20th century, there were quite a few alphabets written for new schools. Among them, A. Avloni's "First Teacher" also holds a special place; "First Teacher" was published 4 times before the 1917 coup. A. Avloni relied on existing textbooks in writing it, primarily Saidrasul Azizi's "Ustozi avval" (effectively using the experience he gained in the teaching process).

Avloni's book "The Second Teacher" is a logical continuation of the book "The First Teacher". It would not be wrong to say that it is permissible to call the first book, conditionally, an alphabet, and the second book a chrestomathy.

The book begins with a poem praising the school:

School makes you a person,
School gives life,
School sadness destroys,
Study hard, son!
Knowledge is perfect in school,
Beauty is in school,
The national imagination is in the school,
Study hard, son!

In this poem, Avloni praises school as the path to human salvation, the flower of life, and the force that mobilizes people towards perfection.

[1] Y. Tashiriy. Dono Murabbiy. "Tashkent Okshomi" newspaper, November 10, 1966.

The first two stories in the book are called "Generosity" and "Stinginess." The first story describes an incident typical of the life of that time. The father of a boy named Said would give his son 10 kopecks for lunch every day before he went to school. One day, Said met a poor man on his way to school.

"My son, I have been hungry for two days. If I ask you to buy food and eat, I have nothing but my torn coat," he says. Said gives him the 10 kopecks he has and spends that day without eating. His father is pleased with his son's generosity, applauds him, saying, "Generous Said." The next day, he gives him 20 kopecks.

The story "Stinginess" uses the example of a wealthy man to illustrate his stinginess, avarice, stinginess, and meanness.

Among Abdulla Avloni's works on pedagogy, "Turkish Rose Garden or Morality" is of great importance in the study of the development of pedagogical ideas in the early 20th century.

The work "Turkish Gulistan or Ethics" is a moral and educational work. The work discusses a science and ethics that "calls people to goodness and turns them away from evil." From these aspects, this work is a unique educational work in the form of Yusuf Khos Hajib's "Kutadgu Bilig", Nasir Khisrav's "Saodatnoma", Sa'di's "Gulistan" and "Bo'stan", Jami's "Bahoristan", Navoi's "Mahbub ul-qulub", and Ahmad Donish's "Farzandalgar wasiyat".

Abdulla Avloni, reflecting on the role of child upbringing as a teacher, says, "If a person grows up with a spoiled ego, uneducated, and immoral personality, Allahu Akbar, expecting good from such people is like reaching for the stars from the ground." In his opinion, the social environment, family circumstances, and the people around the child play a huge role in the formation of moral qualities in children.

In the history of Uzbek pedagogy, Abdulla Avloni was the first to define pedagogy as "Pedagogy", that is, the science of child upbringing. Naturally, such a definition indicates that Avloni knew the science of pedagogy well.

Abdulla Avloni divides child upbringing into the following four sections: 1. “The Time of Upbringing.” 2. “Physical Education.” 3. “Intellectual Education.” 4. He discusses “Moral Education” and its importance.

In the section "The Time of Education", he emphasizes the need to provide education from a young age, and that everyone should be involved in this work: parents, teachers, the government, and others.

"For us, the education of the child is a matter of life or death, salvation or destruction, happiness or disaster," A. Avloni says.

Education is not a private matter, but a national, social matter. The writer believes that the progress of every nation and the strength of states largely depend on the upbringing of generations.

Education begins with the birth of offspring and continues until the end of life. It consists of several stages - home, kindergarten, school and public education. A. Avloni understands the scope of education in a broad sense. He does not limit it to morality alone. He emphasizes that, first of all, one should take care of the child's health.

According to A. Avloni, it is necessary to cultivate the body in order to have a healthy mind, good morals, and knowledge. "A healthy and strong body is the most necessary thing for a person. Because in order to study, teach, learn, and educate, a person needs a strong, disease-free body."

While Abdulla Avloni addresses the issue of physical education to parents in raising children to be healthy, he pays special attention to the activities of teachers in educating children from an intellectual perspective.

Developing the ability to think in children and regularly engaging in this education is an extremely necessary and sacred task. Therefore, it is a sacred task that rests on the attention and conscience of teachers... Because the strength, beauty, and breadth of thought depend on the upbringing of the teacher [12].

At the same time, the author also emphasizes that education and upbringing are inextricably linked: "Although there is a slight difference between lessons and upbringing, the two are inseparable, like the soul and body of one being united to the other," [he] says.

[12] Abdulla Avloni. "Second Book", page 14

According to Abdullah Avloni, man is the beauty and honor of all existence. Man, with his beauty and complexity, is superior to all creatures in the universe. All existence must serve man, because man is its owner. Because man has a mind. With the help of this mind, he acquires knowledge, and thanks to knowledge, he rules the world.:

“Intellect,” says A. Avloni, “is the perfect guide and the only guide of people, the one who works the soul, the one who guides the mind. ... Man is distinguished from animals by speech and reason. But man is protected from the harm and oppression he inflicts on himself under the shadow of his mind and perception. It is the mind of those who have captured the animals on earth, tied them by the neck, and given the ends of their ropes into their hands.” Avloni gives such a high assessment to man and his intellect. “Knowledge is the source, life, and salvation of people. If your intellect holds the reins of your soul, it will protect you from going down bad paths. The more you have, the cheaper the price of everything, but the more your intellect increases under the shadow of knowledge and experience, the more valuable it becomes.”

The book "Turkish Rose or Morality" promotes the ideas of enlightenment. In the book, Abdullah Avloni says the following about science: "Science is the honor of the world, the honor of the hereafter. Science is a very high, sacred virtue for a person. Because science shows us our state, our actions like a mirror. It pierces our mind and thoughts like a sword, ... A person without science is like a fruitless tree..." Avloni does not talk about science in general, but about its practical and vital benefits, saying, "It saves us from ignorance and darkness. "Culture brings humanity into the world of enlightenment, turns it away from bad deeds and corrupt practices, and makes it possessors of good character and decency... Ultimately, our entire life, our health, our happiness, our wealth, our livelihood, our effort, our enthusiasm, our world and the hereafter are all connected to knowledge [13]. "

According to the writer's metaphor, knowledge is like the kernel inside an almond. To obtain it, one must work hard, that is, to separate it from its shell.

[2] Ibid., p. 15.
[13] A. Avloni. "Turkish Gulistan or Morality". Page 17.

He understands the role of science in the development of society. That is why he calls on young people to learn the secrets of science, to unravel the essence of phenomena, to read books. In his opinion, science is useless if it does not serve the interests of society, if it is not used for the welfare of the people. A. Avloni highly values people who can apply their knowledge in practice, calling them wise people.

Abdulla Avloni, like the thinkers of the past, calls on young people to acquire useful professions. The writer despises those who pursue wealth and engage in activities that are not in keeping with humanity. A. Avloni urges young people not to be attached to wealth. He likens wealth to a fleeting cloud.

Abdulla Avloni believes that living without work is the beginning of all bad qualities. That is why he glorifies work, saying that work is the most beautiful virtue of a person. In this regard, his story "The Clever Gardener" is characteristic.

The story goes: “A gardener had three sons, who were lazy and uninterested in work. The father had no money to leave them. The father, sensing that his life was coming to an end, was worried about the fate of his children. He thought about it this way and that. He called all three sons to him. “While I am still alive, I will tell you my will. With hard work and effort, I have dug up a pot of gold. I buried it in this garden, under one of the vines. It belongs to you. However, it has taken me many years to do this. No matter how hard I try, I cannot remember where I buried it. Find it yourselves and divide it among yourselves [14],” he said. Hearing about a pot of gold, the three uninterested sons set out to search for it. They dug all over the garden. The mysterious pot did not turn up. They dug again without stopping. The expected result is still not there. The garden is turned upside down several times in this way. The earth is dug up and the soil is turned into a heap, but the golden jar is not found. In the meantime, the deepest roots of the vines in the vineyard are uncovered. That year, the garden produces such a harvest that they can fill several jars with gold. "The three lazy sons understand the true meaning of their father's words, that gold is in labor [15]. "

[14]Abdulla Avloni. Tashkent Morning. G. Gulom Publishing House of Literature and Art, 1979 year, page 227.
[15] That book, page 228.

With that story, the writer glorifies labor , instilling a love for labor in the reader's heart. He teaches that a person can achieve happiness and bliss only through labor.

In his work, Abdullah Avloni touches upon the issues of patience, endurance, perseverance, and fortitude, saying, "It is necessary to act with patience in every matter. Patience is a great virtue for people, a way to achieve a goal. A person who tames his soul with patience acts calmly and without haste in every matter. He protects his soul from destruction and pride. Patience is such a powerful thing that it has the power to transform lust into chastity, anger into courage, violence into meekness, arrogance into humility, and evil into good... Patience is the key to happiness..."

Avloni considers discipline to be a source of education and perfection of human character, and emphasizes that it should always be followed: “It is said that we should do our worships and deeds in a timely and orderly manner, which is what we are disciplined to do. If there were no discipline on earth, people would not be able to live for a minute. The progress and prosperity of every nation depends on its work being done on time, in an orderly manner, without any deviations... Because the work of those who do not observe order and discipline is always incomplete, and they themselves are in disarray. But the work of those who conduct their work in an orderly manner, they themselves spend it in peace and comfort [16]. ”

The feeling of patriotism is one of the most human and noble feelings. One cannot simply love one's homeland, one must live with its pain, rejoice in its happiness, and be proud of it. Avloni understands the homeland and one's duty to it as follows:

"The city and country where each person was born and raised is called their homeland. Everyone loves the place where they were born and raised more than their own life. Even animals have this feeling of homeland. If an animal loses its homeland, its home, it will not live as comfortably as it does in its own land...

"Just as we Turkestans love our homeland more than our own lives, the Arabs love Arabia, its sandy, hot deserts, and the Eskimos love the north, its coldest snow and ice lands, more than any other place. If they didn't love it, they would have left

[16]Abdullah Avloni. Turkish Gulistan or Morality. Page 26.

their homeland and migrated to places with better weather and easier living conditions [17]," says A. Avloni.

Avloni understands intelligence and intelligence as open-mindedness, good nature, and intelligence. He connects intelligence and intelligence with enlightenment, saying, "In order to strengthen our intelligence and intelligence from a young age, we should not spend our precious lives with idle talk such as entertainment, nonsense, and gossip, but should open our minds and strengthen our minds by reading various books, newspapers, and magazines [18]. "

This is evidence of Avloni's encouragement of the people to enlightenment. In particular, the following poem by the poet can serve as evidence of our opinion:

With your understanding and your mind, judge between good and evil,

Don't waste this precious time.

Count, accelerate, strive for knowledge,

Look, they have created this world with wisdom[19]

Abdulla Avloni says that it is necessary to know one's native language perfectly, to use every word in its place, and to be enthusiastic about the development of the national literary language. "The mirror of the existence of every nation in the world is its life: language and literature. Losing the national language is losing the soul of the nation. Alas! We Turkestans, who should preserve the national language, are forgetting and losing it day by day. We are missing the Arabic and Persian additions to half of our language, and we are sticking the Russian language on one side. True, I should know the Russian language, but it is necessary to use and speak it in its place. Mixing and mixing, like linseed oil, destroys the soul of the language [20].

... "The sacred language and literature that were perfect and perfect for our ancestors are not lacking for us either. If we search and search for our own home, we will find the lost ones. If it is lost, let it be lost, it is too small for my head," it is a great sin and shame to put on a European cap and be laughed at [21]. "

[17] That book, page 28.
[18] Abdullah Avloni. Turkish Gulistan or Morality. Page 31.
[19]That book, page 32.
[20]That book, page 32.
[21]Abdullah Avloni. Turkish Gulistan or Morality. Page 32.

A. Avloni also pays special attention to speech etiquette. He highly appreciates the importance of speech in determining human dignity, saying, "Speech is a scale that measures a person's level and perfection, knowledge and virtue. Those with intelligence know a person's thoughts and intentions in their language, their knowledge and strength, their value and worth from the words they speak [22]. "

Another factor necessary for human development is dignity (dignity means weight, endurance, grandeur). A. Avloni notes that a person who tries to keep himself separate from his people or to be above them will be rejected by the people and people, isolated and forgotten. The need for a person to be humble is emphasized: “Humility means protecting oneself from arrogance, conceit, and conceit,” writes A. Avloni. Because pride, conceit, and arrogance make a person humiliated and ignored by the people. No matter how much knowledge and state he has, he will not have a single penny of value and worth... A dignified person is free from arrogance and pride. ... Knowledge and enlightenment are necessary to reach the true level of dignity [23].

Avloni tries to convey greed to the reader using very simple, clear expressions and details.

Imagine the fate of the silkworm. It wraps itself in a cocoon and wastes its life. The silk produced by the cocoons with great effort goes to others. The fate of people who spend their lives in the pursuit of wealth and worldly things is the same, says the poet.

From the first page to the last page of "Turkish Rose or Morality", Avloni's humanitarian ideas are expressed. He prioritizes the interests of the people above all else, considers it his sacred duty to serve the people wholeheartedly. In his eyes, he is not a seditious, gossipy person who does not care about people and is distant from them.

The author discusses slander, gossip, envy, hypocrisy, lies, and hypocrisy, and comprehensively shows their harm to human life.

[22]That book, page 33
[23]That book, page 34.

A. Avloni likens gossipers and slanderers to a calf's head. Just as a calf's head gnaws at the roots of a tree, gossipers and slanderers also erode the tree of love and affection between people. As one of the wise men said, "It is more necessary to beware of people who steal friendship, affection, and love between people than thieves of wealth and possessions [24]. "

Awlani analyzes backbiting and its consequences as follows: “A person commits other sins for the pleasure of the soul. But instead of pleasure, the backbiter prepares a disaster for himself or for someone else. Because the word reaches the ears of the person who is backbitten. The blood of anger is stirred. He looks for an opportunity to take revenge on the backbiter. In this way, under the shadow of backbiting, great hostility falls between two Muslims. In the end, it goes as far as he knows. In this way, the enmity born of backbiting is bound to prolong, and the hostility increases, and they lose their precious lives through private quarrels among themselves, and they are deprived of national affairs that were being worked on for the benefit of the common people, and they also cause the loss of unity among the population [25]. ”

Just as it is forbidden to tell gossip, it is also forbidden to listen to it.

Our beloved Prophet, may God bless him and grant him peace, said:

"Beware of gossip, it is worse than prison," they [say] .

In that book, Avloni emphasizes the need for everyone to devote themselves to their duties, and if they are mentors, to instill a love of enlightenment in the hearts of their students, and to spread enlightenment among the people.

"In the present era, to achieve one's goals, to serve one's nation, to be acceptable to the people, knowledge and wealth are necessary. The status and power of all nations in the world are measured by their wealth and wealth. ... The most fruitful ways to earn wealth are: crafts, agriculture, animal husbandry, and trade. Each of these requires knowledge in our time... Americans sow one grain of wheat and get twenty bales. Europeans take our five-penny cotton and sell it to us for twenty-five penny. But we Asians, especially Turkestans, sell buttocks, chew chandir, give cream, drink milk, and

[24]Abdullah Avloni. Turkish Gulistan or Morality. Page 50.
[25]Abdullah Avloni. Turkish Gulistan or Morality. Page 51.

bite off a piece of bread instead of bread," Avloni says, expressing the slogan that we must acquire knowledge and enlightenment in order to be people in line with the present era.

After the 1917 coup, starting in 1918, Abdulla Avloni organized and led the teachers' union, trade unions of guards, tinsmiths, tanners, craftsmen, and printing workers in our republic. He was elected chairman of the Executive Committee of the former Old City Workers' Dehkan Soviet. As a responsible employee of the National Commissariat of the Turkestan Republic, Avloni dealt with issues related to national traditions and new cultural norms and laws.

In 1919-1920, A. Avloni worked as consul general at the Soviet embassy in Herat, Afghanistan. For his work in strengthening brotherhood between our people, he was awarded a silver watch by the Afghan king Amonullah Khan. These indicate that A. Avloni has a special place in our history. In the 1920s, along with various social tasks, A. Avloni continued his teaching profession and actively participated in the eradication of illiteracy. Since 1920, Abdulla Avloni has been the director of the regional school established in Tashkent, and then the women's school. He worked as a teacher at the People's Educational Institute, the Turkish Front Military School (military school). In 1924-29, he taught at the Central Asian State University (SAGU) and other higher educational institutions, while conducting research.

Based on the new literature program, Abdulla Avloni compiled a "Literary Textbook" for the seventh grade of Uzbek schools in 1933.

Abdulla Avloni's work was highly appreciated, and in 1925 he was awarded the title of "Hero of Labor" for his long years of honest work in promoting Uzbek culture and literature, training personnel, and in 1930 he was awarded the title of "Educator of Uzbekistan" for his hard work, scientific work, and works.

Abdulla Avloni died on August 25, 1934 in Tashkent.

Abdulla Avloni's views on education are closely connected with the spirit, lifestyle, and national values of the Uzbek people. His rich pedagogical heritage serves as a valuable resource in the development of the national school and national pedagogy. In this sense, Avloni's figure and activities are valuable to us.

ABDURAUF FITRAT (1886—1938)

"Oh, the people who walk on the earth,
We consider them alive, but in reality they are dead.
dead , the
"We count, they are actually alive!"

Abulhasan Haraqoni

One of the first representatives of our spirituality, Abdurauf Fitrat, although he was a victim of repression and is no longer with us physically, is still alive. Along with other great figures whose fate was difficult, Fitrat devoted all his strength to the people.

Abdurauf Abdurahim oglu Fitrat was born in 1886 in Bukhara. “Fitrat” is Abdurauf's literary pseudonym, which means innate nature, innate talent. His father was Uzbek, and his mother was Tajik. Fitrat's father was a merchant, a religious, educated person, and loved traveling and commerce.

A. Fitrat's mother, Mustafbibi, was a refined and literate woman, and she was mainly engaged in the education of her children. In addition to A. Abdurauf, the family had two more children - his brother Abdurahmon and his sister Madbuba. Mustafbibi worked to ensure that her children grew up as literate and educated people. Abdurauf first studied at the old school, then at the Mirarab madrasah in Bukhara. He studied Arabic, Persian-Tajik, Turkish literature, philosophy, and the history and culture of the peoples of the East.

At the beginning of the 20th century, as in the whole East, a serious awakening in the development of social thought began in Bukhara, and the Jadid movement spread widely. Jadidism in Bukhara had its own specific aspects. F. Khojaev emphasized the need to distinguish between the Jadids of Turkestan and the Jadids of Bukhara: “This difference arises from the difference in economic and political relations that arose in Russian Turkestan and semi-independent Bukhara” [1] . The Jadids of Turkestan worked

openly. The severity of the autocracy of the emir forced the Jadids of Bukhara to form a secret society. They opened secret circles and worked more actively than the circles.

In Bukhara, the Jadids operated under the name "Young Bukhara people".

Fitrat was one of the leaders of this movement. Young Bukhara people began their activities (the first secret society was formed in Bukhara in 1908) by opening new schools, where they educated the children of the rich and the poor.

The Jadids paid special attention to training personnel through educational institutions in Muslim cultural centers such as Orenburg, Kazan, Ufa, and Istanbul. For this purpose, on June 18, 1909, the youth of Bukhara established a charitable society called "Tarbiyai atfol" ("Children's Education"). According to S. Aini, "... the first goal of the society was to take measures to send students to Istanbul. For further education, Osmankhodja Polatkhodja oglu (1878-1968), his brother Atom Khodja (1894-1938), Mazhar Makhzum Burkhan Makhzum oglu, Abdurauf Fitrat, and Mukimbek traveled to Istanbul. Fitrat was the most talented and virtuous of these students."

Thus, in 1909, at the age of 25, Fitrat went to Turkey to study with the support of the "Jamiyat Hayriya".

All Bukhara and Turkestan students in Istanbul were members of this society, and some of the Bukhara enlighteners were also members of it in absentia.

The Jadids sought to promote their cause through the press. They established the "Ma'rifat" companies, which published textbooks in Uzbek and Tajik. They published the newspapers "Bukhara Sharif" in Tajik and "Turon" in Uzbek, and opened libraries.

Fitrat, like all Jadids, strives to educate the people and renew life and society. He also begins his first steps in the field of scientific and artistic creativity by seeking enlightenment and calling everyone to enlightenment.

While Abdurauf Fitrat, as an enlightened writer, put forward the idea of introducing certain reforms and changes in the administration of the Bukhara Emirate in "Munozara", in "The Tale of the Indian Traveler" he expresses a new idea - to a certain extent, his objection to the Bukhara Emirate. He does not abandon the ideas of

[1] F. Khijayev. Selected Works, Volume 1, p. 82, T., 1976.

reform, but he is concerned about using the culture, medicine, industry, and even underground resources of the Bukhara state for the benefit of the people.

In 1913, after 4 years of study, Fitrat returned from Turkey to Bukhara with progressive views. He could no longer live only on the idea of spreading enlightenment and culture. Now his political involvement in the Jadid movement became more active.

Fitrat wrote his philosophical work "Family" in 1916. This work was written in Persian and, according to S. Aini, was published at the expense of Mirza Abdulvahid. The work discusses the reform of family life, and the writer seeks ways to save it.

In 1917, with the help of his educational friends in Baku, he published his book "O'quv" in Uzbek, intended for the last grades of primary schools. This book became a very necessary educational book for new method schools not only in Bukhara, but also in Samarkand and Tashkent, like the textbooks of M. Behbudiy and Munavvarqori Abdurashidkhanov.

Abdurauf Fitrat continued his path of enlightenment. He worked in Samarkand for the newspaper "Hurriyat" (the newspaper began publication in April 1917), in collaboration with other Uzbek and Tajik intellectuals such as Vasliy, Behbudiy, Siddiqiy, S. Alizoda, and Haji Mo'yin.

In 1922-1923, Fitrat, as the Minister of Education of the Bukhara People's Republic, carried out great work in the field of opening schools for children of all Uzbek, Tajik and other nationalities, preparing methodological manuals for students. He paid special attention to increasing the number of women's schools and attracting women to education.

In those years, Fitrat was one of the initiators and selectors of sending students from the Bukhara People's Republic to Germany and Turkey, studying the secrets of advanced European education, science, and technology there, and training local national personnel who would develop education and culture in the new Bukhara People's Republic and Turkestan. At the same time, the Chairman of the Bukhara People's Republic, Fayzulla Khojaev, together with the leaders of the Turkestan Soviet Republic, Turor Riskulov, Abdullo Rakhimboev, and Nazir Turaqulov, sent dozens of local national sons and daughters from Bukhara and Tashkent, Samarkand and

Fergana, Khujand and Khiva, such as Sattor Jabbor, Sayidali Khoja, Maryam Sultanmurodova, Hayriniso Majidkhanova, Saida Sherahmad kizi Ahmad Shukri, Ahmadjon Ibrohimov, to study in Germany. He was aware of their condition, material and spiritual, and educational work. Uzbek students in Germany publish an Uzbek magazine called "Ko'mak". They publish A. Fitrat's play "Hind istilochali" and Sadriddin Ayni's textbook "Kiz bola oye Khalida". This work is widely distributed and read among national intellectuals in Bukhara and Turkestan.

A. Fitrat lived and worked in Moscow and Leningrad in 1923-1924.

In 1924, the Leningrad State University awarded A. Fitrat the title of professor for his research on representatives of Uzbek and Tajik classical literature. A. Fitrat went down in history as the first professor in Central Asia. In his book "Examples of Uzbek Literature," he provides information about dozens of representatives of our classical literature.

Since 1925, A. Fitrat has been working in various cultural, educational, and research institutions. He teaches oriental literature, language, and history at a high level at the Samarkand Pedagogical Academy, the first in Uzbekistan, the Institute of Language and Literature under the Committee of Sciences, and later at the Tashkent State Pedagogical Institutes.

Professor Fitrat, in collaboration with world-famous scientists such as academicians A. Samoylovich, S. Malov, and E. E. Bertels, also closely assisted in the training of Uzbek, Tajik, and other orientalists, literary scholars, Turkologists, and teachers. In this field, Fitrat directly or indirectly mentored future prominent scientists of Central Asia, such as Yahyo Gulyamov, Ibrohim Muminov, Oybek, Khodi Zarifov, Izzat Sultan, Homil Yakubov, and Rahim Hashim, until his repression in 1937.

In 1934, he became an independent scientific research institute established under the Committee of Sciences of Uzbekistan. Together with Otajon Hashim, Ghozi Yunusov, and others, he taught young literary scholars and linguists the history of Uzbek literature and the Persian language. He gained fame as a great expert in Eastern literature, language, and history and left an indelible mark on the hearts of his students.

A. Fitrat's creative and social activities can be relatively divided into two periods. The first period of his activity was composed of works such as "Rahbari najot", "Munozara", "Sayyohi hindi zayyazi", and "Oila", written in 1908-1918, which served as the ideological program of the young Bukhara movement.

During this period, A. Fitrat's collection of poems "Sayha", dramatic works such as "Begijon", "Mavludu Sharif", "Abomuslim", "Temur Saga", "True Love", as well as journalistic articles such as "Political Situations", "Turkestan Autonomy" were also created.

With these early works, Fitrat shakes the ideological foundations of the society in which he lives.

The theme of patriotism occupies a central place in Fitrat's early works. He is proud of his homeland, but suffers from the devastation of its condition. He seeks a way of salvation for his homeland, and he sees this way of salvation as enlightenment. Therefore, he works tirelessly to provide culture and enlightenment to his people.

The second period of A. Fitrat's creative and social activity covers the years 1918-1924.

During this period, A. Fitrat's collection of poems "Uchqun" (1912), the story "Qiyamat", the dramas and works "O'guzkhan", "Qon", "Chin sevish", "Hind ikhtilochali", "Abulfayzkhan", and a number of journalistic articles appeared.

The works of the great scholar A. Fitrat on the history of Uzbek and oriental literature stand side by side with the works of the scholars of oriental literature of the 20s and 30s, E. Bertels, I. Krachkovsky, L. Klimovich. A. Fitrat even gave them instructions. A. Fitrat provided them with the texts of some manuscripts, showed and explained the level of study of those works. All this shows that he was a sensitive poet, a talented writer, playwright, publicist, a literary scholar who wrote in-depth scientific and historical research, the author of several textbooks, and a great historian. But by 1937, Fitrat, along with Fayzulla Khojaev, Abdulla Qodiriy, Usman Nasir, Cholpon, Elbek, etc., became victims of repression. They were denounced as "enemies of the people" and were labeled "pan-Turkism".

The court sentenced A. Fitrat to be shot on October 5, 1938. This sentence was carried out the day before.

Abdurauf Fitrat, in addition to being a major statesman, a renowned linguist and literary scholar, philosopher, poet, playwright, publicist, geographer, mathematician, scholar of medicine and religious sciences, remained in the people's memory as an accomplished enlightener and skilled reformer pedagogue who made a great contribution to the development of schools and education in Uzbekistan.

Abdurauf Fitrat's views on education

As a prolific writer, Abdurauf Fitrat Zullisonayn continued the traditions of Abdurakhmon Jami and Alisher Navoi, creating equally excellent works in both Uzbek and Tajik languages.

A. Fitrat's work "The Leader of Salvation" is entirely devoted to educational issues. In particular, the third chapter of the work is devoted to the topics of family, child rearing, and morality, which are still of great educational importance in the present era.

A. Fitrat emphasizes that it is the duty of parents to raise their children as mature individuals, and in this regard, special attention should be paid to three types of education: 1. Physical education - health, 2. Mental education - sound thinking, 3. Moral education - moral integrity, that is, moral purity.

The chapter on "Child Education" of the work discusses the following.

