

## THE EASTERN THINKERS' PEDAGOGICAL THOUGHTS ON SPIRITUAL AND MORAL EDUCATION OF STUDENTS

Esemuratova Turganbike Aytmuratovna

Senior Lecturer of the Department of General Pedagogy and Psychology, Faculty of Primary Education, Nukus State Pedagogical Institute Named After Azhiniyaz. Nukus. The Republic of Uzbekistan

Matmuratova Gulistan Kamalatdinovna

Senior Lecturer of the Department of General Pedagogy and Psychology, Faculty of Primary Education, Nukus State Pedagogical Institute Named After Azhiniyaz. Nukus. The Republic of Uzbekistan

Kurbanbaeva Dilaram Mukhamovna

Assistant Teacher of the Department of General Pedagogy and Psychology, Faculty of Primary Education, Nukus State Pedagogical Institute Named After Azhiniyaz. Nukus. The Republic of Uzbekistan

Abdalieva Peruza Isaevna

Assistant Teacher of the Department of General Pedagogy and Psychology, Faculty of Primary Education, Nukus State Pedagogical Institute Named After Azhiniyaz. Nukus. The Republic of Uzbekistan

### Abstract

Moral instruction has since quite a while ago involved a significant spot in the way of thinking and teaching method of the Renaissance in the East, and this errand has consistently been in the focal point of consideration of antiquarians and savants. Books on manners showed up, hypothetical and useful issues of behavior were examined. Crafted by such figures as Farabi, Ibn Sino, Yusuf Khas Hajib, Ahmed Yugnaki, Kaikavus, Navoi, Ajiniyaz, Berdakh, Farabi - "Pazil adamlar shahri (City of idealistic individuals)", "Baxit saadatqa jetiw haqqında" "Composition on Adoration", "Kutadgu bilig", "Hibatul hakoik", "Qaboos-name", "Gulistan", "Bustan", "Mahbub-ulkulub", identified with moral schooling, are significant as genuine instructive works, intended to take care of the issues of character arrangement. These works, which are of an instructive nature, set forward the possibility that the otherworldly advancement of an individual can be acknowledged uniquely because of dominating high upright characteristics,



information and science. Feelings about the ethical quality of the Renaissance in the East depend on all-inclusive and special freedoms of guarantee and the standards of Islam.

**Keywords:** Sense (inllect), manners of behavior, humanistic interrelation, human qualities

### Introduction

Since every one of the instructive perspectives on scholars depend on the lessons of the Qur'an and hadith. Uncommon consideration in hadiths is paid to widespread human qualities.

The significant characteristics of Muslims introduced in them: unobtrusiveness, celibacy, graciousness, the quest for information, the guidelines of connections, standards of decorum, and so forth are reflected in the writing of the East, remembering for works identified with ethical quality. For instance, in the Qur'an, in hadiths, just as in legends applauding profound quality, alongside a depiction of science, they talk about the standards of ethical quality and conduct. Imam Bukhari, the ruler of the study of hadith, committed for what seems like forever to making and fortifying extraordinary human and virtues, just as changing them into a lifestyle and rules of direct for Muslims all throughout the planet. Bukhari said that "abundance isn't a plenitude of material qualities, (valid) abundance is the abundance of the spirit" [1], and accepted that mankind is better than any riches.

Our first President Islam Karimov offered his viewpoint on profound quality: "Among the chronicled landmarks mirroring the educational experience amassed by our precursors more than a few centuries, moral, logical, scholarly perspectives, a unique spot is involved by the precious otherworldly abundance, called" Avesto ", made on the domain Khorezm desert spring, right around 3,000 years' prior " [2].

Methods of enhancing the human personality and difficulties of moral education are described in the writings of oriental thinkers on etiquette.

In the East, Abu Nasr Farabi is regarded as one of the finest successors of ancient Greek philosophy. His advice on human perfection in parenting is quite valuable. Farabi emphasizes the relevance of educational works, what should be prioritized, and instructional approaches. His moral, intellectual, social, and educational perspectives are expressed in works such as "The City of Virtuous

People," "On the Achievement of Happiness," "The Origin of Science," and "On the Meaning of Reason."

When speaking of a moral person, Farabi assumes that those who seek knowledge, struggle for truth and justice, and oppose falsehood have their own thoughts [3]. Farabi examines morality not just as a measure of behavior, but also as a product of people's intellectual activity, as evidenced by this.

Farabi notes that during the educational process, the norms of morals and ethics are studied, and professional experience is gained.

Abu Raikhan Beruni - scientist-encyclopedist, philosopher and teacher, lived in the second half of the 10th and early 11th centuries. Many of his writings express strong views on personal morality. Beruni, as a connoisseur of human souls, describes the notions of perfection, wisdom, patience, purity, humanism, beauty, and human morals in his writings "Mineralogy," "Geodesy," and "India." Beruni relates moral upbringing and education. "Politeness is the highest indicator of perfection in man."

As indicated by Beruni, respectfulness ought to be quite possibly the main human quality. This quality doesn't emerge unexpectedly, it shows up during the time spent human connections, the improvement of the social climate.

Beruni additionally portrays moral schooling dependent on the prerequisites of the Muslim religion. Amiability comes from the battle among great and wickedness, "he says.

One of the ethical characteristics set forward by Beruni is equity. He says that astute and just rulers are expected to set up equity in the public eye and shield it from evil.

One of the most renowned figures of the East is Abu Ali ibn Sino. He, as other archaic scholars, mirrors his perspectives on schooling according to socio-philosophical perspectives. In his works, like *Danishnam*, *Ordinances of Medication*, *Family*, *Debris Shifo*, the significance of ethical quality in the accomplishment of flawlessness by an individual is shown. He called the works identified with behavior "Amaliy hikmat (Viable insight)". Human characteristics, perspectives and standards are reflected in his ethical perspectives.

Ibn Sino says that ethical schooling is accomplished through the improvement of good habits, preparing and correspondence. [4]

Yusuf HasHajib, the extraordinary scholar of the eleventh century, in his book "Kutadgu bilig" - "Information that prompts bliss", communicates the tenet and



perspectives on the instruction of an individual to all-adjust flawlessness. From the substance of "Kutadgu bilig" you can discover that this is a work about discipline, schooling, decorum, scholarly instruction. He, in light of training, makes a moral perspective, that is, social relations. These standards of ethical quality, conduct, necessities and obligations are considered in the work the premise of the connection between the primary characters.

The proprietor of exhaustive information, writer, researcher, legislator, incredible scholar Alisher Navoi, focusing on the advancement of different parts of science and creation, including writing, history, music and expressive arts, added to the improvement of instruction. He communicated his perspectives on instruction in his works, for example, "Khamsa", "Mahbubul-kulub" and "Munojat". Remarking on manners, which is viewed as the main standard of profound quality, he said: "Amenability makes youngsters deserving of the petitions of their seniors and appreciate favors for their entire lives. Profound quality makes love for older folks in the hearts of the more youthful, and this affection will keep going forever ... "

Thus, according to the perspective of Navoi, the premise of acceptable conduct is ethical quality, it is viewed as the start of every human quality. The characteristics innate in the ideal character are portrayed in this association. The connection between individuals is called just "public ethical quality." "Jalgız súyenishim xalqım panayım, júzimdi soldırar dushpan sol ushın (I depend just on my kin, thusly the adversaries are so disdainful to me," said one of the Karakalpak masterminds, Berdakh, profoundly liking administration to individuals and thinking of it as an indication of ethical quality and great habits. In instructions to the entire younger generation of the