Education of the generation

“One of the duties of the family is to raise the generation. Raising the younger generation is one of the vital duties. As is known, the world is like a common arena for wrestling, and the champions of this arena are people. When every person reaches the age of maturity, he cannot help but enter this arena for the sake of his happiness. To win this contest, one must have three measuring instruments (salahi masseh). 1. Health; 2. Sound mind (unblemished thinking, i.e. high talent); 3. Morality (high morals, i.e. moral purity).

A. Fitrat says, “If anyone enters the field without one of these three weapons, it is natural that he will be defeated,” and he wants to show that the three upbringings should always be combined, and that if any of these upbringings is lacking, a mature person cannot be raised. He also says: “If every father does not want his child to be unhappy, he should prepare him to be a winner in this field. Bring your child to physical, mental, and spiritual perfection and take care of him so that he becomes a capable member of society.”

He emphasizes that child rearing should not be done only in the family, but should also be done by the wider community and the state, because the future of the state lies in the hands of these young people. "To raise children well, not only the family is responsible for their upbringing, but also the entire community, because if young people are raised to be well-rounded individuals, they will be of great importance in the future development of the community."

Physical education

A. Fitrat pays special attention to physical education, to raising a person to be healthy and strong: "Physical education has been given great importance since ancient times. If all parts of a person are not healthy and strong, then a person will not live long. If one of the parts of a person's body is affected, that person will stop working and become dependent on others. Along with educating our children, we should also pay attention to their physical education."

A. Fitrat attaches importance to children being in the fresh air, being able to enjoy the beauty of the environment and nature aesthetically, and says: “Air is more important for a person than food. You can go without food for five or six hours, but you can’t go without air for a minute. That is why it is necessary to take children out into the fresh air, into parks and gardens all the time. Parks and playgrounds have been created for children in every corner of the cities in Farang. In addition, in their schools, children play various games on special playgrounds during breaks.

A. Fitrat also mentions that various active games play a big role in children's physical education. He advises parents to ensure that their children engage in such games: Movement is necessary for everyone, especially for children. Therefore, it is

useful to engage children in certain games when physically training them. It is useless to forbid children from playing. Their constant sitting in one place and not moving will lead to their physical weakness. Parents should always encourage and promote their children to play. However, children's games should not go beyond the boundaries of decency and morality. A. Fitrat believes that these active games should help the child develop his mind, intelligence, knowledge and acquire proper moral education. He believes that through these games, it is possible to teach a child about life, give mental and moral education, and most importantly, they train the child physically.

A. Fitrat further explains the importance of cleanliness for children to be healthy and physically mature: “Cleanliness and purity are as necessary for adults as they are for young children. There are two aspects to its necessity. First, children are more susceptible to illness than adults. Therefore, dirt is a source of all kinds of illness, and dirt is ten times more harmful to children than to adults.

Secondly, if they are taught cleanliness from a young age, cleanliness will gradually become their habit. On the contrary, if they are taught dirtiness from a young age, they will acquire such a habit even when they grow up that they will be hated by people."

The author emphasizes teaching children to follow the rules of personal hygiene: "Parents and teachers should make children wash their faces with soap every day, clean their mouths and teeth, always check their clothes, and, as much as possible, take children to places where there are no mosquitoes and flies, because these insects are carriers of various diseases."

Later, A. Fitrat talks about the education of thought - the mind, that is, the role of discussion in the development of the mind.

Intellectual education

Thought and intelligence bring a person to perfection, and the ability to read and learn makes him happy. The perfect mind of a person is the discussion of goodness. What is discussion? Discussion is divided into two parts: the first is the conclusion from the known facts (known judgments, events and phenomena), and the second is the conclusion from the unknown facts (unknown events and phenomena).

For example, “Service to the homeland is obligatory” (conditional). This ruling is unknown (majhul). Two other known rulings are necessary for this ruling, namely, “The homeland is our benefactor” (our generous one, our provider of blessings). “Service to the homeland is obligatory for every benefactor (highly favored person),” so the ruling “Service to the homeland is obligatory” is explained by the above two known facts.

Therefore, the discussion consists of three parts, the previous ruling is unknown, and the remaining two parts complement the previous one and are called known. Therefore, a person reaches maturity through discussion. Three things are considered necessary for the discussion to be clear and unambiguous.

1. Stability. 2. Residence. 3. Speed.

The term "Isabat" refers to the correctness and infallibility of a certain judgment. "Istiqamat" refers to the stability of a judgment of certain events, while "Surat" refers to the uninterrupted, rapid ordering of events.

First of all, when children are the owners of the Isobat, when they think about an event and a phenomenon, let's give them correct, unmistakable information, because it is natural that wrong thoughts lead them to mistakes and dangerous paths. Unfounded discussions cause great harm to the upbringing of children. Then we must attach importance to children's thinking as owners of the istiqaat, we must educate them in a state where they can correctly and clearly distinguish known facts from unknown facts, that is, we must accustom children to discussion so that they do not misunderstand the information in each issue. Explain the bad of the bad and the good of the good through discussion, always paying attention to the fact that children do not accept anything as blind imitation. Civilized nations (peoples, nations) teach arithmetic, history, culture, physics, geography, physical education, and other special subjects in their schools to engage in the above two goals (the goals of Perseverance and Istiqamat).

With these thoughts, A. Fitrat comes to the conclusion that in order to provide a child with a complete intellectual education, it is necessary to include the above social, scientific, and secular subjects in school programs. And in the new method schools opened by the Jadids, they teach these subjects to children as much as possible.

A. Fitrat completely condemns and opposes corporal punishment used against children in schools. He explains that a child cannot be raised to be a good person by beating him with a stick.

A. Fitrat teaches the student the need to respect his personality, to treat him humanely, to explain his sins to him in a correct and kind way, so that he will respect the teacher.

A. Fitrat also emphasizes that the knowledge given to a child should be appropriate to his age and level of knowledge , and that it should not be too difficult for the child. If the knowledge given is too easy or too difficult for the child, he will get bored with learning.

A. Fitrat gives a good assessment of the work of schools in Samarkand at that time, especially the Shakuriy school. He says: "The people of Samarkand have two or three schools, the best of which is the Shakuriy school. Although this school is not very developed, in any case, one can hope that it will develop and reach perfection in a short time under the noble efforts of the principal and teachers."

A. Fitrat teaches that in order to achieve perfection, a person must always strive and work, always set goals and fight to achieve them, and that no happiness or wealth comes by itself unless a person strives for it, and in this regard, he quotes the following passage from the Holy Quran: "Whatever a person finds, he finds it through his striving, and if you do not strive, you will not achieve anything."

A. Fitrat believes that knowledge and talent are the most necessary for a person, and that with this knowledge and intelligence, he is superior to all creatures in the world, therefore, a person should always strive to gain knowledge and further increase his knowledge.

A. Fitrat says: When our Lord says to humans, "I have created you as the highest creatures in the universe," it is important to know that we have not become distinguished creatures because of our eyes and eyebrows, but rather, if we do not use our distinction and superiority, our knowledge and talents, then it is clear that we will not only become distinguished, but also become lower and worse than the worst and lowest creatures.

A. Fitrat, as a pedagogical scientist, also wrote a number of textbooks and practical manuals for schools and universities. These include the book "O'quv" written for the last grades of primary Uzbek schools in 1917, the textbook "Ona tili" written in 1918 in co-authorship with Sh. Rahimiy and Ramazon, "Imlo masalasi" written in 1919, "Uzbek language usage" written in 1925, "Uzbek language usage" written in 1927, "Uzbek language syntax" written in 1926, "Literary rules" written in 1927, "Old Turkish literature samples" written in 1927, and many other manuals.

A. Fitrat, as a major scholar, made a great contribution to the theory of literature, the history of Uzbek literature and art. His scientific works include: “Kutadgu bilig”, “Rules of Literature”, “Akhmad Yassaviy's Wisdom”, “Research on the Poets of the Ahmad Yassaviy School”, “A General View of Uzbek Literature from the 16th Century to the Present”, “Muhammad Salih”, “About Aruz”, “Abulqasim Firdavsi”, “Fairy Tales and Truths”, “Uzbek Poet Turdi”, “Our Language”, “Lessons of the Uzbek Language”, “On Uzbek Music”, “Uzbek Classical Music and Its History”, “Chess in the East”, etc. Scientific works on the artistic heritage of such creators as Alisher Navoi, Yusuf Khos Hajib, Ahmad Yugnakiy, Muhammad Salih, Turdi, Mashrab. As the title of these works suggests, Fitrat solved the problems of our literature and art that we are trying to study today 60-70 years ago. He also conducted research on the work of Persian-Tajik poets Firdawsi, Omar Khayyam, and Bedil. His scientific works have not lost their significance even today.

The uniqueness of Abdurauf Fitrat's moral views

Abdurauf Fitrat repeatedly emphasized in his works and research that the role of moral education is very important in the development of a person as a well-rounded person. Therefore, in his views, along with intellectual and physical education, he paid great attention to moral education. In his work “The Leader of Salvation”, he discusses the goals and tasks of moral education and the ways to implement it. In his opinion, the task of moral education is “to bring a person to moral perfection and to educate him as a useful person for society. To achieve this goal, first of all, encourage children to physical and intellectual education, then explain moral strengths through discussion, accustom them to good deeds and make them hate bad deeds.”

A. Fitrat emphasizes that children receive moral education primarily from the environment they live in and from street children. Fitrat shows that the importance of the social environment in the upbringing of a child is very great.

He likens children to water: “Just as water is colored by the color of the container it is in, so children, no matter what environment they are in, adopt the customs and morals of that environment. The greatest condition for moral education is that children mostly adopt good and bad situations from their homes, from their friends on the street, and from students at school.” With these thoughts, Fitrat again shows that not only the school, but also the family and the community should be involved in child education. He repeatedly emphasizes that the role of the family and parents is especially important in moral education.

A. Fitrat points out that other children in school have a great influence on a child's moral upbringing and emphasizes the need to take immediate measures to correct children with bad morals at school, stressing that "it is appropriate to expel children who are notorious for their immorality from school if it is not possible to correct them. Because such a measure should be taken so that the child does not pass on his bad moral qualities to other children."

He believes that it is a very good move to not allow people with bad morals to be close to not only teaching positions in schools, but also to be school security guards. He also advises not to allow children to read books that are harmful to their morals and are not appropriate for their age.

In his work "The Leader of Salvation," A. Fitrat uses an incident from his own life to illustrate the level of moral education provided in schools:

"When I was in school, one day I was coming home after school holidays and I saw a man, he was swearing like crazy, he was limping and could barely walk, he was covered in mud. Two of the chairman's staff came and took him away. When I asked who he was, they said he was drunk. When I told my father about this incident, he said, 'Why did you go after a drunkard?'"

In his works, A. Fitrat glorifies the ideals of patriotism, humanity, hard work, freedom, striving for a goal, compassion for people, and putting the interests of the

people above one's own interests. Qualities such as dishonesty, bribery, hypocrisy, accumulating wealth at the expense of others, and oppressing the people are condemned.

Throughout his life, Abdurauf Fitrat is a figure who tirelessly promoted the issues of achieving national independence, the fight against colonialism, and learning from European science, technology, and culture. He is an example to all people, especially our youth.

As a prominent supporter of the Jadid movement in 1905-1906, and later as an enlightener and writer through his works such as "The Indian Traveler" and "The Leader of Salvation," he encouraged Muslims, especially young people, to awaken from the sleep of heedlessness, and most importantly, to recognize their own identity and to study and learn with enthusiasm to develop science and technology.

It is clear that Fitrat calls on young people to build a new society. He calls on them to fight for the happiness, prosperity, and independence of the people and the country. He understands that "youth who do not fight for the happiness of the people are cowards, let them go."

The ideas of independence, democracy, and freedom, which remained the main goal of Fitrat's entire career and all his works and articles, serve as an example to our current youth in their development of independent Uzbekistan.

Abdurauf Fitrat was a great teacher who helped those who worked in the field of education, made a great contribution to the development of education, and showed everyone the path to freedom. He was not only a prominent enlightened teacher who tried to achieve freedom as quickly as possible, but also their mentor.

Hamza Hakimzadeh Niyazi (1889–1929)

The first pedagogue of the Uzbek people, poet, writer, playwright, composer Hamza Hakimzoda Niyozi was born on July 16, 1889 in the city of Kokand into a family of a doctor. Hamza, due to his great passion for learning, became fully literate at the

age of 12. In 1906, he entered a madrasah and began to study. However, madrasah education did not satisfy Hamza. Accordingly, he independently studied the works of Lutfi, Alisher Navoi, Gulkhani, Mukimi, and Furqat.

Hamza XX faced many difficulties in life. Although he had a great passion for science, he could not study as much as he wanted. He later recalled this situation and attributed it to "parental prejudice, government tyranny, and poverty."

In 1909-1910, XX Niyozi lived alone and in difficult circumstances in the cities of Namangan and Tashkent. Despite this, he studied at the "Kukaldosh" madrasah. However, because he was not satisfied with the education in this madrasah and due to economic difficulties, Hamza XX was forced to leave his studies. In a memoir describing that difficult situation, he says:

I always walked well, but my horse became bad,

My sweet words became a thorn in my parents' side,

He passed away from his child and became kind to his enemies,

With my parents in my head, I walk in a state of wandering,

The heart is now in a state of neglect.

Hamza XX began writing in 1905, at the age of 16. Among the materials preserved in his personal archive is a list of 214 poems written between 1905 and 1914. 197 of the 214 poems were included in Hamza XX's "Devon".

Hamza XX opened a school in the Hojibek guzar of Kokand in 1911, educated orphans and poor children, created textbooks for students such as "Light Literature" and "Reading Book". He introduced some changes to the teaching and learning process at the school and tried to eliminate the dry memorization method. He forbade beating and cursing students, paid much attention to extracurricular educational activities, paid special attention to the mother tongue lesson and devoted more time to classes.

During his 20-year teaching career, H.H. Niyazi advanced important ideas in practical and theoretical aspects of youth education.

Hamza's creativity and teaching activities worried the tsarist government officials. They closed Hamza's school, calling it "dangerous, corrupting children, and leading them away from religion and enlightenment," and persecuted him.

Hamza XX went abroad in February 1913: he visited Afghanistan, India, Mecca, Medina, Sham (Syria), Beirut, Istanbul, Odessa, and returned to Kokand in early 1914. In 1915, he opened a school in Margilan and organized a teacher training course.

The "Assistance Society" began its activities based on funds raised by teachers among themselves, but was soon disbanded after severe persecution by the tsarist government.

In his collections of songs such as "Aq gul", "Qizil gul", "Pushti gul", and "Sariq gul" (Yellow Flower), Hamza Hakimzoda created in 1915-1916, and in his short story "Milliy roman oyukhud yangi saodat" (National novel or new happiness), and his dramatic works "Zeharli hayot" (Poisonous life), he encourages the working people to read and learn:

He is not a human being, but an animal, and a disbeliever is a believer,
If Jalil wants to do it carelessly, it is a denial of knowledge.
. . . . . .
Who knew that humans and the universe were so small, let alone animals?
Otherwise, if only man had this masterpiece of knowledge,
Whatever you look at, you're in the mood to know,
Before you can find a job, you need to read and learn.

Hamza XX went to Fergana in 1918 to continue his teaching work. He also took a great initiative in creating theater art in Fergana. He gathered young art lovers in Fergana and organized a "Traveling Drama Troupe". In the same year, he wrote his famous plays "A Servant with a Rich Man", "The Punishment of Slanderers", "Who is Right". These plays were staged under Hamza's direction and achieved great success.

In early 1919, Hamza XX was appointed head of the 1st Orphanage in Kokand. He participated in the Turkish front with a troupe he had formed. Hamza XX returned from the Turkish front in 1921 to work as a teacher. He went to Khorezm and was engaged in educational work. In 1922-1924, he worked as the head and teacher of the 1st Orphanage in the Khojaly district of Karakalpakstan. In the fall of 1925, Hamza was sent to the Fergana uyezd education department. Here, he built a new school building, club, library, and teahouse with the help of the people. In 1926, Hamza was

awarded the honorary title of "People's Poet" in recognition of his artistic achievements and public work and was granted a lifetime personal pension.

In a number of his works, Hamza XX puts forward the ideas of rebuilding public education on a democratic basis and creating a system of public education. In his opinion, "Including a person in the ranks of people", bringing a person to perfection, and raising a person to possess noble qualities depends on education. Education, which has high power, should be a whole process that includes the education of science, morality, and crafts.

So, the school should educate young people to be knowledgeable, polite, and teach them a trade. Hamza Hakimzadeh understands trade teaching in a broad sense.

Hamza Hakimzoda, in his pedagogical views, says that every person should be aware of society, nature, and the animal world. He emphasizes the need to master the sciences for this.

Hamza Hakimzoda, speaking about intellectual education, says that through intellectual education one should know the laws of nature and society, natural phenomena, and the connection between them. The poet calls for raising young people who have such knowledge and serve the welfare of society and the people.

Hamza XX believes that in order to raise children to be such well-rounded individuals, the teacher himself must be deeply knowledgeable, capable, and of high moral character.

Hamza Hakimzoda, in his thoughts on education, also pays attention to the health of children. He especially emphasizes the important role of parents in education, and says that in order for a child to grow up with good morals, it is necessary to properly educate in the family environment. According to the poet, a child learns and takes the beginning of morality from his parents, and if serious attention is not paid to this, upbringing will be very difficult and will definitely lead to bad consequences.

In Hamza Hakimzoda's views on moral education, educating young people in the spirit of humanity also occupies a special place. In his opinion, humanity in young people should consist of understanding the dignity of people, respecting them, protecting their human rights, and treating them with respect.

Raising young people in a humane spirit should begin with developing in them a sense of sincere love for those close to them, first of all for their parents. For this reason, in a number of poems and stories included in his textbooks, the poet calls on children to be kind to their parents, to appreciate and respect them.

In his stories "Baxil", "Sahiy", "Zolim", "Rahm", "Khiyonat", "Khoin", and "Sadoqat", Hamza Hakimzoda puts forward the idea of raising young people to be loyal, kind and caring towards people, and to instill in them feelings of hatred for stinginess, cruelty, violence, betrayal and treachery.

"O children," Hamza XX writes in the "Book of Recitation," "the miser is said to be a person who spares all that he has from the needy. The miser is of three types: the first of these is a miser, the second is stingy, and the third is called ... they do not spare what they themselves have, nor do they give it to anyone... They do something for 40-50 years, and move it to many places in a day, and when they die, they become speechless and legless 10-15 days before they die, and die in their breath. There are some who, out of sheer jealousy, commit suicide and kill themselves."

Hamza XX describes the Sahiyyim: "The Sahiyyim earn their living by earning money honestly. They eat it themselves and give it to others. They never refuse anyone's request... they repair bridges, they provide food and clothing to the poor and widows. They send orphans to schools and educate them, they always do things that benefit the common good. They even sacrifice their lives for the common good."

Hamza Hakimzoda believes that children should be raised to be patient, steadfast, and resilient. In his opinion: "The opposite of haste—the enemy—is patience. Patience is endurance, that is, not to be in a hurry in everything... patient people do not have regrets or regrets... the heart of patient people is such that even if trouble comes from the world, it disappears before it reaches their chest. Patient people are respected everywhere, respected and authoritative in front of everyone. Everyone loves and sincerely considers patient people as friends... if a person knows how to be patient, then later... he will not even be able to bear the burden of hardship."

Hamza summarizes his definition of patience as follows:

"A man of great rank, who has patience,

"Don't be impatient, it's okay."

In his pedagogical work and literary work, Hamza Hakimzoda paid serious attention to women's education and active participation in social affairs.

Hamza was a person who stood out from others with his character traits. He is embodied before us as an energetic, courageous, restless creator. He was always busy creating and organizing something, participating in something, and showing activity. One look, he would open a school and educate oppressed children, another look, he would form troupes and show concerts and performances to the people, and another look, he would walk along the Turkestan front, serving the fighters, as if life were calling him to the necessary points, and the poet, saying "Labbay", would fulfill his artistic, and therefore civic, duty without hesitation.

Hamza Hakimzoda continued to promote his progressive ideas while in Shahimardan. However, he was tragically killed by enemies stationed there on March 18, 1929.

A loyal son of the Uzbek people, Hamza Hakimzoda served his people faithfully as a brilliant educator, writer, and composer. He dedicated his life to educating the working people and educating the younger generations in all aspects.

In general, Hamza Hakimzoda Niyazi is a talented pedagogical poet who has made a significant contribution to the development of pedagogical thought in our republic.

QUESTIONS FOR CONTROL

1. What are the factors that led to the Jadid movement?
2. What ideas did Jadidism promote?
3. What is the significance of the Jadid movement in the development of Turkestan?
4. How did Mahmudkhoj Behbudiy contribute to the development of the education system?
5. What ideas did Munavvar Qori come up with?
6. How did Avbdulla Avloni and Abdurauf Fitrat contribute to the socio-political, scientific and cultural development of the Turkestan region?
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Turkestan?

10. How did Mahmudkhoj Behbudiy contribute to the development of the education system?

11. What ideas did Munavvar Qori come up with?

12. How did Abdurauf Fitrat contribute to the socio-political, scientific and cultural development of the Turkestan region?

13. Tsarist politics in the second half of the 19th century and the beginning of the 20th century.

14. What schools were established in Turkestan based on the reforms?

15. The activities of the first Russian schools opened in Turkestan.

CHAPTER VIII. THE INFLUENCE OF ISLAMIC IDEALS ON EDUCATION

1. The influence of Islamic religious ideas on education. The content of education in Muslim schools.

In the early 7th century, the Arab Caliphate, based on the idea of Islam, was established, and this state began to conquer other countries to strengthen its position. The entire Arabian Peninsula, as well as Iran, Syria, southern Spain, the Transcaucasus, and a number of countries in North Africa were included in the Caliphate.

From the middle of the 7th century, the Arabs began to plan an attack on Transoxiana. The first campaign of the Arab conquerors against Transoxiana was carried out in 651 under the leadership of Ubaydullah ibn Ziyad. In 676, under the leadership of Said ibn Uthman, cities such as Bukhara, Sogdiana, Kesh, and Nasaf were attacked and captured.

The second campaign by the Arab conquerors was led by Qutayba ibn Muslim, the governor of Khorasan, in 705, and was extremely violent. Qutayba ibn Muslim launched a campaign in the Zarafshan valley in 706, eventually capturing Poikand, Bukhara, Samarkand, Sogd, Fergana, and other cities. Later, Khorezm was conquered. Qutayba ibn Muslim's campaign against Transoxiana ended in 715 when he was killed by rebellious Arab warriors in Fergana.

Arab conquerors achieved complete conquest of Transoxiana by the middle of the 8th century.

In the lands conquered by the Arabs, the peoples were forced to accept Islam. The process of the Arab conquerors converting the people of Transoxiana to Islam was difficult and took several years. Because the land of Transoxiana was socially, economically and spiritually developed even before the Arab conquest, the peoples living in this country had some advantage over the Arabs in terms of their lifestyle. After all, most of the peoples living in this region were sedentary peoples and were engaged in settled agriculture. Therefore, they did not quickly succumb to the Arab conquerors. One of the main reasons for the population's reluctance to submit to the

invaders, in addition to the tyranny and repression shown by them, was the fact that the invaders also carried out an action aimed at destroying the spiritual and cultural heritage of the local people - art, literature, writing, antiquities and architectural monuments - that had been formed over the years. Therefore, the Arab invaders used the services of both the military and the propagandists of Islam in order to subjugate the people and achieve their acceptance of Islam. As a result, they achieved their main goal. Before the spread of the ideas of Islamic teachings in Transoxiana, the peoples living here worshiped numerous gods, the sun, the Blue Religion (shaman), and things they considered sacred. Accordingly, a single ideological belief did not form in the country, which in most cases led to disagreements between different ethnic groups and caused mutual quarrels. The spread of the ideas of Islamic teachings in Maveraunnahr, the people's submission to the rules of Sharia, the tenets of the Islamic religion, the worship of the one and only Allah, as well as the observance of the instructions of Muhammad, the Messenger of Allah on earth, deeply penetrated the minds of the people and paved the way for their acceptance of the foundations of this religion. As a result, Islamic values began to take shape in Maveraunnahr.

The Arabs used various methods to spread the ideas of Islam in the country. One of these methods was the exemption of people who believed in this religion from the poll tax. Regarding the essence of the actions taken by the Arab conquerors in spreading the foundations of Islamic teachings among the peoples of Transoxiana, the historian Abu Muhammad Narshahi in his book “History of Bukhara” states the following: “The inhabitants of Bukhara would become Muslims every time (when the Islamic army came), and when the Arabs returned, they would again apostatize. Qutayba ibn Muslim converted them to Islam three times, and they apostatized and became infidels again. The fourth time (when he came), Qutayba fought and took the city of Bukhara, and after many difficulties (here) he introduced Islam and, by various means, created difficulties for them and instilled Islam in their hearts. They, however, only superficially accepted Islam and were actually practicing idolatry. Qutayba found it right to issue an order urging the people of Bukhara to give half of their houses to the Arabs, with the aim that if the Arabs stood with the Bukharas and were aware of

their actions, they would necessarily become Muslims, and in this way he established Islam and forced them to follow the rules of the Sharia. Qutayba built mosques, destroyed the works of infidelity and incendiary. He worked hard and punished anyone who failed to follow the rules of the Sharia. He built mosques and ordered people to pray Friday prayers [26].

During the conquests, the Arabs destroyed the rich cultural heritage of the local people. The great scholar Abu Rayhan Beruni writes about this: “Qutayba killed and completely destroyed those who knew the Khorezm script well, studied their news and traditions, and taught them to others. Therefore, they (news and traditions) remained hidden to the point where the truth could not be known after the Islamic era. Then: Qutayba ibn Muslim al-Wahishi killed the scribes of the Khorezmians, killed their scholars, and burned their books and notebooks, so they became illiterate and relied on their memorization for their needs [27]. ”

The religion of Islam was formed and developed in the process of such ideological and political struggles.

The Arab caliphs, while pursuing a policy of conquest in the conquered countries, tried to achieve cultural superiority over the subject peoples. Because the Arab people had their own culture and literary language at the beginning of the 7th century, they highly valued the art of oratory and poetry. The "Quran" was also created in a unique style, and this style manifested poetic features. Therefore, it is recognized as the rarest masterpiece of medieval Arab literature. The work "One Thousand and One Nights", created in the 9th century, also reflected the features inherent in medieval Arab literature, and was recognized as one of the rarest examples of world literature in terms of its content and style of expression of ideas.

The new Arabic language that emerged during these periods was formed and perfected on the basis of previous languages spoken in the regions inhabited by Arab peoples, and became a cultural language.

[26]Abu Mushammad Narshahi. History of Bukhara, —T.: Fan, 1966. p. 47.
[27]Abu Rayshon Beruni. Monuments of ancient peoples. Selected works - Tashkent, Fan, 1968. pp. 72-84

During the rule of the Arab Caliphate, which covered a vast territory, social life, lifestyle, as well as science and culture, further developed. During these periods, a number of sciences were enriched with new concepts and knowledge based on the ancient Greek and Roman cultural heritage. Almost all the major works created by Greek and Roman thinkers and related to astronomy, medicine, chemistry, mathematics and geography were translated into Arabic.

The Greeks adopted the classification of sciences, dividing them into two groups: theoretical and applied sciences. The first group included the following three sciences: natural sciences, theological sciences, and mathematics, which included arithmetic, geometry, astronomy, and music. The second group included ethics, economics, and politics. Indian science, which was somewhat advanced from the point of view of that time, made a worthy contribution to the general development of Arab culture, in particular, to the enrichment of the foundations of arithmetic, algebra, and medical sciences. Europeans were fortunate enough to become acquainted with the content of the Indian theory, which sheds light on the essence of numbers, through the efforts of thinkers living in the territories under the control of the Arab Caliphate. An important source of information in this regard was the work "Al-jabr" ("Algebra"), based on the work of Muhammad al-Khwarizmi.

The Arabs, as a result of establishing a caliphate in a vast territory, also contributed to the development of geography. During this period, the first maps were created that reflected the common property of the Arab caliphate. Such maps, created in the 9th century, reflected information about the rivers flowing through the territories of the Arab caliphate and their streams. Also, with the help of maps, it was possible to get acquainted with valuable information about the lands of the caliphate, stretching from Southern Spain to Central Asia and the Indus River, their geographical location, climate and natural resources (forests, rivers, mountains, etc.). Most of the lands on the maps are indicated by Arabic names. In particular, the area where our ancestors lived was called “Mawarounnahr” (meaning “Beyond the River”).

The religion of Islam was formed on the basis of its centuries-old history on the Arabian Peninsula. It is considered a unique religious and political movement, as well

as a spiritual factor of great importance in determining universal human development. At the same time, the religion of Islam arose as a social need that laid the spiritual and ideological foundation for the realization of the features of the primitive period of human society and the emergence of the Renaissance of the Middle Ages. Due to its humanistic ideas and the ability to deeply instill them in the minds of people, the teachings of Islam have been one of the main forms of ideological perception of existence with the help of reason for fourteen centuries. The place and personal role of the Prophet Muhammad, the Messenger of Allah (representative on earth) in the spread of Islamic teachings over such a vast territory and their recognition as a universal value, are incomparable. Studying the verses of the Quran allows us to clearly define the harmony of identity and otherness in Islam, and to see and feel the personality of its founder.

After the victory of the Arab conquerors in Transoxiana, as in all colonial countries, the study of Arabic, the language in which the holy book "Quran" was written, which provides information about the foundations of Islam, was introduced there. In accordance with the special instructions of religious scholars, the translation of the holy book into other languages was prohibited. Therefore, the teaching of Arabic as the main source language and subject in Muslim schools was established. The basics of existing subjects began to be studied in Arabic. In all countries under the control of the Arab Caliphate, special schools were established under mosques. However, only boys had the right to learn literacy in these schools. Schools, as well as madrasas, which were built later and were equivalent in status to modern higher education institutions, were established in accordance with the rules of Sharia, and in these educational institutions, along with theological subjects that provided information about Islamic teachings, the basics of secular sciences were taught. Imams were engaged in the education and upbringing of young people in schools operating under mosques, and mudarris in madrasas.

The first lesson for the children began with reading the letters, in this method each child would learn the name of the letter in alphabetical order (alif, be, te, se, etc.), and then practice reading these letters together. After completing this exercise, the

children were given the "Quran" and under the guidance of a domla, they would learn each surah of the "Quran" repeatedly.

But reading the "Quran" was very difficult for children. Because when schools switched to the method of oral training - "Literacy", literacy became even more difficult. Writing was separated as a separate "subject" and was taught only to those studying for the secretarial profession. Despite this, almost all children were taken to schools and forced to study the "Quran", and no matter how difficult it was for non-Arab children to memorize it, this method of "Quran" was accepted and found correct in the schools of Movarunnahr. This method was later also needed for teaching children in madrasahs.

Gradually, parents began to send their children to school at the age of 6-7, or even 5. A person who had memorized the Quran was called a qari. Qaris were highly respected.

Gradually, educated people, namely domla, separated themselves and opened schools in their own homes. Students studied calligraphy and arithmetic at the school of domla, and gradually they were taught books and manuscripts in Persian-Tajik and Turkic languages.

They were also taught calligraphy and arithmetic by a private teacher.

In Transoxiana, the "Haftiyak" was compiled in the 8th century for non-Arab children, and was used as a textbook to study selected chapters from one of the seven surahs of the "Quran".

Starting in the 12th century, the pillars of Islam began to be studied in the Turkic language through Ahmed Yasawi, his poems and other works written in the Turkic language.

Only boys attended schools, while girls were educated in the homes of their masters, where they learned only reading, not writing.

At the beginning of the 10th century, madrasas also began to appear. The word "madrasa" means "a place where lessons are taught", "a place where lectures are heard". As is known, in madrasas, Muslim religious movements taught Arabic grammar and rules, theology, logic, oratory skills, and kalam. Gradually, secular

sciences such as astronomy, mathematics, geography, and chemistry began to be taught in madrasas.

Madrasahs had 15-20, 30-40, and 100-150 students. Madrasah graduates worked as imams, qazikhans, and in other administrative positions.

The legal meaning of Islam is to believe in the oneness of Allah, to submit to Him, to be devoted to Him with all your heart, and to believe in the religious faith that Allah has commanded. A person who obeys Allah and follows the prophets sent by Allah is called a Muslim.

In theology, the religion of Islam is recognized as consisting of faith, Islam, and charity. The requirements of faith include belief in the existence and oneness of Allah, the existence of angels, holy books, and prophets, the coming of the Last Day, the truth of predestination, and the resurrection of the human body after death.

According to the teachings of Islam, every Muslim is obliged to fulfill these five main pillars: First, testifying to the existence, oneness, and power of Allah, saying, "La ilaha illallah wa Muhammadur-rasulullah," and that Muhammad, peace and blessings be upon him, is the messenger and messenger of God on earth; second, performing prayers; third, paying zakat; fourth, fasting during the month of Ramadan; fifth, performing the pilgrimage, based on one's ability.

The founder and propagator of Islam, Muhammad ibn Abdullah, was born in Mecca in 570 into the Hashemite family of the Quraysh tribe. His father, Abdullah, died in Medina while traveling to Syria, when he was not yet 30 years old. When the young Muhammad was five years old, his mother, Amina, also separated. After that, his grandfather Abdul Muttalib took him into his care. At that time, Abdul Muttalib was over a hundred years old. He also died soon after. After the death of his grandfather, according to his will, Muhammad, who had not yet reached adulthood, was raised by his uncle Abu Talib. During these years, he began to learn the secrets of the merchant profession. When he reached adulthood, he entered the service of Khadija, one of the wealthy women of Mecca.

From 609-610, Muhammad began to preach the idea of belief in one God as a prophet. Khadijah supported Muhammad in all aspects of establishing the ideas of

Islam and spreading them among members of other tribes, and they remained lifelong companions and like-minded people.

The first years of the propagation of the ideas of Islam were marked by the increasing hostility of the infidels and the polytheists of Mecca against the ideological beliefs of our Prophet Muhammad (peace be upon him). Several wars took place. After that, with the permission of Allah, permission was granted to migrate from Mecca to Medina. Our Prophet Muhammad (peace be upon him) set out for Medina with his companions and supporters in 622. The Muslim calendar begins with this year.

In Medina, tribes unite and form a new alliance - a community. Gradually, the Muslim communities in Medina become a powerful state.

In 632, Muhammad (peace be upon him) made another pilgrimage to Mecca, and three months later, he died in Medina.

At this time, the Muslim state had significantly strengthened its position, taking control of the territory from Yemen to the Sinai Peninsula, from the shores of the Red Sea to the Central Desert.

After the death of Muhammad (peace be upon him), the following caliphs ruled the state: Abu Bakr as-Siddiq (632-634), Umar ibn al-Khattab (634-644), Uthman ibn Affan (644-656), and finally Ali ibn Abu Talib (the sons of Muhammad's uncles and the son-in-law of our prophet).

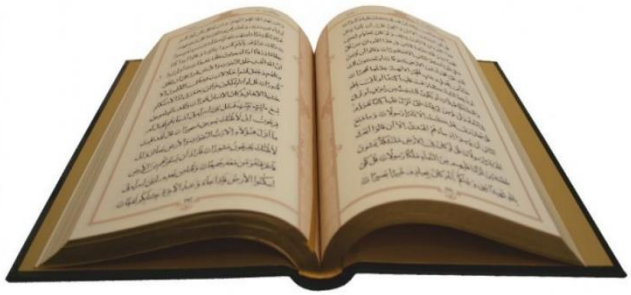
During the Caliphate, Islamic teachings were strengthened. The ideas of the Holy Quran, which was revealed to our Prophet, were compiled into a book by the Companions.

Western and Eastern researchers consider the Quran to be one of the rarest works of world culture.

Abu Bakr as-Siddiq, Umar ibn al-Khattab, Uthman ibn Affan, Ali ibn Abu Talib, Zayd ibn Thabit, and Ubayy ibn Ka'ab, who were literate, memorized the verses of the Quran for twenty-three years and completed them in writing.

At the behest of the third caliph, Uthman ibn Affan, the chapters and verses of the Quran were first written on deerskin pages by the companion Zayd ibn Thabit. Then, six copies were made from this source, one copy was sent to the central cities,

and only these copies of the Quran were ordered to be used. Thus, the Quran became the main guide in the religious, social, and political life of Muslims.



It is known that the ideals of Islam, the requirements of Islam, and the legal and moral standards are expressed in detail in the Quran, its interpretations, Hadith Sharif, manuals containing the rules of Sharia, and theological literature.

The Quran is a great treasure of world culture, the holy book of Muslims, which means “recitation” in Arabic. The Quran consists of 114 surahs, 90 of which were revealed during the time when Muhammad (peace be upon him) lived in Mecca and 24 in Medina. The ideas of the Quran encourage people to equality, brotherhood, peaceful coexistence and goodness. Accordingly, it has great moral value. Speaking about the spiritual and moral characteristics of the ideas of the Quran, we can see how important it is in the spiritual development of a person. Therefore, it has been revered as the greatest value of humanity for many centuries.

The Holy Quran encourages people to live in peace, brotherhood, equality, generosity and love for each other. Accordingly, it has great moral value. The moral value of the Quran is determined by the fact that it embodies in a single whole the requirements that a person must comply with in order to achieve spiritual perfection. Therefore, it has been revered as one of the greatest values of humanity for centuries.

In essence, Islam does not treat divine and worldly events separately. Islamic teachings pay equal attention to the spiritual and physical development of a person.

Islamic ideas call people to goodness and forbid them from evil. They promote humanity and condemn vice, encourage morality, spiritual purity, hard work, and the development and beautification of the earth. They promote justice, equality, peace, and freedom.

We can also learn this from the importance of the Quran in achieving human perfection, its content and its relationship to man and all of creation. The views on the culture, spirituality and enlightenment of the Muslim world, particularly the peoples

who believe in Islam, as revealed through the surahs and verses, are of great importance in determining the moral standards.

It is known that human perfection is primarily determined by the level of his knowledge and thinking. For centuries, Islam has encouraged people to acquire deep knowledge, master the secrets of science, and organize social activities based on the acquired knowledge. Only a society that is developed in science and enlightenment will develop socially, economically, and culturally. The 9th verse of Surah Az-Zumar of the Quran contains the following thoughts calling people to seek knowledge: “Say: Are those who know equal to those who do not know? Indeed, only those who have intelligence can advise.” [1]

Islam places great emphasis on the development of human intellectual maturity and thinking: it is repeatedly emphasized that it is appropriate to prove knowledge and truth with the help of evidence; to pay attention to accuracy when speaking and organizing practical actions; and to avoid imitating others in thinking and conducting certain activities.

The Quran also explains the issues of basing knowledge on reliable evidence and preventing imitation. It condemns blindly promoting every idea without using reason. It emphasizes the expediency of selecting the most correct and acceptable ideas from among them, based on analyzing the essence of existing knowledge: “Give good news to My servants who listen to the word and follow the best of it (i.e., the true word leading to salvation)! It is they whom Allah has guided. And it is they who are endowed with intelligence” (Surah Az-Zumar, verse 18). Those who listen carefully to every idea, deeply understand its essence, understand it, and then follow it are the true intellectuals. Of course, knowledge is acquired through intellectual observation. Therefore, the ideas of the "Quran" encourage a person to develop the skills of mental observation within himself.

It is clear that according to the teachings of Islam, knowledge and intellectual maturity are considered the main criteria for human maturity. Therefore, special

[1] The Holy Quran. Uzbek translation with annotations, Translation and annotations by Alouddin Mansur.—T.: Gafur Ghulam Publishing House, 1992. p. 339 (The following examples are taken from this source)

emphasis is placed on the formation of a person's ability to know based on vision, hearing and mental observation. We can learn this from the ideas in the "Quran" that encourage people to study both secular sciences (natural, psychological, geographical, sociological and medical knowledge) and religious views.

It is known that the development of science plays a great role in the moral development of a person. Therefore, the main attention in the "Quran" is paid to the creation of a set of rules of conduct. The specific role and place of morality in the prosperity of a particular individual, as well as society, is described. After all, if the immorality of each person, being a member of the society in which he lives, causes significant harm to society, then moral people make a worthy contribution to its prosperity.

The Quran explains that the good deeds that every Muslim believer must perform are the factors that determine human perfection. After all, the true essence of the ideas of Islam is to show people the negative consequences of evil, to encourage them to always follow the right path, and to prevent evil.

It is said that charity and giving to the poor, the orphans, and the destitute are among the most important moral qualities inherent in a person, and great attention is paid to generosity, hospitality, courage, patience and contentment, honesty, loyalty, and faithfulness, which are considered to be the specific criteria of faith in a person. Of these, special attention is paid to charity, which is the most important of the moral qualities in a person. The concept of "charity" is broad in content, reflecting both the treatment and the essence of all good deeds performed by a person. It is said that charity towards others should be the most basic human duty of every person. After all, Allah, the Creator of the two worlds, has bestowed all blessings on the creatures He has created. Those who benefit from the blessings bestowed by Allah should also be kind to the most needy members of the population and show them kindness: “Spend (on Allah’s servants) as Allah has bestowed on you” (Surah Al-Qasas, verse 77). It is also emphasized that whoever gives to someone, the benefit will return to him, because the one who does good to someone feels spiritual satisfaction in himself and is respected by others. These thoughts are expressed in the Quran as follows: “Whoever does a good

deed, it will be multiplied tenfold for him. And whoever does an evil deed, it will be punished only with the like of it" (Surah Al-An'am, verse 160).

Parents are listed as the first to be given charity according to the ideas of the Holy Quran, and their rights are determined. The rights of parents towards their children include the following:

- the child does not find the parents' behavior annoying;
- When talking to parents, avoid saying things that will hurt their feelings;
- to honor one's parents;
- show compassion to parents;
- Praying for the rights of parents.

The Quran emphasizes doing good not only to parents but also to other family members, relatives, orphans, the poor, and neighbors. In verse 36 of Surah An-Nisa, it says, "And do good to parents, relatives, orphans, the needy, relatives, neighbors, strangers, companions by your side, and the traveler on the way!" (p. 58), encouraging people to do good to one another.

This verse has great socio-moral significance. Because the strength of each family strengthens the society, and caring for each orphan leads to the development of a spiritually high person who works for the fate of the society. And harmony with neighbors ensures the peaceful life of the neighborhood, which in turn leads to the stability of the society. Therefore, the above surah also expresses the essence of the strong connection between the family and the society.

The Quran emphasizes patience and contentment as a high moral virtue. That is why patience is the most frequently mentioned virtue in the Quran, and it perfects the following qualities. In this context, courage is interpreted as a criterion for patience in the face of difficulties, chastity - in the face of sexual desire, and meekness - in the face of anger.

As stated in the Quran, being patient and steadfast means enduring hardships, enduring injustices inflicted by evil people, and being patient in the face of calamities. Following the thoughts mentioned in the verses below will cultivate such qualities as patience and fortitude in a person: "And surely We will test you with something of fear

and hunger and loss of wealth and lives and fruits. But give good news (O Muhammad) to those who are patient and say, when a calamity befalls them: “Surely we belong to Allah and indeed to Him we shall return.” Those are the ones on whom are blessings and mercy from their Lord. It is they who are the ones who are guided.” (Surah Al-Baqarah, verses 155-157)

From the above verses, it is clear that patient people always choose the right path in life, endure all difficulties, and do not bow down in the face of adversity. The Holy Quran encourages people to be patient. This is considered the highest quality of every person.

The Quran teaches that loyalty is another of the highest qualities that a person should possess.

The prosperity of any society also depends on the loyalty of the people living in it to their homeland and people. After all, where there is loyalty, there is trust and belief. The loyalty of members of a society to their homeland and people is one of the important factors in ensuring the prosperity of society. In the Quran, loyalty is interpreted as the beginning of all good things, as well as in the sense of honesty. Loyalty also expresses situations such as not betraying the trust of others and keeping one's promise. Accordingly, Allah has encouraged Muslims to be loyal to each other: “O you who believe, fear Allah and be with those who are loyal in their faith,” says verse 119 of Surah At-Tawbah.

The Quran also talks about improving interpersonal relationships, and it is said that this is a high-level human quality that only people with pure hearts can achieve. The fact that members of society possess such a quality paves the way for lasting peace and tranquility both in society and among people. Therefore, strengthening interpersonal relationships is considered one of the main requirements of Islam. In this regard, verse 10 of Surah Al-Hujurat states: “The believers are brothers, so make peace between your brothers.”

Preventing conflicts between people or achieving their harmonious coexistence is of great importance to society. In social life, the prosperous and happy life of each individual or the entire nation largely depends on their peaceful coexistence. The Quran

attaches special importance to mutual assistance between people. It calls for doing good to those around them and helping each other in the path of piety. The concept of goodness in the Quran includes honesty, not betraying trust, generosity, courage and all other qualities. At the same time, the Quran condemns evil and hostility that harms society, as well as the interests of an individual.

The Quran also discusses nobility, which is considered one of the most necessary qualities in a person. Nobleness is the desire to realize that goodness is necessary not only for oneself, but also for others. Therefore, nobility is a state of mind and a quality that shows human perfection. In verse 9 of Surah Al-Hashr, it is said: "And those who are generous to others, despite their own needs. And whoever is able to guard against the stinginess of his own soul, then it is they who are the successful." People who are able to be generous towards others are honored.

A number of verses of the Quran speak of politeness, correct speech, and politeness. Although the rules and regulations for observing politeness were systematized even before the creation of Islamic religious ideas, only Islamic teachings fully revealed its true essence, as well as its importance in human development and the development of society. Socio-economic and cultural development occurs only in countries where politeness and politeness skills are developed among people. Politeness shows that a person has a politeness culture, increases his reputation, and earns the respect of the people. Therefore, the Quran emphasizes that it is beneficial for each person to be polite both for himself and for society. In another verse, Allah encourages people to speak in a low voice: "Speak to people in a kind manner" (Surah Al-Baqarah, verse 53).

The manners of being open-minded, not rude, and polite when speaking are interpreted as a bright path leading to peace and happiness in life. In fact, the culture of speech is an important quality that is most necessary for every person, bringing happiness to him and prosperity to society. From the examples given, it is clear that the culture of communication has been interpreted as the greatest quality of humanity in all eras. After all, in the establishment of diplomatic relations between states in the international arena, it is extremely important for ambassadors, who are considered the

official representatives of a particular state, to be aware of the essence of the rules of the culture of speech and to be able to strictly follow them.

The Quran also emphasizes that associating with people of good character is one of the factors that ensure a person's perfection. This creates the opportunity to be friends with good people, allows the formation of the ability to distinguish a friend from an enemy, and helps one choose a partner - a friend.

Verse 24 of Surah Wa-n-Najm states, "Turn away from those who have turned away from Our remembrance and desire only the life of this world."

In verse 28 of Surah Al-Kahf, it is emphasized that it is wrong to befriend people who are morally corrupt, saying, "And do not be eager for those whose hearts have become heedless of Our remembrance, and who follow their own desires and whose deeds are extravagant." It is emphasized that it is wrong to befriend people who are morally corrupt. When dealing with both good and bad people, it is necessary to follow their own rules of etiquette.

Islam also places special emphasis on the etiquette of asking for permission and greetings. Verses 27-28 of Surah An-Nur provide clear recommendations in this regard, and following these recommendations is a sign of a person's spiritual maturity (verse 86 of Surah An-Nisa).

The Quran also pays attention to the issues of spiritual purity and protection from desires. It emphasizes the need for people not to give in to desires, to protect themselves from various impulses and lusts, and provides information about the reasons for giving in to desires.

The main reason for giving in to desires is said to be the weakness of one's will and ignorance or lack of knowledge. Because a person is condemned to desires due to ignorance, he is encouraged to use his mind and follow the right path in life. For example, in verse 119 of Surah Al-An'am, it is said: "Indeed, many people lead their own desires astray without knowledge." In verse 29 of Surah Ar-Rum, it is said: "The wrongdoers follow their desires without knowledge and associate others with Allah." This is evidenced by thoughts such as:

The Quran also contains important thoughts on traits that are contrary to a person's moral perfection: arrogance, alcoholism, gambling, lying, belittling others, suspicion, espionage, backbiting, domestic immorality, anger, envy, and greed.

Arrogance is the inability to admit one's faults, arrogance. The vice of arrogance deprives people of sound thinking and self-improvement. As a result, the vice of ignorance arises (verse 146 of Surah Al-A'raf).

In the "Quran", alcoholism and gambling are also condemned as vices that lead a person to degradation and trample on his honor. Because an alcoholic gradually begins to forget his honor and falls into domestic degradation. The corruption of the human race causes the crisis of society. Alcoholism and gambling lead to the spiritual impoverishment of a person, both spiritually and physically. Such a person directly harms both the family and society. Accordingly, the ideas of Islamic teachings state that alcohol is considered haram.

Gambling harms a person both materially and spiritually, and can lead to crisis. That is why the prevention of these evils is emphasized.

The Quran also discusses lying, its types, and its harmful consequences in detail. It puts lying on a par with evil. People do not believe the words of a liar and lose their trust in him.

This book also describes the types of lying. The most dangerous of these is betrayal. After all, betrayal harms and destroys society and the people living in it. In verse 27 of Surah Anfal and verse 107 of Surah An-Nisa, it is emphasized that Allah will not forgive those who betray. Another type of lying is failure to keep a promise. It is stated that people who are weak-willed, do not wish good to others, and are unreliable do not keep their promises.

In Islam, not keeping one's promise is considered hypocrisy. This idea is also expressed in hadiths, in particular, it is expressed in the following way: "The signs of hypocrisy are three: when he speaks, he lies, when he makes a promise, he breaks it, and when he is entrusted, he betrays."

The Quran emphasizes that bearing false witness can also lead to oppression and injustice.

Hypocrisy is also condemned as a form of lying, a vice that causes division between people. The Quran also contains ideas such as the fact that a true person should not discriminate against others, should respect others, and thus strengthen harmony between people.

Respecting each other is of great importance in strengthening friendships, preventing disagreements, and, in short, avoiding the lowliness that is not characteristic of a perfect person.

The Quran states that anger is another negative trait that prevents a person from reaching spiritual and moral perfection, and it is interpreted as a spiritual vice. After all, when anger comes, reason flees, a person cannot control his will. He may act ignorantly, thinking that he is protecting his own interests and reputation. Anger also harms a person's health. That is why Islamic teachings call on a person to act wisely, be honest, and also to control his emotions with calmness. Because the judgment made and the actions taken when anger comes can be a sign of ignorance. It is taught that only a person with a strong will can suppress anger and forgive the person who provoked it.

In verse 134 of Surah Al-Imran, it is said, “Those who spend in good times and bad, who suppress their anger, and who forgive people. Allah loves those who do good.” So, in Islamic teachings, it is important not only to have the ability to control oneself, but also to have the quality of forgiveness. Such a person can become a fully formed person in terms of spiritual and moral development.

In Islamic teachings, envy is also condemned as the worst of all evil traits. The Quran emphasizes that it is obligatory for a person to achieve moral perfection by staying away from idle talk, not wasting time on petty and useless conversations, and distancing oneself from them.

It is emphasized that one of the traits that negatively affects a person's spiritual development is greed, and it is emphasized that people should not have this trait. Because the desire to acquire wealth leads to the emergence of bad traits such as arrogance, cruelty, and wastefulness (verse 31 of Surah Al-A'raf). Greed and stinginess lead to a desire for wealth.

The Quran teaches that wealth is given to test a person. Whoever acquires wealth should spend it in a righteous way (Surah Al-Anfal, verse 28).

The Quran says that truth and goodness are eternal, not wealth. Some people become arrogant when their wealth increases, and forget about reason and justice. When a person gains wealth, he exceeds the limits, and therefore the issues of preventing people from becoming arrogant and boastful when they gain wealth are widely discussed.

Another of the ideas put forward in Islamic teachings, and its most important component, is the observance of purity and cleanliness.

In conclusion, Islam and the Holy Quran, which embody its basic teachings, serve as an important source for the formation of mental, moral, and physical qualities in a person, in short, for the upbringing of a complete person.

2. The emergence of the science of hadith. The contributions of Imam Ismail al-Bukhari and Imam at-Tirmithi in the development of the science of hadith.

The main source of Islamic teachings after the Holy Quran is the hadith. The collection of hadiths and their systematic arrangement began mainly in the second half of the 8th century, and they were arranged by the most knowledgeable, well-versed in the basics of various sciences, and with extensive life experience (muhaddis). In the 8th-11th centuries, more than four hundred muhaddis were engaged in the science of hadith. This is a specific direction of studying this knowledge, which is called the "science of hadith". In recent years, the hadiths, which contain the life, activities of Muhammad (peace be upon him) and his religious and moral instructions, Imam Ismail al-Bukhari's "Al-Jame' as-Sahih" ("The Authentic Collection"), "Al-Adab al-Mufrad" ("The Masterpieces of Manners"), and Imam Isa Muhammad ibn Isa at-Tirmithi's "Ash-Shamail an-Nabawiyya" were published. The words "Hadith" or "Sunnah" mean the same thing and consist of narrations about the life and activities of the Prophet Muhammad, as well as his religious and moral teachings.

The exemplary deeds, words, and advice of Muhammad, expressing faith, purity, and the spiritual and moral qualities inherent in man, are embodied in the hadiths associated with his name.

Hadiths were not originally written down. The Prophet Muhammad (peace be upon him) did not allow the writing down of hadiths, fearing that non-Arabs would confuse them with verses from the Holy Quran. However, there were companions in the presence of the Prophet Muhammad (peace be upon him) who memorized the hadiths they heard from the Messenger of Allah (peace be upon him). For example, Hazrat Abu Hurayra was one of such reliable people who memorized the hadiths perfectly. The hadiths recorded by Abu Hurayra are considered correct, reliable (sahih) hadiths.

However, as the number of people who memorized the hadiths gradually decreased, there was a danger that they would gradually be forgotten. In order to prevent this danger, the caliphs issued an order to collect reliable hadiths. The order to collect hadiths was issued by the first caliph, Umar ibn Abdulaziz.

The first hadith writers who were engaged in writing down hadiths were Rabee bin Sabeh, Sa'id bin Abi Aruba, Malik bin Anas, Abd al-Malik bin Jurayj Makki, Abd al-Rahman al-Awzai al-Shashi, Sufyan Thawri al-Kufi, and others.

The 8th-9th centuries are considered the “golden age” in the development of the science of hadith. By this time, Islamic scholars began to seriously study the accuracy of hadiths and the sources on which they were collected. Because some fake, unreliable hadiths also began to appear, it became necessary to check them, restore the original hadiths, and record them in writing. Therefore, firstly, the number of real, knowledgeable, and sharp-minded people who knew the hadiths by heart was gradually decreasing, and secondly, in order to preserve the real, reliable, that is, authentic, hadiths, they began to be checked, restored, written, and collected. In this way, the science of hadith began to develop.

In the Islamic world, six authentic collections (as-sahih as-sitta) are recognized as the most authoritative sources. The authors of these sources were the following hadith scholars who lived and worked in the 9th century: Abu Abdullah Muhammad

ibn Ismail al-Bukhari 194 (810), - 256 (870), Imam Muslim ibn al-Hajjaj 206 (819), - 261 (874), Imam Isa Muhammad ibn Isa at-Tirmithi 209 (824), - 279 (892), Imam Abu Dawud Sulayman Sijistani 202 (817), - 275 (880), Imam Ahmad an-Nasa'i (215 (830), - 303 (915) and Imam Abu Abdullah Muhammad ibn Yazid ibn Majjah 209 (824), - 273 (886).

"Al-Kutub as-Sitta" ("The Six Books"), created by the scholars of Hadith and recognized as reliable sources, consists of the following:

1. The work "Al-Jame' as-Sahih" written by Abu Abdullah Muhammad ibn Ismail al-Bukhari.

2. The work "As-Sahih" written by Imam Muslim an-Nishapuri (Imam Muslim ibn al-Hajjaj).

3. "Sunnan" written by Imam Ibn Majah.

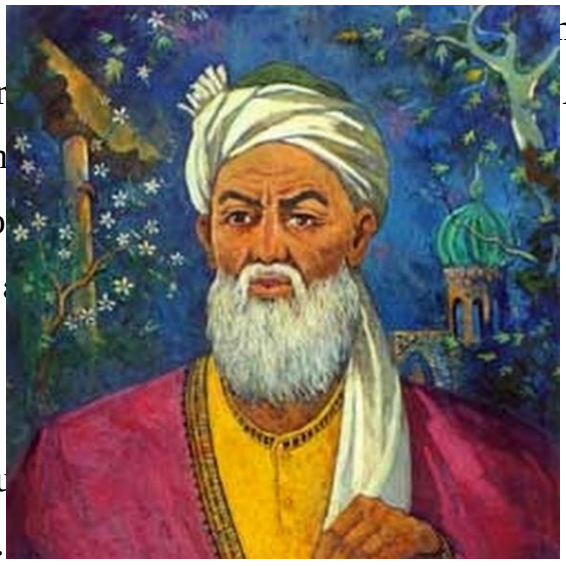
4. The work "Sunnan" written by Imam Abu Dawud Sulayman-Sijistani.

5. The work "Aj-jami al-kabir" written by Imam Muhammad ibn Isa at-Tirmithi.

6. "Sunnan" written by Ahmad an-Nasaa'i.

The first hadith collector in Transoxiana is Imam Abdullah ibn Mubarak al-Marwazi. The names of our compatriots such as Imam Ahmad ibn Hanbal al-Marwazi, Ishaq ibn Rahawayh al-Marwazi, Imam al-Haytham ibn Quraysh ash-Shashi, Hafiz al-Khwarizmi, and Imam Abdulhasan Ahmad ibn Muhammad as-Samarkandi are also well-known as companions of the scholar.

Imam Ismail al-Bukhari



The founder of the “Sahih” school is most accomplished and famous hadith scholar Abu Abdullah Muhammad ibn Ismail al-Bukh Imam Ismail al-Bukhari received the hono title “Amir-ul-Mu'minin”, “Imam Muhaddisiyn” (“Leader of all hadith scholars”) in the science of hadith. He was born on May 13, 810 (in some sources on Ju (13th day of Shawwal 194 AH) in Bukhara.

father in infancy. He received his initial literacy at school, and at the age of 10 he began to memorize hadiths using books written in Arabic and by hearing them orally from narrators. The scholar studied the science of hadith with great enthusiasm and great interest. He memorized the hadiths collected by scholars such as Abdullah ibn al-Mubarak and Waqi' ibn Jarrah, and also participated in debates about the narrators of hadith.

Imam Ismail al-Bukhari traveled to the Hijaz in 825, at the age of sixteen, with his mother and brother. He performed the Hajj pilgrimage in Mecca and Medina. He visited cities such as Balkh, Basra, Kufa, Baghdad, Khumay, Damascus, Egypt, Mecca and Medina, and met with hadith scholars during his travels. He would memorize the hadiths he heard from them in conversations he had with hadith scholars. He lived in the Hijaz for six years, where he studied hadith from prominent hadith scholars and fiqh from famous scholars from Damascus, Cairo, Basra and Baghdad. The scholar himself also participated in various debates and discussions and taught students.

Imam Ismail al-Bukhari was a talented, sharp-witted, and intelligent scholar. “According to sources, when he lived in Baghdad, he often wrote and composed books by candlelight and moonlight on dark nights. Whenever an idea came to his mind at night, he would light a candle and immediately write that idea down on paper, sometimes lighting and extinguishing the candle up to twenty times in this process . ” [1]

The following example also shows that Imam Bukhari had a sharp mind.

According to narrations, whenever he picked up a book and read it once, he would memorize all the ideas and information contained in it. Imam Ismail al-Bukhari recorded that he had memorized one hundred thousand sahih (authentic) and two hundred thousand non-sahih (unreliable) hadiths. One of his students, Amir ibn Fallas, said, “A hadith that was not known to Muhammad ibn Ismail al-Bukhari is certainly not an authentic hadith.” The scholar Imam Ahmad ibn Hanbal al-Marwazi said, “No scholar like Muhammad ibn Ismail has emerged from the whole of Khorasan.”

[1] Uvatov U. The Sultan of Shadis Science. Literature and Art of Uzbekistan. 1993. October 29. №43-44

Another narration about Imam Ismail al-Bukhari's sharp mind is as follows: "Hashid ibn Ismail, one of his companions who attended the hadith lesson with Imam Bukhari in Basra, says: "Imam Bukhari used to listen to the teacher's lesson with us. We would write down the hadiths that the teacher narrated, but Bukhari would only listen. After several days, the teacher narrated about 15 thousand hadiths. Then we scolded Bukhari, saying: "Why don't you write down the hadiths?" He said: "I will memorize the hadiths that you are writing down from the teacher's mouth." He recited all the hadiths that the teacher narrated from one side. After that, we would correct the mistakes in the hadiths that we wrote down from what he had memorized . " [2]

Imam Ismail al-Bukhari received education from many outstanding scholars. Sources indicate that the number of his scholars was close to ninety. Scholars such as Muhammad ibn Yusuf al-Ghartobi, Ubaydullah ibn Musa al-Abasi, Abu Bakr Abdullah ibn az-Zubayr al-Hamiydi, Ishaq ibn Ibrahim ar-Rahawayh, Imam Ahmad ibn Hanbal, and Ali al-Madini are considered his teachers.

Imam Ismail al-Bukhari himself mentored the great and famous scholars Ishaq ibn Muhammad al-Ramazi, Abdullah ibn Muhammad al-Masnadi, Muhammad ibn Khalaf ibn Qutayba, Ibrahim al-Harbi, Muhammad Isa at-Tirmithi, Muhammad ibn Nasr al-Marwazi, and Muslim ibn al-Hajjaj.

Imam Ismail al-Bukhari was a very humble, humane, and unrivaled person in morals and generosity. Although he was considered an accomplished scholar of the science of hadith, he also learned from his contemporaries and students. The scholar heard hadith from one thousand eighty hadith narrators. Ninety thousand people heard his reliable hadiths from the scholar himself. According to reports, Imam Ismail al-Bukhari collected about 600 thousand hadiths, and memorized 100 thousand “authentic” and 200 thousand “non-authentic” hadiths.

When Imam Ismail al-Bukhari returned from a long journey to his native Bukhara, he taught students and scholars the science of hadith and became a propagator of this science. According to narrations, the caliph's deputy in Bukhara, Khalid ibn

[2] Memories of contemporaries about Al-Bukhari. Taken from Shamsiddin Bobokhonov's translation of Imam Ismail al-Aukhori's book "Al-adab al-mufrad" (Masterpieces of Manners). Translation, introduction and annotations by Shamsiddin Bobokhonov. —Tashkent, Uzbekistan, 1990. Pages 6-8.

Ahmad ibn Khalid az-Zuhali, invited him to the palace to teach the science of hadith. However, Imam Ismail al-Bukhari accepted this invitation and replied: "I will not humiliate knowledge and take it to the door of the sultan and the emirs. If the emir needs knowledge, he should send the children (in the second narration, those in his palace) to my house or to my mosque." [1] Therefore, the relationship between the scholar and the emir Khalid ibn Ahmad az-Zuhali was somewhat strained. This was also due to the instigation of some envious individuals. The emir ordered the scholar to leave the city. The scholars of Samarkand invited Imam Ismail al-Bukhari to their country. Imam Ismail al-Bukhari, who set out, fell ill in the village of Haftang (present-day Poyariq district), near the city of Samarkand, and died there on the last day of Ramadan in the year 256 AH (September 1, 872 AD) at the age of 62, and was buried there.

Imam Ismail al-Bukhari left behind a very rich creative heritage. His works include “Al-jame' as-sahih” (“The Authentic Collection”), “Al-adab al-mufrad” (“Masterpieces of Manners”), “At-tarikh al-kibor” (“The Great History”), “At-tarikh as-sagh'iyr” (“The Small History”), “Al-qiraatu khalfa-l-Imam” (“Reciting Behind the Imam”), “Waf'ul-yadini fi-s-salati” (“Raising Both Hands in Prayer”), and their manuscripts have survived to us. However, it is known that he also had works called “At-tarikh al-awsat” (“The Middle History”), “At-tafsir al-kabir” (“The Great Commentary”), “Al-jame' al-kabir” (“The Great Collection”), and “Kitab-ul-hiba” (“The Book of Gifts”), but they have not survived to us. Undoubtedly, the greatest and most famous of the above-mentioned works is “Al-Jame' as-Sahih”. This work is also known worldwide as “Sahih al-Bukhari”. In addition to the hadiths of our Prophet Muhammad (peace be upon him), this 4-volume book also contains information on Islamic jurisprudence, Islamic rituals, ethics, education, history and ethnography. Out of 600,000 hadiths, 7,275 of the most “authentic” and 4,000 unique hadiths are included in it. This book is considered the main source of Islamic teachings after the Holy Quran.

Islam is a teaching that leads a person to spiritual perfection. For this reason, both in the Holy Quran and in the hadiths, the rules of good manners and the strict

[1] Bobokhonov Shamsiddin. The cited work, page 9

adherence to them by people are widely promoted. While one volume of Imam Ismail al-Bukhari's work "Al-Jami' as-Sahih" contains hadiths that shed light on matters of etiquette, the work "Al-Adab al-Mufrad" ("The Jewels of Manners") provides more detailed information on the rules of etiquette that should be followed in social life and when organizing interpersonal relationships. This work contains 1,322 hadiths described in 644 chapters.

Muhammad ibn Isa at-Tirmithi

Another famous hadith scholar is our compatriot Muhammad ibn Isa at-Tirmithi, who was born in 824 in the village of Bug near Termez (now Sherabad district of Surkhandarya region). There is no information about his family and parents. Some researchers note that his father was originally from Merv.

Muhammad ibn Isa at-Tirmithi was interested in learning from childhood, especially the science of hadith.

Muhammad ibn Isa at-Tirmithi traveled to several countries in 850. He stayed in the city of Hijaz and visited the cities of Mecca and Medina. He studied hadith, jurisprudence, recitation, narration, history and other sciences in Iraq and Khorasan. During this trip, Muhammad ibn Isa at-Tirmithi met his teacher, Imam Ismail al-Bukhari. The scholar had special respect for his teacher and with his help he became fully aware of the science of hadith. According to sources, Imam Muhammad ibn Isa at-Tirmithi lost his eyesight due to his excessive crying over the death of his teacher.

Due to the sharpness of Muhammad ibn Isa at-Tirmithi's intellect, memory, and ability to memorize, Imam Ismail al-Bukhari respected him not only as a student, but also as a colleague, like-minded person, and friend.

Muhammad ibn Isa at-Tirmithi began to compile books of hadiths he had read from sources or heard from hadith narrators during his long journey. He returned to his homeland in 863 and taught students himself, while also writing books.

It is known that the scholar created more than ten works. Among them are such works as “Al-jame' as-sahih” (“The Authentic Collection”), “Ash-shamoil an-nabawiyya” (“The Distinctive Virtues of the Prophet”), and “Al-ilal fi-l-hadith” (“On the Defects and Deviations in Hadiths”), which are very popular.

The hadiths recorded in the works of Muhammad ibn Isa at-Tirmithi, like the hadiths narrated by Imam Ismail al-Bukhari, are of great importance in organizing personal education and upbringing, as they promote the ideals of honesty, justice, faith, piety, purity, hard work, kindness, compassion, respect for elders, parents, and relatives.

The content and educational significance of hadiths

The hadiths express the human qualities required for a person to achieve perfection, and these qualities include kindness to others, generosity, open-mindedness, kindness to parents, elders and relatives, caring for them, love for the homeland, glorification of work and profession, honesty, purity, friendship, nobility, compassion, humility, truthfulness and conscientiousness. In addition, there are also admonitions on the need for a person to refrain from bad habits and strive for goodness, all of which are based on the instructions recorded in the Holy Quran and serve as the main criteria for forming a perfect person.

According to the ideas of Islamic teachings, every Muslim must first of all have faith. As stated in the Holy Quran, the purpose of the creation of the teachings of the Islamic religion is to form faith and belief in people. The hadiths indicate that the perfection and strength of faith depends on the strict observance of the following three conditions:

- to have the right beliefs;

- to have good relationships with people;

- a person works on himself and calls himself to prayer and obedience [1] (The following examples are also taken from this book).

Faith is likened to a tree and its signs are listed as having more than 60 branches. Each of the listed signs is a characteristic that shapes and perfects the spiritual image of a person. These include the following: “A Muslim is one who does not harm others with his hand or tongue”, “None of you can truly believe until you love for your brother what you love for yourself” (chapters 3-4); “The faith of a person who embodies three characteristics is perfect:

- to be honest and fair;

- greet everyone;

"- to give charity even in poverty" (Chapter 20).

In addition, the characteristic of hypocrisy, which is not typical of humans, is also mentioned, for example, "The Messenger of Allah, may Allah bless him and grant him peace, said: "Whoever has the following four characteristics is a clear hypocrite, and whoever has one of them has a characteristic of hypocrisy until he abandons it, it is said:

- may betray a trust;

- if he speaks, he speaks lies;

- if he makes a contract, he may not stick to it;

- If he fights, he will be stubborn and will do wrong (chapter 25).

The hadiths indicate that the criterion of a person's spiritual maturity is the scope of his thinking, the breadth of his worldview, the extent to which he has acquired scientific knowledge, and the important factor in his development as a person who benefits others and society with his knowledge. "It is obligatory for a person to seek knowledge. Everything seeks forgiveness for a person who seeks knowledge, even the fish in the sea." It is emphasized that ignorance paves the way for people to become ignorant, and in a society without knowledge, ignorance and wickedness reign. In the hadith on the virtue of learning and teaching knowledge (chapter 21), learning knowledge is compared to the abundant rain, and the people of knowledge are divided into three types: “Some land is pure and fertile, absorbs the rain and produces all kinds

[1] Al-Bukhari, Abu Abdullash Mushammad ibn Ismail. Shadis. 4-volume book. Book 1. Al-jame' as-sashish (The Authentic Guide). From Arabic 3. Translation by Ismail. – Tashkent, Main Publishing House of Dictionary, 1991. Page 14

of plants and greenery, and some land is dry and hard, and does not absorb water, but accumulates it, so that the servants of Allah may benefit from it. People drink from it, and water their animals and crops. And some land is flat and does not retain water, nor does it produce greenery. These can be summarized as follows: One person deeply studies the knowledge of Allah (Islam), understands it deeply, benefits from it, and learns the guidance that Allah has sent down and teaches it to others. Another person learns knowledge and teaches it to people. But he does not practice it himself. A third person is arrogant and neither learns it nor teaches it to others.

But the neglect of knowledge and the rise of ignorance will lead to the crisis of society. Even the Messenger of Allah said that the following are the signs of the Hour:

- the decline of science;
- increasing ignorance;
- the rise of adultery;
- the number of wives;
- "men's shortage"

Therefore, the Day of Judgment will be brought about by people themselves. “When adultery is rampant in a land where knowledge is lacking, wars are increasing, and men are decreasing, the Day of Judgment will surely come” (Chapter 22). Therefore, it is said, “Be those who act upon knowledge and do not be mere narrators of it” (Hadith 637). Islam speaks of two types of knowledge: one is the knowledge of jurisprudence (fiqh), religious guidance, and the other is worldly knowledge. It is obligatory for every believer to acquire both types of knowledge in depth and to act upon them strictly.

, “The disaster of knowledge is forgetting. And to talk about it to an ignorant person is to waste it” [1] emphasizes that repeating the acquired knowledge and only those who have deep and thorough knowledge should impart knowledge to others is acceptable. The hadith also emphasizes the importance of knowledge in making people insightful, sharp-minded, intelligent, and with a strong memory, and urges, “Go and learn knowledge, even if it is from China.” The hadith that states, “Be a scholar, be a giver of knowledge, or be a teacher of knowledge, or be a listener. Do not be the fifth,

or you will perish" also emphasizes that being knowledgeable is a factor that protects a person from disaster and its bad consequences (hadith 41).

A number of hadiths show that knowledge is superior to worship. In particular, "Knowledge is superior to worship and it is the pillar of the religion of piety" (Hadith 268). However, it is said that it is advisable to avoid spending knowledge without benefit, and the people of knowledge are called to do so (Hadith 173), and it is also taught that a truly perfect person should be rich in knowledge, good character, and healthy (Hadith 182), and that it should be spent only on useful deeds and for the welfare of people: "Learn knowledge thoroughly before you become a leader! The companions of the Messenger of Allah (peace and blessings of Allah be upon him) used to learn knowledge even when they were young. The Messenger of Allah (peace and blessings of Allah be upon him) said: "It is not permissible to envy anyone except for two things: one is when Allah gives someone lawful wealth and he spends it in the way of Allah, and the other is when Allah gives someone knowledge and wisdom and because of that he attains a high position, rules and teaches people what he knows . " [1]

It is known that in Islamic teachings, one of the highest virtues is caring for parents, respecting them, putting the rights of parents in their place, and clarifying the rights of children towards them. These requirements are also expressed in the hadiths. The following are recognized as the greatest sins that cause parents to cry, namely, associating partners with Allah Almighty, killing a person, fleeing the battlefield, slandering a chaste woman as a prostitute, usury (rent), consuming the property of orphans, denying the power and will of Allah Almighty, mocking people and belittling them. The hadiths also condemn hurting and harming one's parents, upsetting them, and not carrying out their orders: "Abdullah ibn Amr (may Allah be pleased with him) said: A man came to the Messenger of Allah (peace and blessings of Allah be upon him) to pledge allegiance to him in order to migrate. But his parents did not agree to his departure and were crying out of grief. Then the Messenger of Allah (peace and

[1] The story of the prophet Muhammad. Shadows. – Tashkent, Kamalak, 1991, p. 60.
[1] Al-Bukhari, Abu Abdullash Mushammad ibn Ismail. Shadis. 4-volume book. Book 1. Al-jame' as-sashish (The Authentic Guide). From Arabic 3. Translation by Ismail. – Tashkent, Main Publishing House of Encyclopedias, 1991. Page 33.

blessings of Allah be upon him) said: "Go to your parents now! Just as you grieved them by saying that I will migrate, so now make them happy by saying that I will not migrate" (Hadith 13). The fact that the greatest sin in Islam is to associate others with Allah and to be disobedient to one's parents is emphasized in Hadith 15. It is emphasized that parents, in turn, should educate their children, teach them manners, and do good: “According to Namir ibn Aws, the people of the past used to say that the children's becoming righteous is by the grace of Allah Almighty, but it is the duty of the fathers to teach them manners and morals” (Hadith 92)” [2].

The idea that every person should be kind to their children just as they are kind to their parents, because just as a person has rights over their parents, a child also has rights, is taught in both the Holy Quran and Hadith Sharif.

The hadiths also promote the idea that people should live in peace and harmony with each other, be kind and compassionate to each other. This idea is reflected in the essence of the hadiths, which are aimed at revealing the content of the interactions and relationships between sisters, brothers, relatives and neighbors. A person who has spiritual and moral qualities does good to his parents, sisters, brothers and neighbors, and this goodness creates harmony between them, which ultimately leads to the development of society, peace becomes stable, and the population lives a prosperous life.

Every person leaves a good name with his good deeds and good manners. This situation is interpreted in the context of the hadiths as follows: “The righteous deeds that reach a believer after his death are:

1. The knowledge he spread.
2. The righteous child he left behind.
3. The Quran he left behind.
4. Kurgan Mosque.
5. The hotel he built for passengers.
6. The dug ditch.

[2] Al-Bukhari, Abu Abdullash Mushammad ibn Ismail. Al-adab al-mufrad (Arabic masterpieces). Translator, introduction and annotations by Sh. Burkhanov. – Tashkent, Uzbekistan, 1990, p. 16

7. The wealth that one sets aside for charity while alive and healthy" [1].

Indeed, a person passes away, but he remains among the people forever for his work in spreading knowledge, enlightenment, and for the welfare of the people. The most important of these qualities is generosity.

A number of hadiths encourage people to be generous. A generous person also contributes greatly to the development of society, works for its prosperity, and allows those around them to enjoy the blessings they have.

In the hadiths, people are divided into the following four groups according to their possession of this characteristic:

1. Allah Almighty has given wealth and knowledge to a servant. He fears Allah and shows mercy to his servants by managing the wealth and knowledge that he has been given. He sets aside a portion of his knowledge and wealth for Allah. This is the most excellent position.

2. There is a servant. Allah has given him knowledge but not wealth. But his intention is right: If Allah had given me wealth, I would have spent it like so-and-so. He will receive an equal reward according to his intention.

3. There is a servant. Allah has given him wealth but has not given him knowledge. He does not fear Allah in the management of his wealth. He does not give his wealth to his relatives. And this is the worst of places.

4. There is a servant to whom Allah has not given wealth or knowledge. He says, "If Allah had given me such and such, I would have done something similar to so-and-so." With this intention, he is considered equal to that person (in reward and sin) [1].

Hadiths praise human qualities such as goodness, chastity, patience, and gratitude, while vices such as extravagance, greed, greed, lust, and sensuality, stinginess, and ignorance are condemned. The concepts of "good character" and "economy" are used to explain the content of most hadiths, for example, "Good character, good manners, and economy in every matter are part of the seventy qualities" (Hadith 468) [2]. While the concept of "good character" means good behavior, good

[1] Ibid., p. 71.
[1] Al-Bukhari, Imam Ismail. Al-adab al-mufrad (The Masterpieces of Manners). – Tashkent, Uzbekistan, 1990. p. 357.

manners, exemplary life, and also a beautiful life and appearance, the concept of “economy” implies that it is appropriate to follow a certain standard in organizing each action. This idea is also expressed in the following hadith: “Allah is pleased with three of you and displeased with three of you: the first is that you do not associate anything with Him in worship; the second is that you believe in Allah’s religion and the Quran; and the third is that if Allah is pleased with you for being kind to the one He has appointed over you, He will be displeased with you for your blasphemy, your excessive asking and begging, and your spending your wealth in inappropriate places.” (Chapter 206, Hadith 242)

At the same time, the hadiths also contain thoughts about the need to avoid stinginess and greed for wealth, as well as thoughts about living with confidence in the future. For example, "If one of you holds a seedling in his hand to plant and the Day of Judgment is imminent, and you are able to plant it before it is imminent, then plant it," which is a vivid expression of hope in life and confidence in the future.

Hadiths about manners praise noble human qualities and condemn vices considered sins.

In addition, the rules of conduct related to the observance of poetic customs and traditions are also described. Various recommendations are given on the procedure for conducting various ceremonies, travel rules, maintaining health, greetings, manners of behavior, the manners of asking about the health of a sick person, dress codes, eating and drinking, speech etiquette, etc., which directly serve as the basis for illuminating the content of treatises on etiquette created in later periods.

The hadiths also pay serious attention to problems affecting the prosperity of society and the development of humanity. Among them, a special place is allocated to environmental problems, which have not lost their relevance for centuries. The hadiths that reflect the essence of such problems in their content embody ideas encouraging the implementation of good deeds such as planting crops and seedlings, protecting them, digging ditches and periodically cleaning them, and pumping water. For example, the hadiths about not killing living animals (except for snakes and scorpions,

[2] That work, page 137.

which are commanded to be killed by the Sharia), taking care of animals, not harming them, cleaning the place where a person lives from things that harm him (hadiths 227 and 446), not cutting down trees that provide shade for people, and keeping courtyards clean [1] are among them.

In the hadiths, bad deeds, bad vices, and bad actions are condemned as "sins," while good, noble actions and activities done for the well-being of people and the progress of society are praised as "reward."

Accordingly, while consuming the property of orphans, coveting wealth, lying, backbiting, slander, adultery, drunkenness, drug abuse, excessive idle talk, and other vices are considered sins, it is emphasized that taking care of parents, the elderly, the weak, and the needy, protecting them, remembering the deceased with kind words, ensuring that no one laughs at them, and not betraying a trust are considered meritorious.

It is known that human perfection is directly related to his health. After all, only a healthy person will grow into a person who works for the prosperity of both the family and society. Hadiths, in general, in the teachings of Islam, great attention is paid to cleanliness and purity, including spiritual and physical purity. “Allah Almighty is pure and loves purity. He is pure and loves purity. He is noble and loves nobility. He is open-minded and loves openness. Keep the entrances of doors clean” (Hadith 190).

The hadiths also place great importance on highlighting the issues of human freedom, liberty, and non-interference in it.

In Islamic teachings, the idea that a person must be free in order to be fully developed is equally recognized in both the Holy Quran and Hadith Sharif. In particular, the following hadiths are clear evidence of this: “The most beloved of righteous deeds to Allah after obligatory duties is that which brings joy to the heart of a Muslim” (Hadith 33); “Allah is Forgiving and loves those who forgive” (Hadith 191); “Allah is with the judge who does not oppress. If the judge oppresses, Allah distances himself from him and Satan draws near to him” (Hadith 194) [28]. Because the more a

[1] Al-Bukhari, Imam Ismail. Al-adab al-mufrad (The Masterpieces of Manners). – Tashkent, Uzbekistan, 1990, pp. 78, 123.

[28] Al-Bukhari, Imam Ismail. Al-adab al-mufrad (The Masterpieces of Manners). – Tashkent, Uzbekistan, 1990, p. 71.

person is valued, the more all goodness and kindness are directed towards him and serve his benefit, the more perfect the person will be, the higher he will rise, and in turn, the society in which such people live will also develop.

So, Hadiths are the Sunnah of our Prophet Muhammad, and their content strengthens the faith and belief of every believer, thereby leading a person to spiritual perfection. “Since Islam is based on enlightenment, it consists of faith and belief that leads every person to mental and physical perfection, and consists only of serving goodness, being noble, walking cleanly, eating every morsel lawfully, not allowing ignorance and ignorance, and preserving the values of one's brother, relatives, nation and homeland [29].” Therefore, Hadiths serve as an important source in shaping a perfect person, and their use in the upbringing of youth is one of the urgent problems of today.

The doctrine of Sufism. Ahmad Yassavi.

The teachings of Sufism emerged in the late 8th and early 9th centuries and were widespread throughout Muslim countries, including Transoxiana. Sufism plays an important role in the spiritual life of the entire East, in the formation of ideas about human perfection.

Sufism emerged as a doctrine that determined the ideological basis of the centuries-old spiritual life of the peoples of the Muslim East. It served as a way to perceive divine purity and human beauty, a means of defending truth and reality. Sufism is a multifaceted movement, and there has never been a “pure”, “unique” Sufism. It has manifested itself in various forms and movements. However, each of them approached the problem of human perfection differently, interpreting it based on its own unique path and vision. People who believe in and practice the ideas of Sufi teachings are called Sufis.

In Sufi teachings, a perfect person is a wise, intelligent, and pure-minded person. Sufis believed that divine purity, refinement, faith, and contemplation protect humanity from calamities and protect them. They strove for truth in accordance with and in accordance with these ideas. In fact, the formation of a perfect person was their ideal,

[29] Asror Samad. The Prophet, Religion and Piety. A companion to Imam Ismail al-Bukhari's book "Al-adab al-mufrad" ("The Masterpieces of Manners"). - Tashkent, Uzbekistan, 1990, pp. 183-184.

their dream. However, they fought against ignorance, stupidity, greed, and greed on the basis of creating the ideal of a perfect, mature, and enlightened person.

The criterion of perfection consists of two things: the first is morality, that is, being a Muslim believer and a righteous person, and the second is self-knowledge.

As is reflected in the essence of any ideological doctrine, contradictions and disagreements arose in Islamic doctrine, as a result of which, starting from the second half of the 7th century, various directions, sects, and currents began to emerge.

Of these, Sunni Islam emerged as one of the largest sects in the territories under the control of the Arab Caliphate in the 8th-12th centuries, and today ninety percent of all Muslims in the world are considered representatives of the Sunni school of thought.

Sunnis call themselves Ahlus-Sunnah - followers of the Sunnah, and believe in the Sunnah along with the Quran. Along with the Prophet Muhammad (peace be upon him) and Caliph Ali, they also recognize the services of the first caliphs - Abu Bakr, Umar and Uthman - in strengthening the ideas of Islamic teachings, which are rejected by Shiite supporters. The following four schools of thought are included in the Sunni direction - Hanafi, Maliki, Shafii, Hanbali, which are essentially religious and legal systems specific to Sharia, and each of them relies on the requirements of the hadith to resolve legal issues. The representatives of these schools are Abu Hanifa (699-767), Malik ibn Anas (713-795), Ash-Shafi'i (767-819) and Ibn Hanbal (780-855), who are considered religious and legal theorists of Islamic teachings. The schools of the Sunni direction also rely on ideas that differ from the views that are considered dominant in the Shiite direction regarding power and its existence. While the Sunnis are supporters of the existence of the caliphate, the Shiites are supporters of the imamate.

There is another direction in Islamic teachings - Shiism (an Arabic word meaning "group", "party"). This trend is second in essence to Sunnism. Currently, ten percent of the world's Muslims belong to the Shiite sect. Shiism emerged in the middle of the 7th century as a religious and political group consisting of supporters of the authority of the Caliph Ali. The ideas of this direction are widespread in Iraq and Iran. Shiism differs from Sunnism in the views put forward on resolving religious and ideological issues, as well as on observing and conducting religious customs, rituals and traditions.

Its supporters fought against the authority of the caliphate. Although Shiism came to the fore in the struggle for power, the main differences consist in differences in the interpretation of religious doctrine. Shiites, like Sunnis, recognize the Quran, but believe that parts of it were revealed during the time of the caliphs. They base their teachings on a figurative interpretation of the content of the Quran. They recognize only those hadiths associated with the name of Ali and his supporters, and they have compiled independent collections of such hadiths. This collection is called Akhbar. Unlike Sunni beliefs, Shiites believe in five creeds: monotheism, justice, prophethood, imamate, and the Day of Judgment.

Tawhid - recognition of the oneness of Allah; adl - justice, the justice of Allah, that is, destiny; nubuwwat - prophethood; qiyamat or ma'ad - the occurrence of the Last Judgment, the existence of the Hereafter, the resurrection of the dead, in essence correspond to the ideas that prevail in the Sunni direction. The fifth creed in Shiism is the imamate (the existence of authority led by an imam), this idea contradicts the belief in the existence of the caliphate recognized by Sunnism and this direction. Supporters of the Shia direction recognize the authority led by Ali and his descendants, the twelve imams.

While Shiites also visit the holy cities of Mecca and Medina to visit the Kaaba, they also consider the tombs of Shiite imams in Karbala and Najaf to be sacred. Shiism is a predominantly Iranian faith.

Later, within the framework of Sunnism and a number of progressive movements, the doctrine of Sufism emerged in the late 8th and early 9th centuries. This movement spread widely throughout Muslim countries, including Central Asia.

The teachings of Sufism played an important role in the spiritual life of the entire East, in the formation of ideas about the perfect person and his formation.

A number of studies have been conducted on the teachings of Sufism and its essence, and these sources are a rich source for studying the teachings in question. In particular, Alisher Navoi's work "Nasayimul Muhabbat" is a valuable heritage about the Sufi order.

This movement emerged in the 7th-8th centuries in Arab countries and then spread widely to other Muslim countries, particularly in Transoxiana. However, scholars argue that some manifestations of this movement existed even before Islam.

According to Sufi theory, the world, the existing being, is the embodiment of God. God exists in all visible things, and things exist in God. Being is spread throughout the universe in the form of the universal spirit and is one, like God. Man is a part of this spirit, and therefore sooner or later he merges with it.

The practical part consists of a specific system of moral standards and rules of conduct, which require refraining from selfishness and personal interests.

Sufism emerged as a doctrine that defined the ideological basis of the centuries-old spiritual life of the peoples of the Muslim East. It served as a way to perceive divine purity and human beauty, and as a means of defending truth and reality. Sufism mainly belongs to three schools:

The first trend is the trend to which Mansur Hallaj, Fariduddin Attar, and Jalaluddin Rumi belonged. They teach that God is perfect in every way, that the highest beauty, joy, and happiness are in his source, in his mortality. Man should consider himself nothing in relation to reality, to God. They put forward the view that the life that man lives cannot give true happiness and bliss, that true, real peace, happiness, and bliss are only in God, in his source, that one should establish unity with him, that is, reach his source. However, they are distinguished by the fact that they separate piety from hypocrisy and distinguish the aspiration for the highest truth from the aspiration for heaven and hell. They attach importance to the state of a person's inner experiences and put true sincerity and sidq in the first place. Sufis set as their main goal the transformation of the heart into a mirror of the highest truth, that is, purity, by purifying it of all selfishness, showiness, greed, luxury, and worldly possessions.

Sufis believe that a person must go through the following four stages on the path to spiritual perfection.

The first stage is Sharia. The exact and consistent implementation of religious rituals and Sharia beliefs (piety). Because Sharia is a law, and this law educates the body and the heart.

The second stage is the Tariqat. A form of activity that involves self-control, happiness, solitude, and the development of spiritual love, thinking about God, that is, contemplation, purifying the heart and illuminating the soul.

The third stage is Enlightenment. Knowing and understanding that everything, the basis of all existence, is God, that the essence of the self is in harmony with the essence of God. In this state, arrogance, conceit, and glory seem vain to a person. Then he becomes a wise person, that is, a person who knows God.

The fourth stage is Truth. At this stage, the Sufi reaches the abode of God, becomes a conduit for His essence, unites with Him, establishes unity (tawahhud), and on this basis, a person can become mortal, that is, "the ultimate truth."

The first Sufi of this movement was the Iranian Abu Yazdit Tayfur al-Bistami (died 875). The Sufi Hussein ibn Mansur Hallaj, in order to prove that he had “merged” with God, claimed to be “Anal-haq” (“I am the truth”, “I am God”) and put forward his doctrine. He was executed by superstitious people, accused of trying to deny the sanctity of the Quran and the prophethood of Muhammad (peace be upon him). After all, this doctrine did not please the courtiers and some scholars of theology and philosophy who were close to him with ignorance, and as a result, the noble doctrine, which set out to purify the heart on the path to achieving the highest truth, was considered an innovation.

The Sufis, who belonged to the second stream of Sufism, adopted the views put forward by the representatives of the first stream, but adapted these views to the procedures promoted in Islamic teachings. The most famous theorists of this stream are Zayn al-Din ibn Muhammad Imam al-Ghazali (1058-1111) and Ahmad al-Yassawi.

Imam Ghazali is one of the founders of Sufi doctrine and was nicknamed “Hujjat-ul-Islam”. When talking about the scholar, it was even said that “if the Quran is lost, it can be restored according to the works of Ghazali.” The works created by Imam Ghazali, such as “Tahofut al-falosifa” (“Refutation of the Philosophers”), “Kimyoi saodat” (“Alchemy of Happiness”), “Ikhya ulum ad-din” (“Revival of Religious Sciences”), which laid the foundation for the formation of the system of Islamic theology, are the reason for such a high assessment of the scholar’s work.

Imam Ghazali says that in order for a person to reach perfection, that is, to reach the "wasli" of God, he must fulfill certain conditions and follow a certain path. Every Sufi teaches that the requirements of Islam - the laws, rules, beliefs, and the Quran, recognizing them as truth, obeying them and acting on them unconditionally - are the conditions for following the path mentioned above.

The scholar, speaking about the essence of Sufi theory, shows that they perceive reality not on the basis of logical reasoning, but directly emotionally, through inner experiences. The inner state of Sufis can be understood not by acquiring theoretical knowledge, organizing conversations, reading sources, but only by accepting their way of life. This path frees the soul from information created by the senses, and only then does the source of enlightenment appear, the world becomes clear. The fact that the final limit can be reached not through study, but only through withdrawal from oneself, the re-creation of the spiritual body, is manifested as the basis of the scholar's views.

The third trend of Sufism is associated with the creation of the Naqshbandi doctrine. This trend began to take shape in the late 13th century. In the 14th-15th centuries, it became the dominant doctrine in Central Asia. Before the development of the Naqshbandi order, the Yasawiyya order, founded by Ahmad Yasawi, was the dominant doctrine in Central Asia.

Ahmad Yasawi was born in 1041 in the village of Saryam (Sayram) in the family of Sheikh Ibrahim. At the age of seven, he was orphaned by his father and then by his mother. He was raised and educated by a man named Arslanbob and, like most scholars, in Bukhara. There, he learned the manners of a leech from the famous Yusuf Hamadani, then returned to Turkestan and founded his own order. He used his poems to propagate the ideas of Sufism, as well as the foundations of his own order. He reached the masses through his poetic expression of the tenets of Islam and the ideas he founded. The moral, philosophical, and theological foundations of Yasawi's wisdom are directly based on the ideas of the "Quran" and the hadiths of the Prophet Muhammad, peace be upon him. In the wisdom of Ahmad Yassawi, the spiritual and moral qualities glorified in the teachings of the Prophet Muhammad (peace be upon him) - kindness, generosity, contentment and truthfulness - are promoted, the ideas

expressed encourage people to obey only Allah. The main place in his wisdom is given to advice. In all of them, the actions of the Sufi order - knowing the truth. Ideas calling for loving the truth and withdrawing from the world of lust are reflected. The idea that the human soul and mind should be freed from any vices and vices, only then will certain noticeable defects in a person's morality not arise, is recognized as one of the main ways to form a perfect person. After all, Sufism is renunciation of the pleasures of the soul. The soul causes greed, theft, ignorance, selfishness. That is why contentment is considered the life motto of Ahmad Yasawi. By being content with one's own little, being grateful, and eating a halal meal, a person can "see" the Truth, while those who are subject to their desires will not turn away from selfishness and will be plagued by their desires. Specifically:

Give up your desires and pursue contentment,
Whoever finds it, will be pleased and will be happy.
Serving the good and receiving blessings,
There is no hope for the day of judgment for a lover.

All the lies that you say about your life are lies,
Don't ask this question to the lost, left on the road,
He who finds the truth is hidden, his words are hidden.
That's why I entered the world at sixty-three.

If you are a slave, you are a hardworking, careless person,
If you are smart, this moment will be a blessing for you.
It is a trust, my dear, that your soul may rest in peace,
Having heard and read, the slave Khoja Ahmad entered the land.

Ahmad Yassavi specifically notes that ignorance leads to illiteracy, irreligion, disrespect for parents and teachers, spiritual poverty, evil, arrogance, that an ignorant person is the lowest of people, and that where ignorance and wickedness reign, in a country without enlightenment, the country faces a crisis.

In his wisdom, Ahmad Yassawi emphasizes the need to free a person from the swamp of ignorance, while promoting the path to the Truth. He demands "to be knowledgeable in Sharia, to be knowledgeable in the path, to be perfect in the truth, and to be a river of ocean in enlightenment."

From the above thoughts, it is clear that the ideas put forward by Ahmad Yasawi encourage a person to abandon evil vices and the scourge of the self. Getting rid of evil vices and the scourge of the self leads a person to spiritual and physical perfection.

In fact, Mansur Hallaj, Imam Ghazali, and Ahmad Yasawi all sought spiritual perfection. Because the perfection they sought is a set of qualities such as reaching the Truth, loving it, living with the pain of this love, repentance, patience and contentment, courage, honesty, sincerity, restraining the ego, overcoming it, and poverty and misery that free the heart of every person from ugly vices. They tried to justify the effectiveness of various ways to ensure human perfection. At the same time, researchers testify that according to the ideas of Yasawiyya's teachings, there is an emphasis on opposition to tyrant rulers, impure religious leaders, and ignorant and ignorant people.

By the beginning of the 14th century, another stream of Sufism, the Naqshbandi order, had formed in Movarunnahr.

The Naqshbandi doctrine is fundamentally different from other orders in its life ideas. The "roots" of the Naqshbandi order go back to ancient times, that is, to the period of the Eastern Renaissance. It emphasizes that two great scholars in Central Asia - Abulqasim Ali al-Khoraqani (died in 1034 at the age of 80) and Abu Ali al-Farmadi (died in 1084) - made a great contribution to the development of Sufi teachings. The famous philosophers of the world of Sufism, Ahmad al-Ghazali and Yusuf Hamadani (1049-1140), are considered students of Abu Ali al-Farmadi.

Khoja Hasan Andoqi, Khoja Abdullah Baraki (Barki), Khoja Ahmad Yassavi, and Khoja Abdulhaliq G'ijduvani are four famous sheikhs who received in-depth training in the science of Sufism under Yusuf Hamadani.

Khoja Abdulkhaliq G'ijduvani

Khoja Abdulholiq G'ijduvani later founded the Khojagon (Naqshbandi) order. Khoja Abdulholiq G'ijduvani was born in 1103 in the G'ijduvani district of the Bukhara region. After receiving his primary education in G'ijduvani, he came to Bukhara and became a disciple of Yusuf Hamadoni. Khoja Abdulholiq G'ijduvani studied under Yusuf Hamadoni and, after receiving permission to "zikri dil" ("reciting dhikr using the method of secrecy"), he entered this order.

After receiving a certain education and reaching the rank of leader of the order, Khoja Abdulkhaliq G'ijduvani created the requirements that determined the essence of the Khojagon (later Naqshbandi) order and are considered the main tenets of this doctrine. Four of these tenets were initially organized by Yusuf Hamadani [1], and they are:

1. **A peaceful** and peaceful life is in the breath. Every breath that comes out from within should be a matter of awareness and presence, and should not be allowed to be distracted.

2. **Nazar bar kadam** , meaning "with eyes on the step", means that when walking, one should always keep one's eyes on one's feet, not to wander or fall into unnecessary places. This encourages a person to approach every task responsibly and not to waste life and time on useless things.

3. **Traveling in the homeland** - the meaning of the word "safar dar watan" is that it is in the nature of humanity to travel, that is, to move from evil to good.

As mentioned in the above treatise, in the commentary of a verse by Abdurahman Jamiyn, “if the spiritual mirror of the heart is freed from the world’s oppressive burdens, adorned with purity and brightness, and the darkness of natural desires is lifted from it, there is no need for travel and leech to receive the creative energy and divine qualities. Because the purpose of travel, walking, and leech is to polish the heart and purify it” [1], it is emphasized that whether leech travel or not depends on whether they

[1] We have included the commentary of the creeds in the book “Bashouddin Balogardon” by Abul Mushsin Mushammad Babur ibn Mushammad Ali from the introduction of Mashmudkhan Mashdum Shasankhan Mashdum i I li. See: Abul Mushsin Mushammad Babur ibn Iushammad Ali. Bashouddin Balogardon. Translation from Persian. Mashmudkhan Makhdum Shasankhan i I li. —Tashkent, Writer, 1993. pp. 9-14.

develop the skills of hojagons. If they find a saint in their country who carries out such education, they can develop the “character of endurance” and “acquire the relative skills of hojagons” by traveling.

4. **Khilvat dar anjuman** - means being with the people on the outside, and with the Truth in the heart.

To the four beliefs mentioned above, Abdulhaliq Ghijduvani adds the following four beliefs (requirements):

Yodkard is a verbal or mental remembrance, reciting "La ilaha illallahu Muhammadur Rasulullah" three times in the mind, that is, remembering and remembering the oneness of Allah and the fact that Muhammad (peace be upon him) is His messenger on earth.

Bozgasht - the desire to get rid of various thoughts, to separate from the outside world. In this, no matter how many times you say the Kalima Tayyiba, do not let your mind wander to other things. This helps to focus your thoughts and attention on one place.

Concentration is the ability to free oneself from various thoughts, not to divide the mind into other things. This develops the ability to keep the power of the mind focused on a single idea, the remembrance of Allah.

Remembrance is the enjoyment of being with Allah all the time. When remembrance is established, the love of the Truth envelops the heart and brings peace.

Khoja Bahauddin Naqshband, in turn, adds the following three requirements:

Modern wisdom - the wise should be aware of expressing gratitude and apology to Allah at all times, with every breath, in their own way.

Common sense - this requirement is considered the beginning of the career of divine knowledge, and the purpose of repeating the phrase "La ilaha illallah" is not to say it a lot, but to understand the truth and pay attention to the fact that the dhikr constitutes an odd number.

Mental awareness - the heart's complete awareness of the dhikr being recited.

[1] Abul Mushsin Mushammad Babur ibn Iushammad Ali. Bashouddin Balogardon. —Tashkent, Writer, 1993. Page 12.

The teachings of Khoja Abdulkhaliq G'ijduvani on education have not lost their value even in the present era. We will cite some of them:

- Son, I advise you:

Serve the community, study the sciences of hadith and jurisprudence, and protect yourself from ignorant Sufis. Do not seek fame, fame is a disaster. Do not seek position. Let your name be rarely mentioned, do not write your name on your reception desk, do not make a guest room your home, do not be friends with rulers and their people, speak little, eat little, do not sleep much, eat halal and avoid haram, look at all people with compassion, do not be concerned with your appearance, caring about the appearance is a ruin of the heart, do not ask for favors from anyone, do not order anyone to serve, etc.

These teachings are in accordance with the teachings of Khoja Abdulkhaliq G'ijduvani.

Khoja Abdulkhaliq G'ijduvani died in 1220 (some sources indicate 1174).

Bahauddin Naqshband (born 1318 AD)

Muhammad ibn Muhammad Fazl Bukhari – Bahauddin Naqshband was born in 718 AH (1318 AD) in the village of Kushki Hinduvan (Qasri Orifon) near the city of Bukhara. Naqshband was his nickname, probably given because his father was engaged in the profession of a kimkhobbav.

Because Muhammad's grandfather had close ties with the Sufis, he developed an interest in the science of Sufism from childhood and was educated in this way.

Muhammad ibn Muhammad received his first lessons in the teachings of the order from Sheikh Hoja Muhammad Boboyi Samosi and Sayyid Amir Kulol. However, he accepted Hazrat Hoja Bahauddin Hoja Abdulhaliq G'ijduvani as his teacher and accepted his path.

In the "Articles" about Bahauddin Naqshband, it is noted that, in addition to Sayyid Kulal, he also received lessons in the teachings of Sufism from Arif Dekkirani, Kusam Sheikh, and Khalil Ata.

Muhammad ibn Muhammad Fazl Bukhari performed the Hajj twice. After returning to Bukhara from the Hajj, he spent the rest of his life there. According to the

will of Amir Kulal, he became his caliph. Bahauddin Naqshband died in 791 AH (1389 AD) and was buried in the village of Qasr Orifan.

The most famous of his murids are Hoja Alauddin Attar and Hoja Muhammad Porso.

Bahauddin Naqshband wrote a collection of poems called "Hayotnama" containing sermons and advice, and a book on Sufism called "Dalil al-Ashiqin." However, these works have not been found to this day.

Bahauddin Naqshband is the founder of the Naqshbandiyya order.

The teachings of Bahauddin Naqshbandi were widespread in Transoxiana during his lifetime, not only among urban artisans, but also among nomadic Turkic tribes.

The Naqshbandi order is based on the ideas of the Sunni branch of Islam, and its spiritual lineage is one of the 12 orders that trace their lineage back to Abu Bakr Siddiq (632-634) on the one hand, and Ali ibn Abu Talib on the other. This lineage is called the "Silsilat az-Zahab" ("Golden Line"). The order was formed on the basis of the activities of the Prophet Muhammad (peace be upon him) spiritually through Abu Bakr, and physically through Ali ibn Abu Talib.

What makes the Naqshbandi leech different from other leeches?

First of all, the Naqshbandi order promotes the idea of earning a living through honest work. The motto “Dil ba yoru, dast ba kor” (Heart at your side, hands at work) put forward by Bahauddin Naqshband is a vivid proof of our idea. That is why people who joined the Naqshbandi order earned a living through work. It was required not to engage in worship day and night, abandoning family and community duties, but to work for the well-being of the family and the prosperity of the country. This requirement is fully consistent with the ideas put forward in the content of the hadiths. Bahauddin Naqshband himself was a simple, pure person and earned a living through work.

Another difference between the Naqshbandi order and other suliks was that while the followers of other suliks would gather before the pir and perform “Zikr al-Aloniya”, that is, they would recite the dhikr aloud, the followers of the Naqshbandi order would perform “Zikr al-Khufiyya”, that is, they would perform their worship of

Allah silently. According to the essence of “Zikr al-Aloniya”, the name of Allah or the words “La ilaha illallah” was recited in a loud voice using a melody and was performed on the basis of dance and music. In the sulik of Ahmad Yasawi, this form of dhikr was called “Zikr al-Arra”. The sound of those reciting the dhikr while performing this act resembled the sound of a saw when cutting wood. According to the work "Maqomati Naqshbandi", the followers of the Mawlaviyya sect founded by Jalaluddin Rumi also followed this custom.

During the practice of "Zikr-e-Khufiyya", the murids do not have to gather in one place; everyone can remain in their own homes, quietly, without noise, dancing, or dancing, memorizing the name of Allah and the sacred words in their hearts, and then go about their daily business. As mentioned above, Hazrat Hoja Bahovuddin Naqshbandi learned the practice of "Zikr-e-Khufiyya" from Abdulhaliq Ghijduvani. The thinkers Abdurahman Jami and Alisher Navoi were also considered representatives of this sect.

The third difference was that the guardians of the Naqshbandi leech had the ability to draw the disease from the patient and then expel the disease from their own bodies.

The fourth difference is that the saints of the Naqshbandi order, like some other saints, did not allow the sale of divination. In order for each murid to reach Allah and create unity, he was required to fight against any heresy for the purpose of spiritual and spiritual purification. The strength of the saint was spent only on noble deeds: the development of knowledge and enlightenment, as well as on fighting against any oppression and heresy in order to ensure the spiritual purification of the people. The saints of this order gained immediate fame among the people with such noble deeds. We can also understand this from the events described in the work “Maqamati Khoja Naqshband” and the content of the stories told by Hazrat Khoja Bahovuddin Naqshbandi. In particular, Bahauddin Naqshband explained the essence of Islam as follows: "Muslimism is obedience to the rules, adherence to piety, striving to perform deeds, and staying away from idleness, all of which are a means of reaching the level of purity, mercy, and guardianship. The sacred places and positions of the saints are

reached through this quality and care [30]. " As a logical continuation of this idea, Hazrat Hoja Bahovuddin Naqshband further explains the purpose of his order as follows: “Our order is not public remembrance or dancing, our order is seclusion in the assembly (sedition dar anjuman), and travel in the homeland (travel dar vatan). In seclusion there is fame, and fame is disaster. In society there is goodness, and society is conversation. If a group of the followers of this path converse with each other, there will be much goodness and blessing in this conversation. It is hoped that if this work is always practiced, it will ultimately end in true faith” [1].

Therefore, Bahauddin Naqshband believes that in order for a person to be perfect, he must first have faith.

It is known that the path of the order consists of etiquette, just as each status has its own etiquette, the Naqshbandi order also has its own requirements for etiquette. “Whoever adheres to this etiquette will reach the maturity of the people of maturity. Adab is the beautification of behavior, the refinement of speech and action. The etiquette of service is better than great happiness, its sign is the acceptance of action, and the corruption of action is the corruption of action. Maintaining etiquette is the fruit of love, the tree of love, and the seed of love.”

It is clear from these sayings that the Naqshbandi Order is a moral order, because it is precisely in this order that a person's spiritual and moral perfection depends on his understanding of the essence of moral requirements and adherence to these rules. We can also learn this from the spiritual and moral image of Hazrat Bahauddin Naqshband. In the work "Maqamati Khoja Naqshband" it is said: "One of the characteristics of their morals is that if they went to the house of a friend or dervish, they would ask about the condition of all their children, relatives and servants and would find the heart of each of them in one way. They would always be pleased and pleased with their friendly neighbors and dervish acquaintances. This kindness of theirs was a sign for everyone on the right path" [2].

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[30] Abul Mu x sin Mu x ammad Ba bu r ibn Mu m ammad Ali. Bahauddin Balogardon . -Tashkent, Writer, 1993. Pages 75-78 .

[1] Ibid., page 78.

The Naqshbandi order is based on the principle that every person should be honest, pure, earn a living through their own labor, be patient and content, be humble, sincere, have strong faith and belief, have God in their hearts, and be with the people in their actions. In the process of acquiring these qualities, a person becomes more and more pure and spiritually prepares himself to reach God.

The Naqshbandi Order guides people towards kindness, sincerity, honesty, hard work, truthfulness, and patience, while condemning bad habits: forbidden deeds, such as theft, impurity, stinginess, lying, fraud, greed, and greed for wealth. We can also learn this from the following thoughts of Hazrat Hoja Bahauddin Naqshband:

“Be like a candle, so that you may enlighten everyone, while you yourself remain in darkness,” “The basis of all the deeds of the people of lust and desire is misguidance. The most important thing in deeds is to have the right intention,” “A person should slander his own soul. Whoever, by the grace of Allah, has recognized the evil of his soul and understood its cunning, will find it easy to do so. Those who follow this path will often consider the sins of others as their own.”

These wisdoms also describe the methods of educating a perfect person: “Some of the groups that come to our conversation have the seed of love in their hearts, but it does not grow because of the obstacles that hinder it, and we need to purify it. Some do not have the seed of love, and we need to make it appear”; “The guide must be aware of the three states of the seeker: past, present, and future, and only then can he educate him”; “One of the conditions that the seeker must fulfill is that he must converse with a friend who is one of the friends of God Almighty and be aware of his own state. Let him compare the time of the conversation with his own past, and if he observes in himself that he is moving from imperfection to perfection, let him consider it an obligation for him to be present in the conversation of this saint.”

In summary, the Naqshbandi order combined and adapted the paths of two important orders: Abdul Khaliq Ghijduvani and Ahmad Yassawi.

The Naqshbandi Sufi Order (The Path to Approaching God) developed and put into practice eleven ethical rules.

[2] Ibid., pp. 56-57.

The Sufi's level of purification and attainment of godhood is accomplished by a spiritual mentor—a sheikh, murshid, or pir.

Finally, the emergence of a spiritual-spiritual connection between the murshid and the murid indicates that the murid has reached maturity, and the murshid removes his veil from the murid. This path consists of three stages: muraqabah, mushahada, and musahaba. A person who enters the Naqshbandi sect must strengthen himself both spiritually and physically, purify himself spiritually, and polish his heart.

The main path of Naqshbandiyya is the pursuit of the Truth, the practice of secret remembrance, and it rejects some innovations. For example, wandering, poverty, playing music, singing and dancing, reciting dhikr (samo') and reciting dhikr aloud (jahr), etc. It prohibits the worship of saints and their graves, and emphasizes that any help should be sought only from Allah. It calls for spiritual purification, abandoning arrogance, conceit, and making a living through simple labor.

Thus, the basis of the Naqshbandi Order is the spiritual and physical purification of a person, and this process has not lost its importance even in the present era. Today, the moral system, ways and methods of the Naqshbandi Order are useful in educating the younger generation as mature people. After all, the ideas of this Order serve as an important factor in the formation of a mentally, morally and physically mature person.

True Sufism does not promote the idea of destroying the world, it directs a person to spiritual purification. But some ignorant and ignorant people (even religious leaders) did not understand the essence of the spiritual union of a person with God, the "Anal Truth", that is, the expression "I am God", and persecuted them. In essence, Sufism is kindness, generosity, work, contentment and piety. They are fighters against the vices inherent in human behavior. Sufis fought to ensure the spiritual purity of every person in order to cleanse life from vice and filth.

In conclusion, Islam is one of the most widespread religions on earth, which played an important role in the formation of Muslim culture. The views on morality and lifestyle put forward in the holy book of Islamic teachings - the "Quran" served as the basis for the formation of the moral education of Muslims. The promotion of Sharia laws and moral requirements by commentators of the "Quran" in all Muslim countries

later gave rise to the emergence of works of moral and didactic content in Muslim literature.

Islam is the main religion in Khorasan and Transoxiana, as in all Muslim countries. Therefore, it is advisable to educate the younger generation in spiritual and moral qualities based on a deep study of the essence of the rules of conduct expressed in the teachings of Islam in the life of the people.

Questions and tasks for control

1. What was the educational system and content in Muslim schools?
2. Discuss the moral principles put forward in the Holy Quran.
3. Which period in the science of Hadith was called the "Golden Age"?
4. Explain the meaning of the concepts of "Hadim" and "Sunnah".
5. Write down the moral principles put forward in the hadiths in your notebook.
6. Make a chart of Sufi teachings and explain the meaning of its main tenets.

CHAPTER IX. EDUCATIONAL ISSUES IN THE STRATEGY OF THE NEW UZBEKISTAN

1. The content of state policy in the field of education

From the very first days of the Republic of Uzbekistan's political independence, special attention was paid to issues such as implementing fundamental reforms in the organization of education in the Republic, improving it to a high level, and raising it to the level of world education. A vivid proof of this attention is the main principles of state policy in the field of education and the declaration of education as a priority direction in the social development of the Republic of Uzbekistan.

The main principles of state policy in the field of education are as follows:

1. Education and upbringing are humane and democratic. The education and upbringing process organized in our state takes into account the issues of respecting the individual, his honor, dignity, spiritual and educational rights, creating opportunities for him to demonstrate his talents and abilities, as well as taking into account his desires and needs.

2. Continuity and consistency of education. The educational process acquires a didactic character and ensures the continuous, constant formation of knowledge given to students and the skills and qualifications being formed. Continuity and consistency mean the regulation of the study of information, phenomena and the foundations of science, ensuring the sequence between the previous and subsequent materials. Each

subject should be taught in a certain logical sequence. This principle serves to express this situation.

3. Compulsory general secondary, as well as secondary specialized vocational education. This principle expresses the mandatory nature of obtaining general secondary, secondary specialized and vocational education for citizens of the republic in the Republic of Uzbekistan. General secondary, as well as secondary specialized vocational education in the territory of the republic is free of charge, and their activities are organized at the expense of republican and local budget funds and extra-budgetary funds. Students are admitted to secondary specialized vocational education institutions on a competitive basis.

4. Voluntary choice of secondary specialized, vocational education in an academic lyceum or vocational college. This principle expresses the student's right to freely choose the direction of secondary specialized, vocational education in accordance with his interests, needs and abilities (studying in an academic lyceum specialized in a certain specialty or a certain vocational college).

5. The secular nature of the education system. This principle implies the provision of secular scientific knowledge to young people in existing educational institutions in the republic. The dissemination of ideas that serve to provoke militancy, violence, as well as national conflicts and religious enmity in educational institutions and their inculcation into the minds of young people is prohibited by law. The provision of religious knowledge to young people is carried out by educational institutions that have passed state accreditation (registered by the Ministry of Justice of the republic) and have the right to provide religious education, as well as by persons with special religious education who have acquired the right to engage in this activity.

6. Openness of education within the framework of state educational standards: citizens of the republic have the right to receive education in any educational institution (in accordance with the requirements stipulated in the Charter of the educational institution) in accordance with the requirements of the State Educational Standards developed by the Ministries of Public Education and Higher and Secondary Specialized Education of the Republic of Uzbekistan on the basis of the Resolution of the Cabinet

of Ministers of the Republic of Uzbekistan “On Approval of State Educational Standards of General Secondary Education” adopted on August 16, 1999, as well as the State Educational Standards of Secondary Specialized, Vocational and Higher Education in this regard.

7. A single differentiated approach to the selection of an educational program. It is advisable to organize education in educational institutions on the basis of selecting the most optimal program from among the programs created for them, created in accordance with the requirements for creating a curriculum. Also, based on the characteristics of specialty and vocational education, specific educational institutions can organize the educational process with programs created taking into account the specific aspects of a particular specialty and vocational education.

8. Promoting knowledge and talent. The goal of organizing education is to provide the younger generation with in-depth knowledge and develop their existing abilities and talents. Today, our society pays special attention to identifying and supporting educated, talented students among young people. A number of foundations have been established to support this goal, such as the “Umid” and “Uluo'bek” foundations, which support talented youth. Under the auspices of these foundations, hundreds of teachers and students have received the right to receive education in leading foreign countries.

9. Harmonization of state and public administration in the education system. The organization of effective education ensures the development of society, the bright future of the nation and people. Therefore, the organization of education is not only the state's, but also the whole people's business. The effectiveness of education can be increased through the efforts and capabilities of parent committees and student self-government bodies established in educational institutions, as well as through the financial and moral support of patronage organizations. This principle attempts to reveal this idea.

10. The education system consists of a set of all types of educational institutions that are managed and interconnected based on certain requirements that have arisen in

a particular society in the socio-historical process. An educational institution is a legal entity and operates in accordance with the procedure established by law.

The education system is formed in full accordance with the level of socio-economic, cultural development and political content of a particular society of a socio-historical nature. As indicated in the Law "On Education", adopted at the IX session of the Oliy Majlis of the Republic of Uzbekistan (August 29, 1997), the republican education system includes the following:

a) state and non-state educational institutions implementing educational programs in accordance with state educational standards;

b) scientific and pedagogical institutions carrying out scientific research work necessary to ensure the functioning and development of the education system;

c) state administrative bodies in the field of education, as well as enterprises, institutions and organizations affiliated with them.

The education system of the Republic of Uzbekistan is unified and continuous, and institutions operating within this system serve to implement education in a phased manner.

2. Types of education in the Republic of Uzbekistan

Preschool education is organized with the aim of forming a healthy and mature personality of a child, ready for school. This education is carried out in the family until the child reaches the age of six to seven, in preschool institutions (nurseries for children under 3 years old; kindergartens for children from 3 to 6-7 years old) and in other educational institutions, regardless of their form of ownership.

In preschool educational institutions, children develop comprehensively and receive education. Their health is strengthened, they develop self-service skills. They develop a love of work, respect for adults, and patriotic feelings. Children are prepared for school education. Preschool educational institutions should maintain continuous contact with the primary grades of general secondary schools.

The content and task of general secondary schools are to teach students the basics of science, to develop skills and competencies in organizing social activities, and to

prepare them for secondary specialized and vocational education. General secondary education consists of the following stages.

Children are admitted to the first grade of school at the age of six or seven. The main task and content of primary education is to form the foundations of literacy, knowledge, skills and competences necessary for general secondary education.

General secondary education is organized on the basis of primary education, it provides students with the necessary amount of knowledge (general secondary education is defined in the DTS), develops independent thinking, organizational skills and practical experience, helps in initial career guidance and choosing the next stage of education.

Within the framework of general secondary education, specialized, special educational institutions in certain areas (boarding schools, schools providing in-depth education in music, sports, choreography and fine arts, as well as socio-humanitarian and educational sciences, etc.) can be established in order to develop the abilities and talents of children.

Secondary specialized, vocational education is a component of continuing education, the task and content of which is to provide students with specialized or vocational education in a specific area and to develop practical skills and qualifications in this area. After completing nine years of general compulsory education, students receive another three years of optional secondary specialized or vocational education. Secondary specialized, vocational education is provided in academic lyceums and vocational colleges.

Academic lyceums and vocational colleges provide secondary specialized, vocational education that gives the right to work in the acquired profession, as well as serves as the basis for continuing specialized activities or education at the next level.

Academic lyceum provides intensive development of students' intellectual abilities, their deep, differentiated and specialized knowledge. Academic lyceum is a three-year secondary specialized educational institution. In this educational institution, students have the opportunity to improve their knowledge in the chosen field and

master the basics of certain subjects in depth and in depth. Academic lyceums are mainly organized under higher education institutions.

Human thinking and intellectual potential are social wealth. They are factors that determine the socio-economic development of any society. There are students who, during their secondary education, demonstrate their talents and abilities in a certain direction. The rational use of this wealth and its correct direction are of great importance. Academic lyceums serve precisely this goal, educating gifted and talented children.

A vocational college is an educational institution that provides in-depth development of students' aptitude for a specific profession, skills, and qualifications, and provides one or more specialized education in the chosen profession, and provides vocational education that lasts three years.

According to the Law of the Republic of Uzbekistan "On Education", the status of academic lyceums and vocational colleges is equal. Students studying in these types of educational institutions have equal rights in entering a higher educational institution or in working in the chosen field, and in exercising their constitutional rights. Academic lyceums and vocational colleges, as mentioned above, differ from each other in a certain sense only in the goals they set for themselves.

Vocational colleges, secondary specialized educational institutions and other educational institutions are being established in various directions. It is worth noting that the newly established vocational colleges are fundamentally different from the currently operating educational institutions in both content and form. What are these differences?

The activities of new-type vocational colleges are aimed at organizing the educational process using effective technical and technological achievements and training highly qualified masters and junior specialists. The educational process is organized on the basis of a forward-looking curriculum and programs that meet world standards. The curricula developed for vocational colleges are mutually complementary to the curricula of general secondary schools of the previous

educational stage and higher educational institutions of the next stage, and are fully consistent with the principle of continuity and consistency of education.

Another difference is the high level of professional college teachers and the introduction of pedagogical technology into the educational process.

Vocational colleges are also fundamentally different in terms of equipment, teaching aids, visual aids, information technologies and computers. They are distinguished by the modernity of educational buildings and workshops. It is worth noting that vocational colleges train not only workers, but also junior specialists in a wide range of specialties. Another advantage is that such educational institutions train personnel taking into account the specific geographical and demographic conditions and needs of each region.

The training process in colleges is carried out on the basis of a two-tier system. The industrial training provided to students is carried out in an integrated manner with practice in the workshops of the educational institution and in production enterprises.

Those who have completed the ninth grade of general secondary schools continue their studies in a specific field at academic lyceums and vocational colleges based on the results of the final state certification, the rating indicators collected by the student, and the recommendations of pedagogical and psychological diagnostic centers.

The goal of organizing higher education is to train highly qualified, competitive personnel capable of working independently in market conditions in their chosen specialty, contributing to the socio-economic and spiritual development of society.

Training of specialists with higher education is carried out in higher educational institutions (universities, institutes, academies and other educational institutions of higher education) on the basis of secondary specialized, vocational education. Higher education is organized in two stages: on the basis of granting bachelor's and master's degrees, evidenced by documents on higher education of a state-approved sample.

A bachelor's degree is a basic higher education that provides fundamental and practical knowledge in a specialized field and lasts at least 4 years.

Upon completion of the bachelor's program, graduates are awarded a "bachelor's" degree in their professional field based on the results of state certification and are awarded a diploma of a government-approved model.

A person with a bachelor's degree is considered a specialist with higher education in the chosen field of higher education and has the right to work in the position specified in the state classifier. However, a bachelor cannot work in responsible positions in production in the field of science.

A master's degree is a higher education program that provides fundamental practical knowledge in a specific specialty and is organized on the basis of a bachelor's degree for a period of at least two years. Master's degree education is completed with a final classification state certification and the defense of a master's thesis. Graduates of a master's degree are awarded the degree of "master" and a diploma of a state-approved model.

Unlike a bachelor's degree, a master's degree is considered a highly qualified specialist in a certain specialty, who works in the field of science and production. He has the right to enter postgraduate studies.

Postgraduate education is aimed at meeting the needs of highly qualified scientific and scientific pedagogical personnel, satisfying the positive educational and professional interests of the individual, and ensuring a system of continuous education. Postgraduate education is organized in higher educational institutions and scientific research institutions (on the basis of postgraduate studies, doctoral studies, adjunct studies, and independent research). Postgraduate education is carried out in two stages.

In accordance with the requirements of the "National Personnel Training Program", advanced training and retraining of personnel are aimed at updating and deepening the professional knowledge and skills of specialists, bringing them to a level that meets the requirements of the times.

The procedure for advanced training and retraining of personnel is established by the Cabinet of Ministers of the Republic of Uzbekistan, and advanced training and retraining of specialists is carried out at universities, advanced training institutes and vocational training universities, advanced training institutes and training centers with

the right to professional retraining. This process is organized separately from production. Its form is determined by the advanced training educational institution, taking into account the complexity of the educational program and in accordance with the contract concluded with the customer.

The process of professional retraining of personnel ends with the final state certification. The procedure for conducting certification is determined by the relevant state bodies responsible for managing education.

Students who have fulfilled all the requirements of the curriculum and successfully passed the final state certification will receive a diploma or certificate of the established sample confirming that they have completed retraining and advanced training.

In order to meet the personal needs of children and adolescents, organize their free time and recreation, state bodies, public associations, as well as legal entities and individuals, may establish extracurricular educational institutions in cultural, aesthetic, scientific, technical, sports and other areas.

Extracurricular educational institutions include palaces, houses, clubs and centers for children's and adolescents' creativity: children's and adolescents' sports schools, music schools, studios, libraries, and recreation facilities.

The procedure for the organization and operation of out-of-school educational institutions shall be determined by law.

3. Managing and leading the education system

Education system management is an important branch of pedagogical science, which determines the bodies of the education system in the Republic of Uzbekistan and their tasks, the content and methods of their work, and also establishes the system of management of educational institutions.

The general management of the education system in the Republic of Uzbekistan is carried out by the Cabinet of Ministers of the Republic of Uzbekistan. The Cabinet of Ministers of the Republic of Uzbekistan has the following powers in managing the education system:

1. Implementation of a unified state policy in the field of education;

2. Leading state administration bodies in the field of education;

3. Develop and implement educational development programs;

4. Establishing the procedure for the establishment, reorganization and liquidation of educational institutions;

5. Establishing the procedure for accreditation of educational institutions and certification of teaching and scientific personnel;

6. Issuance of permits to educational institutions of other countries granting them the right to engage in educational activities on the territory of the Republic of Uzbekistan;

7. Establishing a procedure for recognizing educational documents of foreign countries and recording the equivalence of these documents in accordance with the requirements of legislation;

8. Approval of state educational standards;

9. Establish the procedure for approving and issuing information documents of a state-approved sample;

10. Determining the amount of state grants and the procedure for admission to educational institutions;

11. Appointment of the rector of a higher education institution;

12. Establishing the procedure for transferring students from one accredited educational institution to another, as well as other powers in accordance with the legislation.

The management of the education system in the republic involves a number of state ministries, such as the Ministry of Public Education and the Ministry of Higher and Secondary Specialized Education, as well as centers, in particular, the Republican Education Center, the center coordinating the activities of academic lyceums and vocational colleges, and regional, city, and district public education departments.

belong to the scope of rights of state bodies authorized to manage education :

1. Implementation of a unified state policy in the field of education;

2. Coordinate the activities of educational institutions and guide them in methodological matters;

3. DTS ensures compliance with the requirements for the level of knowledge and professional training of specialists;

4. Introducing innovative forms of teaching and new pedagogical technologies, technical and information means of education into the educational process;

5. Organizing the creation and publication of educational and teaching-methodical literature;

6. Approval of regulations on final state certification of students and external training in state educational institutions;

7. Submit proposals to the Cabinet of Ministers of the Republic of Uzbekistan on the appointment of rectors of state higher educational institutions;

8. Organization of training, advanced training, and retraining of teaching staff, as well as other powers in accordance with legislation.

Local government bodies also participate in the management of the republican education system. Their place and role in the management of the republican education system are determined by the following:

1. They establish, reorganize and liquidate educational institutions (with the exception of institutions under republican jurisdiction) and register their charters;

2. Determine the amounts of funding and benefits for educational institutions in their territories within the scope of their authority;

3. They ensure compliance with state requirements for the quality and level of education, as well as the professional activities of teaching staff. They also exercise general powers in accordance with legislation.

In the field of education system management, special attention is also paid to the organization of management of the activities of an educational institution. An educational institution is managed by its head (director or rector).

The director of an educational institution is considered a person responsible for the spiritual and physical well-being of students, their thorough mastering of the basics

of science, and the current activities of a general educational institution. The best teacher with a higher education and at least 3 years of pedagogical experience is appointed as a director by the regional department of public education (city public education in Tashkent) on the recommendation of the district public education department. He is transferred from one school to another. He is dismissed. The regional department of public education informs the State Educational Service of the Republic of Uzbekistan about this.

The orders of the head of the educational institution must be carried out by the employees of the educational institution. The main tasks of the head in an educational institution are: to lead the pedagogical team of the educational institution, to correctly select and place personnel, to create the necessary conditions for improving the socio-emotional level of the staff, to ensure the quality of knowledge and education of students, to lead the organization of extracurricular and extracurricular activities and to establish appropriate control. To ensure the correct choice of profession by students, to organize work with parents and the public. To ensure compliance with the rules of internal discipline, sanitary hygiene, general regime, labor protection and technical safety at the school, etc.

The school principal hires and dismisses teachers or support staff, promotes and, in some cases, punishes employees and teachers , recommends teachers and staff who have set a special example for state awards. The head takes into account the opinions of the pedagogical team when solving specific issues. Resolves relevant issues regarding the activities of the educational institution, and is responsible to the state.

The head is assisted in organizing the activities of an educational institution by his deputies for educational and educational work.

The Deputy Director for Educational Affairs is the person responsible for the educational work of an educational institution. He directly supervises educational work. Only the best teachers with a higher education and at least three years of teaching experience can work in this position. His candidacy is recommended by the head of the educational institution, approved by the district, (city) department of public education. The Deputy Director for Educational Affairs is responsible for the proper organization

of the educational process at school, the fulfillment of the requirements of the curriculum, the proper organization of lessons and the assimilation of knowledge by students, and monitors the implementation of educational work and the growth of the level of knowledge of students. Provides methodological guidance to teachers, plans the organization of educational work, and supervises the work of methodological associations.

The Deputy Director for Spiritual Affairs is the person directly responsible for the educational work of educational specialists. Only the best teachers with higher education and at least three years of teaching experience can work in this position. His candidacy is recommended by the head of the educational institution and approved by the district, (city) department of public education.

The Deputy Director for Spiritual Affairs is responsible for the proper organization of the educational process in the educational institution, the development of an annual plan of educational work and control over its implementation, ensuring compliance with the rules of internal order, forming the spiritual image of students and employees, and organizing control over their behavior.

The Deputy Director for Economic Affairs is a person responsible for the economic and financial affairs of an educational institution. The candidate for this position is recommended by the head of the educational institution and approved by the district (city) department of public education. His main task is to resolve issues such as providing the educational institution with financial resources, making proposals for creating additional sources of income, providing the educational institution with educational equipment, and ensuring the current and complete repair of the building.

The pedagogical council of an educational institution (in higher education institutions, the scientific council) is an advisory body under the head of the educational institution, whose decisions reflect the unified and common opinion of the team. For certain decisions made by the pedagogical council (scientific council), both the head and the team of the educational institution are responsible. For example, issues such as the state of educational work, strengths and weaknesses, recommending teachers and

staff for state awards, (moving students from class to class in schools), and expelling students are resolved by the Pedagogical Scientific Council. At scientific meetings of the Pedagogical Council, decisions of the government of the republic, presidential decrees, instructions of higher bodies, such as the Ministry of Higher and Secondary Specialized Education, determining measures for the implementation of the educational process, improving educational work, introducing innovative and information technologies into the educational process, popularizing best practices, creating and strengthening cooperation between the family, the public and the educational institution, etc. are considered.

Each member of the Council has the right to bring an issue related to educational work to the discussion of the Council meeting on his own initiative. The decision of the Council comes into force after approval by the head of the educational institution and is binding on each member of the team.

Methodological work in educational institutions is considered one of the important tools for improving the quality of educational work. The goal of organizing methodological work is to broaden the socio-ideological outlook of teachers and improve their pedagogical and methodological skills. The following methodological associations operate in educational institutions (Figure 34).

Methodological associations are led by experienced teachers, who are elected at the association meeting.

Methodological work is mainly aimed at improving the quality of educational and upbringing work and is carried out in various forms. At meetings of methodological associations, the procedure for conducting open lessons and the conditions for their conduct are also discussed. The situation of mutual observation of lessons by teachers is also considered an important form of methodological work. Methodological work organized in educational institutions is reflected in the general plan.

The reports recorded in the administrative documents on the activities carried out in educational institutions are of great importance. Reporting is carried out in the forms established and approved by the state. For this, it is necessary to properly

organize the documentation, administrative work and accounting of the educational institution. Such important documents include documents maintained for the registration of students. It includes:

a) list of students in alphabetical order;

b) personal work of pupils (students);

c) A list of students by class (students by course), etc. will be available.

In educational institutions, office documents are placed in the following order:

1. Instructions from governing bodies;
2. Documents related to organizational issues;
3. Documents related to educational matters;
4. Documents related to educational issues;
5. Personnel documents;
6. Documents related to cooperation with the public, public affairs of educational institutions;
7. Documents related to financial, economic and maintenance support;
8. A notebook for recording documents sent to and received from an educational institution, etc.

Maintaining these documents allows for a comprehensive assessment of the activities of an educational institution and the identification of existing shortcomings.

4. Forms of organizing education and their improvement

In the context of accelerating the socio-economic development of our society, the development of the human factor has become a requirement of the times. Caring for the well-rounded person is the main goal of our republic.

The adopted "National Personnel Training Program" was prepared in accordance with the provisions of the Law of the Republic of Uzbekistan on Education, based on an analysis of national experience and world-class achievements in the education system, and is aimed at forming a new generation of personnel capable of promoting and solving promising tasks, possessing a high general and professional culture,

creative and social activity, and the ability to independently achieve goals in socio-political life.

Students receiving education at a university are required to become qualified specialists, having mastered the principles of state educational standards, the results of practice, advanced pedagogical experiences, and their interrelationships, and to embody the educational standards, rules, levels, and quality indicators necessary to ensure its effectiveness.

Therefore, students must be able to apply the theoretical knowledge they gain from the subjects to real life.

Young people, who are the future and the main foundation of our society, should be well aware of the rich and intellectual heritage of the people. In this sense, the preparation of our students for the specialty they receive must meet the requirements of the time and the market economy. This poses such demands and problems for teachers as creative research, the search for the most progressive methods of teaching, the effective use of scientific achievements, and the use of non-traditional teaching methods.

Education is a social phenomenon, its history is very long. It is known that the knowledge of a teacher is directly related to the nature of his activity in the classroom and at home, without activity knowledge is not formed. A teacher can conduct a lesson at a high level, but the result of this lesson may not be worth anything for a particular student. After all, upbringing and education are carried out gradually and depend on how the whole complex of lessons affects the student, on the volume and regularity of work that the student and the teacher consciously and actively perform under their guidance.

The teacher's task is to properly combine these types of thinking and activity in the lesson. Such a combination is an important factor in increasing the effectiveness of the lesson.

In order to properly approach the problems of the lesson, the teacher must know the main components of the educational process, understand their interdependence and

influence on each other. Knowing the essence of objective existence is one of the goals of education.

The process of acquiring knowledge in education includes the following components:

1. Observing events, things, perceiving information.
2. Analysis of the information obtained.
3. Remember.
4. Check and evaluate the correctness of the generalization.

In general, educational management is the teacher's responsibility to ensure the correct implementation and interaction of the basic structural elements of the learning process, the content of the educational material, educational methods, methods, forms and means of activity.

The main organizational form of educational management is group training, which has the following specific characteristics:

- that classes begin at the same time every year and every school day;
- the duration of training sessions and breaks between them;
- equality of age and number of children in groups;
- uniformity of the pace of learning materials;
- the transfer of educational materials in a certain organizational form.

This form of group instruction, known as the classroom system, became widespread, consolidated, and still exists today in a much improved form.

There is a proposal to consider the lesson useful in two ways: as a general educational process and as a form of organization of education. If education is considered as a general process, the movement of the lesson is the main form of implementation by the teacher and students as a joint object planned and managed by the teacher within a certain space-time boundaries determined by the content, principles and methods of education.

This concept is defined from an internal perspective as follows: a lesson is a rich and variable form that is systematically used to implement the tasks of learning, development and upbringing in the educational process, including educational content,

forms, methods, and means of organizing the process of interaction between a certain composition of teachers and students in a purposeful manner.

The internal aspect of learning capabilities includes the ability to read, which involves thinking and remembering.

The external side of learning opportunities consists of the various influences he receives at school and the impressions he receives from his family and environment.

Individualized education is necessary to provide each student with sufficient depth and thorough knowledge, ensuring that each student has the skills to develop independently and independently, as needed.

On September 2, 1993, the Uzbek alphabet, based on Latin graphics, was introduced.

A class is a group of a certain number of students of similar age and educational level.

A lesson is an educational activity conducted with a specific group of students under the direct supervision of a teacher. A lesson is the central part of the main organizational form of educational work.

Since the lesson is the main form of education, it must be scientific, systematic, understandable, conscious and active, ensure solid mastery of knowledge, and be organized taking into account the personal characteristics of the student, which places a number of didactic requirements on the lesson. In particular:

1. Each lesson should be carefully planned with a clear goal in mind. In this process, the teacher determines the educational and educational goal of the lesson. The stages of the lesson, i.e. how to start, how to end, the use of visual materials, etc., are decided in advance.

2. Each lesson should have a clear ideological and conceptual research, and the teacher should use them for educational purposes.

3. Each lesson should be linked to practice and equipped with instructional tools, taking into account the capabilities of the school and social environment.

4. Each lesson should be organized with the effective use of methods, styles, and tools appropriate to its nature.

5. It is important to save and use the hours and minutes allocated for lessons effectively.

6. During the lesson, the teacher and student should be actively interacting with each other, and the student should not become a passive listener.

7. Classes should be conducted with the entire class and with each student, taking into account their individual characteristics.

8. Effective use of the rich spiritual heritage and spiritual values of our people, depending on the content and nature of the lesson.

9. To inform students about the changes in our independent country, depending on the content of the topic being covered.

10. In the lesson, the views of our President I. Karimov on education and his appeals to our youth and children, who are the future of our country, should be used appropriately.

In educational theory and practice, lesson types and their structure are also considered and studied as a separate problem.

Lessons play a key role in equipping students with knowledge, skills, and competencies. Therefore, the majority of the time allocated for learning activities is spent on lessons. There are two methods of teaching:

1. Class - activities conducted in the form of lessons.

2. Training in the form of practical and experimental work.

Classroom-based learning involves the teacher systematically presenting the daily learning material and consistently taking into account the knowledge, skills, and competencies of students.

Practical and experimental training is conducted in a classroom setting, in a training workshop, on experimental plots, and on collective farm fields.

The types and structure of lessons are as follows:

1. Expressing new knowledge.

2. necessary to reduce the above .

3. Review, generalization and introductory lessons.

4. Mixed lessons.

Mixed lesson format:

1. Asking and evaluating homework assignments.
2. Explaining new material.
3. New material is needed .
4. Checking homework assignments.
5. Conclusion and conclusion.

The general form is a type of activity of the teacher and students in the lesson, in which students perform one task common to all at once. The results obtained are discussed, compared and summarized by the class. The general form of organization of educational work is of great importance in the conditions of family education. It provides an opportunity to educate children in a sense of community, to teach them to think, to find errors in the opinions of students.

The general form of organizing a lesson is most effective in learning and consolidating new material.

In recent years, along with general and individual forms of organizing lessons, the group form of organizing education has also become widespread. Its main features are:

- the class is divided into several groups;
- each group completes the task individually and with the help of its leader;
- the task is completed in a way that allows the contribution of each member of the group to be taken into account and evaluated;
- The composition of the group will not be permanent.

The tasks assigned to the groups are carried out according to certain instructions and regimes.

The group format of the lesson is especially effective when solving some practical problems or studying in depth some specific issue of the course.

The structure of the lesson depends on the type of lessons provided to students by the nature of their cognitive activity. The methods of their conduct are emphasized by the level of educational methods. The structure of the general type of lesson:

1. Organizational part.

2. Checking written assignments.
3. Introducing a new topic.
4. Asking is reinforcement.
5. Assign homework.
6. End of the lesson (conclusion).

Such a lesson can be called a knowledge consolidation lesson.

5. Components of the national personnel training program and model

After the Republic of Uzbekistan gained political independence, fundamental reforms began to be implemented in all spheres of our social life. The task of solving the problems that have arisen in the public education system, which is based on the totalitarian management method, over the past decades has also prompted the republic and relevant organizations to implement serious changes in the education system. As a result of these efforts, the first Law of independent Uzbekistan “On Education” was adopted in July 1992. The content of this law reflected issues such as the republican education system, its main directions, goals, objectives, stages of education and their essence.

By January 2020, the Law “On Education” and the implementation of the ideas put forward in it, the current situation, achievements and shortcomings were analyzed. According to the results of the analysis, it became clear that the reform being carried out in the education system in most places did not have a deep scientific basis. Therefore, based on a special decree of the President of the Republic of Uzbekistan, a special commission was appointed to develop the Law of the Republic of Uzbekistan “On Education” and the “National Program for Personnel Training”. In July 1997, the content of both regulatory documents was studied and brought to the attention of the public. The opinions expressed during the discussion were studied by the responsible commission. The “National Program for Personnel Training”, which was subject to public discussion, was adopted at the IX session of the Oliy Majlis of the Republic of Uzbekistan.

So, what ideas are put forward in the "National Personnel Training Program".

The idea that the independence of the Republic of Uzbekistan is determined by the intellectual potential and creative abilities of the personnel trained in educational institutions for various sectors of the national economy was the basis for the creation of the “National Program for Personnel Training”. This document is an important document that reveals the content of the reforms being implemented in the republican education system. It was noted that the main goal of educational reforms is to create conditions and effective mechanisms for the comprehensive development and well-being of a person, the realization of his personal interests, and to change outdated patterns of thinking and social behavior.

Since the adoption of the new Law of the Republic of Uzbekistan “On Education” on September 23, 2020, new curricula, programs, textbooks and manuals have been created. Methods and means of organizing education in accordance with modern didactic requirements have been identified, certification and accreditation of educational institutions have been carried out. During this period, vocational and technical education has been reorganized, taking into account the territorial characteristics of the formation of the republic's labor market (primarily the labor market in rural areas).

It failed to improve the quality of personnel training and ensure compliance with the requirements of the country's economic and social development.

The personnel training system is not suitable for students of democratic changes, the material and technical and information base of the educational process is insufficient, the shortage of highly qualified pedagogical personnel, the lack of high-quality educational, methodological and scientific literature and didactic materials, the lack of thorough cooperation and mutually beneficial integration between the education system, science and production, etc.

The training of specialists and the education system are being shaped by the demands of the ongoing reform and renewal processes in society.

The transition from vocational schools to new types of educational institutions is becoming more and more apparent, and in practice, positive changes are being observed. The outdated material, technical and educational-methodological bases

are being updated. The ranks of pedagogical staff in these educational institutions have been replenished with teachers who have not undergone appropriate retraining.

The average age of scientific and scientific pedagogical personnel has been "increasing." It was found that doctors of science under the age of 40 in higher educational institutions of the republic account for 0.9% of the total figure, while those aged 50 and older account for 79%.

It turned out that the average age of those confirmed with the scientific degree of Doctor of Science is 50, while the average age of Candidates of Science is 36.

These circumstances serve the country's future by developing the "National Personnel Training Program", prepared in accordance with the Laws of the Republic of Uzbekistan "On Education", based on an analysis of national experience and world-class achievements in the education system, and aimed at forming a new generation of personnel capable of promoting and solving future tasks, possessing high general and professional culture, creative and social activity, and the ability to independently achieve goals in socio-political life.

The program envisages the implementation of a national model of personnel training, the creation of socio-political, legal, psychological-pedagogical and other conditions for the conscious choice and subsequent thorough mastery of educational and professional programs, and the upbringing of citizens who feel their responsibility to society, the state and the family.

The goal of the "National Personnel Training Program" is to radically reform the education sector, completely free it from ideological views and stereotypes left over from the past, and create a national system of training highly qualified personnel that meets high spiritual and moral requirements at the level of developed democratic countries.

Achieving this goal requires the following tasks:

- Adapting the education and training system to the ongoing processes of renewal in society and the construction of a developed democratic legal state;

- providing institutions of the personnel training system with highly qualified specialists, raising the prestige and social status of pedagogical activity;
- development and implementation of effective forms and methods of spiritual and moral education of students and educational work;
- introduction of an impartial system of assessment, such as certification and accreditation of educational and training institutions;
- development of mutually beneficial cooperation in the field of personnel training, etc.

The goals and objectives of the national program are being implemented in stages. Each stage involves solving specific tasks.

The structural structure of the "National Personnel Training Program" of the Republic of Uzbekistan is reflected as follows (Figure 35).

The strength of any country is determined by the spiritual maturity and intellectual potential of its citizens.

The spiritual maturity, intellectual potential of citizens, and the content of the education system are formed based on the availability of material and spiritual conditions that serve the comprehensive development of the individual, the level of social and moral environment established in society, as well as the ethnopsychological characteristics, moral views, and life beliefs of the population.

These aspects were studied in the creation of the "National Program for Personnel Training". The basis of the national program is the process of educating and raising personnel who are courageous, independent-minded, educated and qualified specialists who can ensure the development of Uzbekistan, contribute to its rise to the level of advanced countries of the world, and at the same time possess positive human qualities.

A perfect person and a mature and qualified specialist fully expresses the essence of the national model.

The national model of personnel training is not only about education, but also includes many interconnected life stages. The national model reflects the integral unity

and cooperation of the individual, the state and society, continuing education, science and production, and their relationship to each other (Figure 37).

The main components of the national personnel training model can be described as follows.

The individual is the main subject and object of the national personnel training system, the consumer and implementer of services in the field of education.

In the process of continuous education, a person acquires secular and scientific knowledge, thoroughly masters the foundations of science, gets acquainted with the spheres of production, as well as studies social and humanitarian sciences, and acquires human qualities based on consistently and continuously forming educational influences. Over the years, a person develops high spiritual potential and professional skills in a specific direction. First of all, a person must be able to set a specific goal for himself and constantly seek and study to achieve it. In this way, he matures as a cadre (specialist) resistant to social competition.

A person's ability to develop a sense of self-awareness, full and effective access to educational services is an important factor in his all-round development and becoming a qualified specialist. Human development depends, first of all, on himself. Therefore, the national program pays special attention to the individual and his development.

The state and society are the guarantors of the training and admission of personnel, who regulate and control the activities of the education and training system.

Personal development is important not only for oneself, but also for the development and prosperity of the state and society. A country whose citizens are complete human beings has a bright future.

The relationship between the individual and the state (society) is two-way. Therefore, any state (society) is a subject that assumes the responsibility of creating sufficient conditions for its citizens to live, work, and realize and demonstrate their talents and potential.

Continuing education is the basis for training qualified, competitive personnel and includes all types of education, state educational standards, the structure of the personnel training system and its operating environment.

The process of continuing education is considered the most favorable period for a person to find a comprehensive solution. During this period, a person masters the basics of science and professional knowledge, acquires the qualities that should be reflected in him as a complete person and a qualified specialist, and a certain worldview is formed in him. This is of great importance in the development of a person.

Thus, continuing education is one of the main components of the national model. According to it, the functioning of the continuing education system in our country is ensured on the basis of the consistency of the program. Continuing education includes the following types of education:

- preschool education;
- general secondary education;
- secondary specialized, vocational education;
- higher education;
- postgraduate education;
- staff training and retraining;
- extracurricular education;

What are the characteristics, goals and objectives of continuing education ?

Preschool education, while preparing a child for school, ensures their healthy growth, prepares them for regular education, and instills in them a sense of desire to learn.

In recent years, a new network of preschool educational institutions has been taking shape. For example, one of the forms of family education is “Private kindergarten”, “is being implemented”, “Children's kindergarten” - the number of groups teaching children geography, fine and musical arts, computer literacy is increasing day by day. All this indicates that conditions are being created for the spiritual and moral upbringing of our preschool children in accordance with the requirements of the “National Personnel Training Program”.

Who is responsible for career guidance? Who performs this task?

Vocational colleges, on the other hand, allow students to deeply develop their professional inclinations, abilities, knowledge, and skills, and to acquire one or more modern professions in their chosen fields.

Vocational colleges are established on the basis of existing vocational schools and other educational institutions in various areas. However, they are fundamentally different from previous educational institutions in both content and form.

Higher education. Only those who have graduated from an academic lyceum or vocational college are admitted to higher education. Higher education is carried out in two stages, namely, bachelor's and master's degrees.

Bachelor's degree is a basic higher education that provides fundamental and practical knowledge in a specialty area, the duration of which is at least four years. A person with a bachelor's degree is considered a specialist with higher education in the higher education system in his chosen field and has the right to work in a position specified in the state classifier.

A master's degree is a higher education program that provides fundamental and practical knowledge in a specific specialty, based on a bachelor's degree, lasting at least two years. The study is completed with a final classification state certification and the defense of a master's thesis.

A master's degree is considered a highly qualified specialist in a specific specialty, different from a bachelor's degree, who works in the field of science and in responsible positions in production. He has the right to enter postgraduate studies.

Postgraduate education . This type of education is carried out at two levels:

The first level of postgraduate study lasts 3 years (4 years part-time) on the basis of a master's degree.

The second level is a doctoral degree, which lasts 3 years based on the scientific degree of Candidate of Sciences.

The goal of both levels is to train high-quality scientific and scientific pedagogical personnel in specific specialties.

Science is one of the main components of our national model, which is responsible for creating the scientific, pedagogical and psychological foundations for the formation of a well-rounded person and a mature specialist, as well as creating educational concepts, curricula, plans and textbooks, manuals in science and specialty areas and sectors, and providing material and moral support for the organization of the educational process.

The main customer, which determines the need for production personnel, as well as the requirements for the quality and level of their training, is a participant in the process of financial, material and technical support of the personnel training system.

Previously, production operated solely as a consumer using the power and potential of ready-made personnel, but today the content of this activity has fundamentally changed.

Now the industry can set its own requirements for the quality and level of personnel training. At the same time, it assumes the obligation to financially support continuing education and scientific disciplines in order to train and develop high-quality and high-level specialists. On this basis, it becomes an active participant in the national personnel training system.

The content of the concept of our national model is consistent with our national way of life and spiritual and moral traditions.

Because for us, the concept of "enlightened person" has long had a much broader meaning. We must not forget that enlightenment is in the blood of our people, our nation. According to the traditional Eastern view, enlightenment means not only knowledge and skills, but also spirituality and beautiful morality. When our people think of an educated, perfect person, they see exactly such people. That is why the whole essence of the national model of personnel training is intertwined with our national history and life.

In short, Uzbekistan has created a national model of personnel training that is directly unique to us, suitable for us, unique, based on our great history and traditions, and at the same time able to meet the requirements of the present era.

This is also the national nature of our model in our program. It is noteworthy that our "National Model of Personnel Training" has been recognized and established internationally for its scientific potential and deep philosophical meaning.

For example, in 1998, at an international conference in Australia called "Education in the 21st Century and Challenges in the Asia-Pacific Region," which focused on the prospects for education in the next century, it was noted that only two countries - the United States and Uzbekistan - had a special state program aimed at developing education.

The presentation of the “National Personnel Training Program” was held there. The participants of the conference got acquainted with the main content of the speech of the President of Uzbekistan I.A. Karimov at the 9th session of the Oliy Majlis. It is noteworthy that the participants of the conference recognized that the specific concept of the new education system developed in our country has been thoroughly studied, and its implementation will make a worthy contribution to the changes taking place in the field of personnel training in many countries of the world.

6. Creative pedagogy.

The essence of the concepts of "creativity" and "creative pedagogy".

The concept of “creative pedagogy” has been used in modern pedagogy not so long ago. However, the need to establish innovative and creative approaches to the teaching process has ensured the formation of “Creative pedagogy” as an independent subject among the pedagogical disciplines. The basis of this subject is the methodological ideas of such disciplines as the history of pedagogy, general and professional pedagogy, as well as psychology, teaching methods of specific subjects, educational technology and professional ethics. The general foundations of the discipline of “Creative pedagogy” serve to create the necessary conditions for the professional development of specialists, including future specialists.

Professional development of a person as a specialist is inherently a process. Professional maturity is a process that begins with the formation of professional maturity, the formation of development ideas (age 14-17) and ends with the completion

of professional activity (age 55-60). The formation and development of a creative person depends on the correspondence of changes in his internal and external world, socio-economic conditions, and the content of human ontogeny - from birth to the end of life, which requires continuity and succession.

It is known that professional experience is reflected as an integration of knowledge, skills and competencies. However, the acquisition of professional and creative skills requires not only the integration of practical skills and competencies, the development of methods and tools for the effective organization of activities as a specialist, but also awareness of the methodology of professional creativity, the development of creative thinking and the adequate acquisition of personal qualities of a creative nature.

The formation of a creative personality can be defined as the development of a person in the direction of mutually compatible creative activity and the creation of creative products. The pace and scope of this process depend on biological and social factors, the activity and creative qualities of the individual, as well as existing conditions, vital and professionally conditioned events.

In modern conditions, it is necessary for a teacher to have creative qualities.

In recent years, the education systems of leading foreign countries have paid special, serious attention to the issue of forming creative qualities in pupils and students. This can be seen from the numerous studies and their results conducted by Bronson, Merryman (2010), Ken Robinson (2007), Fisher, Frey (2008), Begetto, Kaufman (2013), Ali (2011), Treffinger (2008), etc.

Ken Robinson's 2007 video "Is School Killing Creativity?" alone has been viewed 5 million times on YouTube. In addition, teachers have begun to seriously study the basics of creativity (Begetto, Kaufman, 2013). Literature is being published on the formation and development of teachers' creative approach to pedagogical activities, skills, and competencies, and non-traditional lessons are being organized based on videos prepared by the Department of Education (Ali, 2011; Department of Education, 2013).

Despite significant practical work being carried out, many teachers still fail to

master the experience of how to effectively develop creative qualities in themselves and their students.

Every year, the education system management bodies pay attention to achieving high efficiency in educational institutions. For this purpose, the curriculum is developed, new textbooks are created. This helps both students and teachers in their professional growth. The practical actions taken create in students a certain way the need for achievement, striving for progress, and helps to develop their learning and cognitive abilities to some extent.

However, by the end of the academic year, high-level positive results in the mastering of subjects by students in higher education institutions are not observed. Many students have lost interest in learning. As a result, teachers are not thinking about organizing professional activities with the same enthusiasm as before. Although the bodies governing the education system are constantly introducing new measures to change the activities of students who are not interested in learning and teachers who do not want to teach such students, the situation remains unchanged.

What is the reason for this? Perhaps the fact that lessons are planned in advance is not interesting for students, or perhaps the fact that the content of education is set in a certain pattern does not provide any stimulus or motivation for students. Abandoning the pre-planning of educational activities, forming and developing critical, creative thinking in students, forcing them to think creatively, come up with new ideas will be a key factor in changing the attitude towards education, motivating them to achieve success. The factor that is missing in educational activities is creativity.

To fully understand the general nature of the process of developing creative qualities in a person, it is first necessary to understand the meaning of the concept of "creativity". According to Ken Robinson, "creativity is a set of original ideas that have their own value" (Azzam, 2009). Gardner, in his research, explains the concept as follows:

“Creativity is a practical action carried out by an individual, which must reflect a certain novelty and have a certain practical value.” Expressed from the perspective of Emebayl (1989), creativity means “the acquisition of highly unusual skills along

with thorough knowledge acquired in a particular field."

Many studies have shown different views on the relationship between intelligence and creativity. While one group of researchers claims that there is no relationship between them, another group claims that creativity and intelligence are related (Kim, 2005).

The concept of "creativity" reflects cultural diversity. For Westerners, creativity is generally considered a novelty. They emphasize the presence of unconventionality, curiosity, imagination, a sense of humor, and freedom at the heart of creativity

rdoch and Ganim, 1993; Sternberg, 1985). Easterners, on the contrary, understand creativity as a process of rebirth of goodness (Hui and Sternberg, 2002; Rudovich and Hui, 1997; Rudovich and Yue, 2000). Although Westerners and Easterners have different views on creativity, representatives of both cı hly value this quality and its possession (Kaufman and Lan, 2012).

Many teachers believe that they lack the ability to be creative. This can be justified for two reasons: first, most teachers themselves cannot adequately explain what the concept of "creativity" actually means; second, they are unaware of what qualities directly reflect the basis of creativity.

It is worth noting that every person is naturally creative. So how can teachers demonstrate that they have creative abilities? Patti Drapeau advises: "Even if you don't consider yourself creative, I recommend that you start organizing lessons aimed at developing creative thinking right now. In fact, the point is not whether you are creative or not, but whether you organize lessons in the spirit of creativity and strive to test new ideas in practice."

According to Patti Drapeau, creative thinking is, first of all, comprehensive thinking on a specific issue. Comprehensive thinking requires students to rely on many ideas in completing an educational task, problem, and task. In contrast, one-sided

thinking represents a reliance on only one correct idea. In observation, one cannot deny one and many-sided thinking on a problem. Consequently, one and comprehensive thinking are equally important in the formation of creativity. That is, when completing a task, solving a problem, a student looks for several options for a solution (multi-sided thinking), and then stops at only one correct solution that guarantees the most optimal result (one-sided thinking).

Based on the above considerations, the concept of "creativity" can be interpreted as follows:

A person's creativity is manifested in his thinking, communication, emotions, and certain types of activities. Creativity characterizes the individual as a whole or its specific features. Creativity is also reflected as an important factor of talent. In addition, creativity determines mental acuity, "ensures the active involvement of students in the educational process."

In foreign countries, teachers, like specialists in all fields, determine the presence and level of creative qualities in themselves. To do this, they pass a test developed by EP Torrance in 1987 that determines the individual's creative thinking. This test allows you to assess the individual's creativity and its level in organizing creative activity. Creativity (lat., eng. "create" - creation, "creative" - creator, creator) - the creative ability of an individual, which characterizes the readiness of the individual to generate new ideas and is part of the talent as an independent factor, according to such criteria as activity, quick thinking, originality and sophistication. The answers to the questions proposed by the student should support these four criteria.

According to EPTorrens, the concept of "creativity" basically covers the following:

Creative thinking can be clearly reflected in every social sphere. The creativity of the teacher is reflected in the creative approach to the organization of professional activities organized by him. In recent years, this phenomenon has been expressed by the concept of "pedagogical creativity".

"Creative pedagogy" must be able to guarantee the following two conditions:

1) teachers should focus the attention of students who are poorly mastering

academic subjects and who find them boring to master the basics of science;

2) to provide teachers with the opportunity to effectively use strategies and tools in the classroom that serve to stimulate creative thinking and creative activity in students.

Due to the lack of creative qualities of the teacher, although students have interesting and wonderful ideas, they are slow to express them. For this reason, the methods used in the educational process are determined by the fact that they do not serve to form free, independent thinking skills in students. Recommended by the author

- to put forward a problem or scientific hypotheses;
- test and modify the hypothesis;
- problem identification based on the formation of decision outcomes;
- sensitivity to the conflict between knowledge and practical actions in finding a solution to a problem

Pedagogical creativity is a teacher's ability to create new ideas that serve to ensure the effectiveness of the educational and upbringing process, as well as to positively solve existing pedagogical problems, in contrast to traditional pedagogical thinking. Tools and strategies are useful for teachers in developing creativity in students and develop interest and desire in students to study academic subjects.

In professional activities, a teacher's creativity manifests itself in various forms. They are:

The effective organization of professional activity in these forms by a teacher depends on the level of his creativity.

The purpose, tasks, object and subject of creative pedagogy.

Imagine a teacher who skillfully manages the educational process, organizing it in a unique and interesting way with enthusiasm, pleasure and enthusiasm. Although he does not consider himself a creative person or creator, he is satisfied with the fact that he is organizing an educational process that demonstrates creativity, using methods and techniques that allow it, and he is also achieving gratitude from his students.

The more a teacher uses creative methods and techniques in the educational process, the more their confidence in themselves and their creative abilities increases.

"Creative pedagogy" as a discipline plays an important role in the development of creative qualities and skills by educators.

Like any other subject, the subject of "Creative Pedagogy" has a specific goal.

"Creative pedagogy performs certain tasks. They are as follows:

As is known, each discipline has its own object and subject of research. "Creative pedagogy" also has its own object and subject. They are:

In the process of forming creative thinking in students of higher education institutions, the following conditions guarantee the achievement of effectiveness in the process in question:

- pay special attention to the formation of creative thinking in students of higher education institutions;

Creative pedagogy – 1) developing a creative approach in the teacher to the organization of the educational and upbringing process, and the ability and skills to positively solve existing pedagogical problems;

2) a discipline that studies the development of individual creativity in accordance with the characteristics of different age stages, which covers the foundations of professional training based on the formation and gradual development of students' skills, a positive, independent approach to mastering educational materials, the ability to put forward new, creative and imaginative ideas when completing educational tasks

The purpose of the discipline "Creative Pedagogy" is to creatively educate, educate and develop the individual.

1) sorting out educational content, curricula and programs;

2) teaching the learning module (subject)

defining tactics and strategies;

3) selection of appropriate psychological and pedagogical diagnostic tools;

4) predicting the creative development of learners;

5) development of a management system for the formation of a creative personality

Objective – Professional development of creative individuals of all ages and development process

Subject – Professional formation and development of a creative personality methodology, priority principles, leading ideas, important directions, main stages, etc.

- the formation of creative thinking in students of higher education institutions development of theoretical foundations;

- to develop creative thinking in students of higher education institutions determining measures for the effective use of existing resources;

- a form that helps to develop students' creative thinking, justification of the system of methods and tools;

- ensuring interdisciplinary relevance in this process;

- theoretical and pedagogical knowledge mastered by students creating conditions that allow for implementation.

Structural structure and main categories of creative pedagogy.

Like any other discipline, the discipline of "Creative Pedagogy" has its own structural structure. This discipline has the following structural structure:

The general essence of creative pedagogy is revealed on the basis of a number of concepts that represent its conceptual aspects. They are as follows:

- fundamentals of creative education: goals, objectives, object, subject,

subjects, content, methodology, forms, methods, tools, techniques and technologies;

- stages of forming a creative personality, taking into account age characteristics, in the process of training qualified deaf people and organizing their professional activities

Creativity is the activity of a person and its result that determines the significance and usefulness of a particular innovation.

A creative person is a person who can successfully carry out the creative process and has clear creative results (products).

A creative person is a person who demonstrates creativity as a process or result, is inclined to approach problems in non-standard ways, is capable and ready to organize original actions, promote innovations, and create creative products.

A creative person is a person who implements objective creativity as both a

process and a result and is able to create creative products at the required level.

Training a creative person - the content of forming and developing stable creative qualities in a person in the process of teaching creativity and creative self-expression

Creativity is the result of the activity or activity of a social subject, the novelty, significance and usefulness of which is recognized by society or a specific group.

The professional and creative potential of teachers is manifested in the positive resolution of professional issues and the appropriate assessment of their solutions.

HAPTER X. EDUCATION SYSTEMS IN DEVELOPED FOREIGN COUNTRIES

1. The education system in the United States, Japan, South Korea, France, and Germany.

In the United States, children study for 12 years, from the ages of 6 to 17. The education system is organized as follows:

1. In preschool institutions for children from 3 to 5 years old.

2. Primary school. This stage includes grades 1-5.

3. Incomplete secondary school. This stage consists of grades 6-8.

4. High school. This stage is grades 9-11. This High school should not be confused with Higher Education.

In American schools, the main focus until the 9th grade is not on mathematics, but on natural sciences, there are no single, approved programs. There are no single, mandatory textbooks or manuals for students. American schools are technically well-equipped, and classrooms are computerized. Each school has special buses that transport elementary school students, stadiums, and various laboratories. Most American schools are state-owned and funded by the state. But there are also quite a few private schools. Self-sufficient parents living in large cities try to send their children to private schools. Education in public schools is free, while private schools are paid. A child in a private school in Washington, D.C., costs about ten thousand dollars a year. Children from wealthy families study in such schools. Each private school has its own characteristics, special programs, and special teachers. The number of students in a class in such schools is small. In private schools, special attention is paid to aesthetic education and art, starting from elementary grades.

The teaching and learning system in the upper grades of American public schools is fundamentally different from ours. Each student in the upper grades is assigned a separate teacher-tutor. He carefully studies the abilities and interests of this student, draws up an individual plan suitable only for this student, and guides his studies. He draws up a list of mandatory subjects that he must study. For example, if a 9th grade student is strong in one subject, say, chemistry, but is weak in a foreign language, this

student is allowed to study chemistry in the 9th grade according to the 10th grade plan. He can study a foreign language in the 9th grade or according to a simplified plan. A student who has completed the school curriculum in chemistry or mathematics, biology, physics, and other natural sciences ahead of schedule and has passed all the tests will be given the opportunity to take the first-year exams in these subjects at the college he or she wants to enter while still at school.

In American high schools, there are teachers who are required to teach and take exams in certain subjects taught in the first years of college. There are no graduation exams in American schools. There are no entrance exams for entering higher education institutions, like ours. However, each applicant takes a test in mathematics and English to enter a higher education institution. Such tests are held 3-4 times a year in America. Test questions are published in the form of a book every year. They show about a thousand exercises, problems and their solutions. It is not kept secret, like in our country, what questions will be asked in the classes, but it is clearly stated that "these are the questions that must be answered in mathematics and English this year." Students take this book and prepare for the entrance exams.

In America, students can take the entrance exams in math and English while they are in grades 10-12, at a time convenient for them.

There are two types of tests required for admission to American universities:

SAT (Scholastic Aptitude Test);

ACT (American College Test) tests.

The SAT will be more difficult. It will be mandatory to take the SAT to get into prestigious universities.

In addition to these, there is also a Complex Test. This test is not required to be taken by all students entering higher education institutions. If a student passes these complex tests and enters the university, that student is given a special scholarship. America's greatest asset is intelligence . Intelligence is valued in this country, and intelligent students are especially rewarded. Since intelligent, excellent students are considered the pride of educational institutions, they try to keep them in their institutions by helping them in various ways and awarding scholarships. The list of

students who are achieving success in their chosen field is published in a separate book every year. The purpose of this is to draw the attention of companies interested in this field to future scientists.

The results of the above tests and the average of the grades obtained in all subjects in the senior classes are the basis for whether a student is admitted to the university. American colleges are two-year and four-year. A student who graduates from two-year colleges receives the most basic degree in higher education. Students who graduate from four-year colleges receive a bachelor's degree, reaching the first level of higher education. Four-year colleges correspond to our four-year institutes and some universities. American universities include two- and four-year colleges, research centers, and institutions of higher education of the second level.

The second stage of higher education institutions corresponds to our postgraduate studies. To enter this institution, it is necessary to pass exams in two subjects. A student who successfully completes his studies receives a master's degree. A student who has received a master's degree can enter a doctoral program. In America, only a serious exam is taken in a specialty to enter a doctoral program. The student's future scientific supervisor also participates in the examination committee. A student who successfully completes his studies and defends his dissertation receives a doctoral degree. All students who defend their doctoral dissertations in social sciences are awarded the academic title of "Doctor of Philosophy". US schools have such stages before high school.

Education system in Japan

The formation of Japanese education began in 1867-1868. Japan set itself two tasks: 1- to become rich, 2- to introduce Western technology into Japanese production, and in order to achieve this, it was said that the first step was to radically change the education system.

In 1872, the "Law on Education" was passed. In this, Japanese education was harmonized with Western education. In 1908, primary education in Japan was made compulsory for 6 years. In 1893, the first vocational college appeared.

The Constitution adopted in 1946 defined the rights and duties of citizens in the field of education. It stipulated that all children must receive free general education. The current structure of the Japanese education system is as follows: kindergartens, elementary schools, junior high schools, senior high schools, and higher education institutions. Children are enrolled in 3-, 2-, and 1-year courses, depending on their age. 59.9% of preschool institutions in Japan are private, 40.8% are municipal, and 0.3% are state-owned.

Compulsory education. The education system covers children from 6 to 15 years of age. 6 years of primary education and 3 years of junior high school constitute 9 years of compulsory education and are free of charge, with free textbooks. Children from needy families are provided with free breakfast, school supplies, and medical care. If necessary, their families are provided with financial assistance. There are also private schools.

Upper secondary school includes grades 10, 11, and 12. Such schools have day, part-time, and evening classes. 95% of students attend day schools.

The school year in Japan is 240 days long (180 in the US). The school year starts on April 1 and ends in March. Summer vacation begins at the end of June and ends in August. Classes are held for 7 hours.

Students who have completed high school or 12 years of regular school are admitted to universities. There are 460 universities there, 95 of which are state-owned, 34 are municipal, and 331 are private. In category 1 universities, there are 8 teachers per teacher, and in category 2 universities, there are 20 students per teacher. Admission to universities is divided into two stages: Stage 1 is held at the residence: for this, they pass tests in Japanese, Old Japanese, mathematics, physics, chemistry, social studies, and history.

Students who pass these tests receive a place at universities and take the test again. Private universities are directly tested. A number of private universities have

their own continuous branch (covering all levels from kindergarten). Students cannot be expelled from the university. However, the period of study can be extended (4 years of study can be extended to 5-6 years).

Colleges:

1st junior college;

2nd Technical College

It is divided into 3 specialized colleges.

Students who graduate from it receive a bachelor's degree and are admitted to the 3rd or 4th year of university.

Education system in South Korea

In South Korea, the Education Act was adopted in 1948. The education system is based on the traditional Western model: 6 years of elementary school, 3 years of middle school, and another 3 years of high school; then four years of college and a bachelor's degree are awarded; after another 2 years of in-depth study of the chosen subject, a master's degree can be obtained. It takes another 3 years to become a doctor of science.

The country has a well-developed system of higher education institutions. There are 104 higher education institutions in Korea, 80% of which are private. Currently, interest in studying at higher education institutions in the country has increased significantly. Every year, 40% of school graduates enter the program. Korea ranks first in the world in terms of the number of students. However, there are problems with preschool educational institutions. Demand cannot meet the need. Therefore, in 1982, a law on preschool education was adopted. Here, they understand well that the foundation of education is laid in kindergarten. Thanks to this, this sector has expanded by 60% in recent years. Religious organizations have made a significant contribution to this.

When it comes to primary school (which is attended by six-year-olds), one can observe the overcrowding of classes. Each class has up to 50 children. The workload is also higher. But games are included in the leisure curriculum. Therefore, there is an opportunity to relax.

In elementary school, lessons last 40 minutes. In high school, lessons last 45 minutes.

The duration of a lesson in high school is 50 minutes. It is necessary to dwell on two important aspects here. Of course, entrance exams are taken to enter high school, and tuition is paid.

Elementary school teaches 9 subjects. Special attention is paid to learning the Korean language. In addition, arithmetic and some social studies are also taught.

In high school, the number of subjects has been increased to 4. Foreign languages are taught starting in the 7th grade. There is a strong focus on English in the country. Most people can speak this language fluently. 4-5 hours a week are allocated for teaching foreign languages. Koreans are required to learn another language - classical Chinese. Starting in the 8th grade, Chinese history is studied.

There are 600 vocational schools in Korea. 45 percent of these schools train future business owners, 23 percent train technical professionals, and the remaining schools train maritime and agricultural professionals.

It is noteworthy that these schools are sponsored by enterprises. This is one of the requirements of the education law.

In Korea, too, there is a strong focus on gifted children. In recent years, 5 sports and 6 science schools have been opened. The Seoul Olympics had a great impact on the development of physical education.

In Korea, the care given to people with disabilities can be observed at every step. For example, there are underground elevators for wheelchair users, specially equipped low-mounted payphones are freely used by people with disabilities, and there are special schools for children with developmental delays. Most of these schools were

built with donations from private or religious organizations. Religion is not taught in public schools. However, starting from the 3rd grade, a special subject such as "Etiquette" is introduced. This subject is taught until the 12th grade, and is allocated 2 hours a week.

This subject also includes religion. It is taught not as something rigid, but as a value. This is the result of the entire educational system. Visiting the pyramids, getting acquainted with historical monuments, studying spiritual history is a mandatory continuation of school subjects.

Much attention is also paid to the issue of training teachers for schools. 6.5 percent of all students in Korea are future teachers. There are 11 teacher colleges in the country. Each province has its own college. To become a primary school teacher, you need to study for 2 years. A science teacher studies a little longer.

In Korea, a teacher's salary is $700. If we add to this the high selection criteria for admission to pedagogical universities, the reasons for the respect for the teaching profession in this country are clear.

The following example illustrates the high prestige of education in South Korea:

An education tax has been introduced into the tax system: manufacturers send a certain percentage of their profits to education. 24 percent of the state budget is spent on education. The president of the country (who heads the State Council of Public Education) personally appoints the heads of provincial education departments (like our public education departments). This also shows how great importance is attached to education in this country.

Education system in France

The French education system also has an ancient and rich history. The Law on Education in this country was first adopted in 1955 and was amended several times in 1975.

The current French Law on Education was adopted on July 10, 1989, and its amendments were due to changes in the education strategy, reforms in the country's domestic and foreign policies, emerging economic conditions, the introduction of

advanced practices in foreign pedagogy into the country's education systems, the integration of academic subjects, and others.

The main goal of education in France is to ensure the comprehensive development of the individual, prepare him for independent activity, teach students entrepreneurship, business and efficiency in the conditions of market relations, and provide them with appropriate professional skills. Here:

1. Public schools;
2. Private schools;
3. There are intermediate schools.

Among the subjects taught, French language and literature, reading and writing are of particular importance. 30% of the lesson time is allocated to them. The average weekly hours are 26 hours, and the duration of the lesson is 60 minutes. The academic year is divided into 5 quarters. Studying in primary grades of French schools is divided into morning and afternoon parts. In the morning, students take lessons in their native language, and in the afternoon - in mathematics and other subjects. Mathematics, native language and literature are basic subjects, and history, geography, labor, physical education are developmental subjects.

ench education, it is extremely to prepare children for school from fancy. At this stage, students are into the following groups: a small group (2-4 years old), a medium group (4-5 years old), a large group (5-6 years old). There is a group for school (5-6 years old), covers 100% of children of this age. There are special programs and textbooks to prepare children for school.

In France, primary schools are attended by children aged 6 to 11. Primary school is free and compulsory. Its purpose is to teach reading, writing and arithmetic. Classes

last for 5 hours, from 9 am to 12 pm and from 2 pm to 4 pm. Meals at school are paid, but at very reduced prices. Primary school education is carried out in three stages:

1. Preparatory stage;
2. Elementary course (this stage lasts two years);
3. Deepening stage.

The programs have clear, separate requirements for all subjects across three levels.

A 1990 government decree gave children the right to create differentiated lesson plans based on their knowledge and abilities.

Students graduate from primary school at the age of 11 and move on to secondary school. Secondary education is provided in colleges and lyceums. Secondary education is provided in two stages. The first stage (from 11 to 15 years old) lasts 4 years, with the youngest grade being grade 6, grades 5-4 being middle grade, and grades 3 being senior grade. So the numbering of grades is done from top to bottom. Grades 6-5 are general secondary education, and grades 4-3 are provided depending on the students' inclinations. After completing this first stage, students receive a certificate in their professional field. Then the second stage begins. At this stage, children aged 15-18 receive education. They study for three years and take exams for a bachelor's degree and diploma. Only students who receive a diploma have the right to be admitted to higher education institutions. In France, students only take exams to enter pedagogical institutes, polytechnic institutes, and higher administrative schools. In addition, their aptitude for this profession is also tested separately. In other colleges and universities, young people with a bachelor's degree are admitted without exams.

Higher education is provided in three categories at universities.

First category: general, the duration of study is two years.

Second cycle: studies last one year. Students graduate with a master's degree.

Third cycle: studies last 1-2 years. In this cycle:

- a diploma of in-depth study of a subject for 1 year;
- Diploma of specialized higher education 1st year;
- third-tier doctoral dissertation 1-2 years;

- A state doctoral dissertation is a document that allows you to study a particular field thoroughly and write a dissertation.

There are over a thousand higher technological institutes in France that offer higher education and specialization. They usually specialize in industry, consumer services, and computer science. The duration of study is 2 years, including an eight-week industrial internship.

The range of distance education branches is very wide, and it can recommend 500 types of secondary and higher professional education.

In France, to become a school principal, they study at special centers that teach educational leadership. In such centers, they learn aspects such as leadership, managing school economics, legal issues in education, legislation, working with parents, organizing cultural enlightenment activities, and creating a good psychological environment in the team. After completing their studies, they pass an interview and take tests. The principal does not teach. His work is closely monitored for two years. If during these two years the school principal does not act as a talented organizer and an accomplished leader, he is removed from this position. The requirements for schoolchildren in France are extremely high. Especially in primary schools, a teacher must be a master of his profession, an excellent speaker, an artist, a musician, an athlete, an organizer, and have exemplary behavior.

Teachers attach importance to improving their theoretical and methodological skills. There is no specific deadline for completing advanced training courses. Teachers take exams at test centers of their own free will.

If during these exams, certain shortcomings are noticed in the teacher's work and the need for professional development is identified, the teacher's qualifications are improved at the expense of their own time and funds.

In 2000, after a thorough study of the situation in French schools revealed that many students were busy with other things instead of attending classes, serious measures were taken to correct this deficiency. The police were involved in this work, and they were tasked with catching children who were wandering around during class, fining them, and taking them to school. Parents who did not send their children to

school were punished by a court ruling. It even included a prison sentence. Because it is precisely among children who did not attend classes that drug addiction and delinquency are most common. In general, a huge amount of money was allocated this year to develop the education system in France.

Education system in Germany

The preschool system is also an important stage in the German education system. It has a history of more than 100 years. Although kindergartens are considered a lower level of education, they are not part of the state system. The funding of kindergartens is the responsibility of various public organizations, charitable associations, enterprises, private individuals, and religious institutions. Parents pay a significant amount of money to kindergartens for the upbringing of their children. 80% of children aged 3 to 6 attend kindergartens. In Germany, children are usually educated in kindergartens until noon. Half of the day they are at home, with their families. There are also kindergartens in Germany with an extended day.

Compulsory education is for children aged 6 to 18, which means it lasts 12 years. Of this, 9 years (in some places 10 years) are spent in full-time school. Tuition is free in public schools. Private schools are less common.

ation begins at the age of years (only 6 years in Berlin). After primary school, students move to school at the vocational level. Here, in the 5th-6th grade, they study in based on a special move to the next type of school: these are basic, special schools, and real schools. Almost 30% of children go to basic schools. After completing 9 or 10 years of education, they go to vocational

training. Children with disabilities study in special schools. Real schools are located between basic schools and upper secondary schools. As a rule, education here lasts 6 years (from grades 5 to 10) and ends with a full secondary education. Those who graduate from a secondary school have the right to enter a secondary specialized educational institution or a higher vocational school. There are also gymnasiums in Germany. They include grades 5-13. Grades 11-13 also serve as preparation for higher education institutions. The certificate of maturity of the gymnasium allows you to study at a higher education institution. Vocational education is important in the German education system, as there is a strong demand for highly qualified workers. 20% of those who graduate from incomplete secondary school continue their education in the vocational education system. In most cases, the duration of study is 3-3.5 years. The study consists of three stages, the first year of which is basic vocational education. This is provided with theoretical foundations in special subjects related to the profession being studied, and practical training is conducted in large enterprises. During the second year, special vocational education is provided. In the first year, the student passes to the second year, and young people who continue their studies are selected by passing the entrance exams. During the third year, special vocational education is further deepened. Graduation exams are taken by a special commission. The members of the commission are leading specialists from enterprises, representatives of the Chamber of Industry of the federal territories, and the Chamber of Crafts. Diplomas from vocational schools do not give the right to enter higher education institutions. This requires completion of 1-year preparatory courses. Admission to study / admission is carried out on the basis of a document on school education without exams.

The higher education institution has the right to self-government. The higher education institution is headed by a rector or a president elected for several years. The principle of gradual participation of several groups with clearly defined responsibilities is followed in self-government. It includes professors, teachers, students, research workers and other employees. Student education is freely organized. Curriculums are offered with a large number of stages of study. Tuition is not paid. If a student or their parents cannot afford food expenses, they receive financial assistance in accordance

with the Federal Law on Financial Assistance for Education. Half of this assistance is provided in the form of a scholarship, the other half is provided in the form of a loan.

The issue of educational reform in the country has long been discussed, with proposals to shorten the educational process. Currently, students study at universities for 7 years. Considering that before they enter the university, they have to work for several years at enterprises or serve in the Bundeswehr, we understand that students are starting their real work activities much later.

In Germany, there are People's Universities, which are non-party and non-religious institutions. Most of them are evening courses, and in 1989 alone, 400,000 courses were organized at universities, and 5.5 million students received advanced training in these courses. The state encourages advanced training and allocates 5.5 million marks for this purpose every year. Students are financially supported during the period of study in advanced training courses. The unemployed mainly take advantage of the opportunities to improve their skills, which speeds up their job search. 75% of workers who have completed advanced training within six months are employed. Churches are also actively involved in improving the level of education of citizens. The Evangelical Church organizes conferences on topical issues in its 15 academies.

Catholics place great importance on marriage, family issues, theology, and culture in their professional development.

Research in higher education institutions is one of their ancient traditions. At the beginning of the last century, Wilhelm von Humboldt reformed Prussian universities, and since then, the “Unity of Research and Teaching” has become their life principle. The main direction of research in higher education institutions is fundamental applied research, which is closely supported by other research institutes and industrial laboratories. German education has its own direction, a very complex system. At the same time, new research is currently being conducted in Germany to reform the education system.

Questions for control:

1. How are educational programs defined in developed foreign countries?

2. How is the education system organized in the United States?
3. Tell us about the Japanese education system.
4. How is the education system organized in South Korea?
5. Describe the education system in France.
6. How is the German education system organized?
7. How can Uzbekistan use the experience of foreign countries?

GLOSSARY

Pedagogy is derived from the Greek word "paydagogos," which means "child-leader."

The object of pedagogy is the process of spiritual and intellectual development of a person.

The subject of pedagogy is the laws, principles, methods, means and organizational forms of the pedagogical process. Education is an activity aimed at the formation of positive qualities in a person based on a specific goal.

Education is an activity aimed at developing knowledge, skills, and competencies in an individual based on a specific goal.

Education is the sum of knowledge, skills, competencies, and spiritual qualities acquired by a person based on a specific system.

Personality formation is the process of transforming a person (a biological being) into a social being under the influence of various factors (social, economic, ideological, psychological, etc.), in which upbringing is considered the main factor.

Personal development is the process of mental and physical change throughout a person's life.

Method is a Greek word meaning path, method, or way of action.

Test is an English word that means trial, research.

An **experiment** is a Latin word meaning "experiment", "skill", "test", a scientific experiment aimed at reforming and changing the pedagogical process under clearly defined conditions.

Statistics is a Latin word meaning "Status".

Cybernetics is a Greek word meaning "the art of management."

Methodology is a Greek word that means the doctrine of methods, in its essence.

Education is the process of passing on to others the positive lessons and intellectual potential that each person has learned in the process of living.

Being well-mannered means being able to refrain from actions that are not part of our national traditions and that arouse the hatred of others.

Principles of education - requirements for the content, methods, and means of the educational process.

Educational methods are socially conditioned methods for organizing the life, activities, behavior and attitude of a student, and regulating his behavior and activities in accordance with pedagogical goals.

Educational methods are part of the educational method and involve a specific impact, a specific change.

Educational resources are a set of material, spiritual, and cultural objects and subjects designed to organize the educational process and perform various other tasks.

Forms of upbringing are the outward manifestation of the activities carried out jointly by the educator and the pupil in a prescribed manner.

A class is a group of students who are approximately the same age and level of preparation.

A lesson is an educational process that is completed in its entirety under the guidance of a teacher at a specified time, with a specific goal, based on a state-approved program.

Learning is a student's activity, a process of changing and renewing behavior and activity based on knowledge, practice, and acquired experience.

Teaching is the activity of a teacher, whose goal is to organize, manage, and control the learning process.

The **teaching (** learning) process is a regulatory process aimed at solving educational and training problems and developing the intellectual and creative abilities of students.

Inductive Method is a Latin word meaning "to draw a conclusion," drawing a general conclusion based on logic from particular, primary cases.

Deductive Method is a Latin word that means "to draw conclusions," to arrive at a specific conclusion based on the general.

Yev ristic Method - a Greek word meaning "I found," a teaching method aimed at developing ingenuity and activity.

Innovation is a Latin word that means "I introduce something new."

Interactive is an English word that means "interaction."

Reproductive method is a Latin word meaning "production", "something created". A method of learning to perceive and remember information given by a teacher by increasing activity.

Standard is an English word that means model, standard, and defines the requirements and criteria for the content of education and the preparation of graduates.

Lyceum is a Greek word, the name of a grove of trees surrounding the temple of Apollo Lyceum near Athens, and a secondary specialized educational institution in a number of countries.

Institute is a Latin word meaning "court", "office", an institution providing higher education.

University is a Latin word meaning "collection", "commonality". An educational and scientific educational institution that provides higher education in a wide range of fields.

Academy - a higher educational institution of scientific, educational and artistic nature, associated with the name of the legendary hero Akadem.

A pedagogical situation is a set of circumstances and circumstances that are specially organized by the teacher or arise spontaneously in the pedagogical process.

Pedagogical improvisation is a French word that means unexpected. It is the teacher's actions in the pedagogical process in unexpected situations, appropriate to the time and situation.

Pedagogical intuition is a Latin word meaning attentiveness and attention. It is the teacher's ability to subtly sense and understand the significance of events occurring in the pedagogical process.

Perceptive ability is a Latin word meaning "mind, insight," the ability to enter the student's inner world and understand their mental states.

A field trip is a form of education conducted to study and observe processes, phenomena, and objects in natural conditions.

Science clubs are a form of education that helps students develop their interests and abilities, positively affecting the quality of education.

Internship is a form of training aimed at expanding and deepening theoretical knowledge, developing professional orientation, and gaining experience.

Authoritarian pedagogy (authoritarian pedagogical technology) - the reliance on the authority of the teacher in guiding the educational process, and the blind, unquestioning obedience of students to him. In this case, the students' free and independent thinking and actions are limited.

Authority is the reputation, virtue, influence, and esteem of a person recognized by others. Authority can be real or false.

Knowledge is the result of the process of knowing existence, confirmed in practice. An adequate reflection of objective reality in the human mind (imagination, understanding, reasoning, theories). It is divided into everyday, scientific, empirical, theoretical knowledge. Everyday knowledge is based on common sense and everyday practical forms of activity. It serves as the basis for a person's adaptation to the environment, his actions and foresight.

Scientific knowledge is systematic, well-founded, and deeply penetrates the essence of things and phenomena. It is both empirical and theoretical.

Vertical pedagogy is the organization of assistance from senior students to junior students. In this case, each student in a certain subject has a supervisor from among students studying one grade above him and a mentor from among students studying one grade below. Students are instructed to repeat the topic of the lower grade themselves, and then prepare a test sheet (questions, examples or tasks) from a lower grade student. The test is held once a week. During the test, communication continues until the lower grade student fully masters the topic. As a result, there are no bad grades.

Group education is a form of education in which one teacher teaches several students. Groups are divided into small (3-6 students), medium (7-15 students), large (more than 15 students) groups depending on the number of students. Also, education in each group is divided into groups depending on the age of the students, the direction

of education, etc.: In the process of applying this form, individual forms of education are also implemented.

Diagnostics is a branch of pedagogy that deals with drawing conclusions, evaluating and making recommendations for further improvement based on a comprehensive study and analysis of the goals, content, methods, means, quality and effectiveness of educational processes, the professional training, knowledge, skills, qualifications and abilities of pedagogical staff, and the level of knowledge acquisition and upbringing of students.

An interactive lesson is one in which the teacher and students actively participate in each other; the process is collaborative.

Skill is the performance of a conscious activity (action) quickly, economically, correctly, with minimal physical and nervous effort. It is formed on the basis of a person's knowledge. In the initial stages of formation, such actions are performed with great attention, in the later stages, careful control decreases and, as a result, turns into an automated action. By type of action, they are divided into three types: motor skills, sensory skills, mental skills. Skills are maintained at the required level through regular practice and repetition. Failure to repeat a certain period of time leads to a decrease in the level of skill. It is restored by re-exercise and training.

Qualification is a person's suitability for a certain profession, the level of readiness, the set of knowledge and skills necessary to work in this profession. The rapid growth of professional information leads to a deficiency in previously acquired skills. This deficiency is filled through retraining and advanced training. Only when this process continues continuously, will it be possible to continue professional activity at the current level of requirements through increasing qualifications.

Qualification development - the process of updating and developing the professional knowledge and skills of specialists and managers

Skill is a characteristic of a person acquired through experience. A high level of professional skills, professional proficiency, formed on the basis of flexible skills and creativity in a particular field. The application of highly developed knowledge, skills,

and competencies in a particular field of activity in practice with high quality and efficiency

Monitoring is a systematic observation specially organized for the purpose of comprehensively assessing the state of an enterprise, organization, institution and increasing the efficiency of its activities. A system of monitoring the implementation of regulatory documents, orders and decisions of higher organizations on time and to what extent and to what extent.

Monitoring in education is the continuous observation of the educational process and its management.

Methodology is a set of methods and ways to carry out a task in a purposeful manner. It consists of separate methodologies. In the field of pedagogical science, it studies the laws of teaching a certain subject. For example, language methodology, arithmetic methodology, etc.

Methodological - relating to methodology, theoretical basis. Methodology - the doctrine of the scientific method of knowledge. A set of methods used in a science.

A methodologist is a specialist in the field of teaching a subject or educational methods.

Motive is a set of various reasons that encourage a person to study or perform certain actions.

Pedagogical technology is the most concise and generalized definition: the activity of forming a harmonious person. However, taking into account the broad, multifaceted concept of pedagogical technology, we can offer several more definitions of it:

The group method of education (group education) is a form of teaching students to each other. Each student is assigned to retell a scientific text or article of no less than one page on the topic of the new lesson and study it to the point of being able to answer all the questions. Each student takes turns discussing and mastering one paragraph, example, or question with several students. Then they speak in front of a small group or the whole class or answer the teacher's questions, and they can also

make a written statement. In the process of applying this method, both individual and group forms of education are implemented.

Educational method - a method of work that a teacher regularly uses with students, which allows students to develop their intellectual abilities and interests, acquire knowledge and skills, and use them in practice.

Explanation is the main task of science. Initially, mythological, religious, and natural philosophical systems of explanation of environmental phenomena emerged. Currently, the following forms of explanation exist:

Scientific explanation is an explanation based on objective laws. It is a correct explanation of events and their essence.

Acquisition is the formation of knowledge and skills about the meaning, use, or procedure for performing actions of information through understanding and learning.

Mastery is conditionally divided into the following three levels:

1) correct repetition of the learned knowledge and skills;

2) apply them in practical activities; have the opportunity to use them for appropriate purposes;

3) to have the opportunity to carry out improvement activities based on their creative analysis, comparison, generalization, and drawing conclusions.

Collaborative pedagogy (collaborative pedagogical technology) is a system aimed at providing education in a form based on the interaction of educators and learners.

Avesta - A religious and philosophical work created in the late 7th and early 6th centuries BC.

Raid - Zarathusht ibn Bahram Pajdu- The full name of Zarathusht.

Vendudat is a collection of prayers.

Yasna - prayers recited during a religious ceremony.

The Book of Races - Commentary. Wilhelm Thomson was a Danish scientist who first read The Book of Races in 1893.

The Turkic Khaganate was a country centralized under the leadership of Bilga Khagan, Kultegin, and his minister Tunyukuk.

Epitaphs - names inscribed on tombstones. At-Tabari - author of the work "History of at-Tabari".

Narshahi is the author of the work "History of Bukhara".

The Quran is the main source of Islamic beliefs, moral and legal principles.

Hadith - or "sunnah" - are narrations about the life and activities of the Prophet Muhammad, as well as his religious and moral teachings.

Musnad is a collection of hadiths on various topics.

Sahih - reliable hadiths.

Sunan is a collection of reliable and weak hadiths. Sunnism is the largest branch of Islam.

Baytun Hikma – House of Wisdom.

Nizam ul-Mulk is the author of the work "Siyosatnama".

Hay ibn Yaqsan – The Living Son of the Awake, Ibn Sina's work on the science of philosophy.

The Turkish Dictionary is a work by M. Qashghari.

Kutadgu bilig - knowledge that leads to happiness, a work by YXXajib.

Qabusnama - An educational and didactic work by Unsurul-Maoli Kaykovus.

Zizhi Jadidi Ko'ragoniy - M. Ulugbek's famous astronomical work.

Javonmardlik - a young man, that is, an act that encourages showing courage in accordance with Sufism.

Jadid – new.

Jadidism is an educational movement that emerged in the mid-19th and early 20th centuries.

Jadids are enlightened intellectuals.

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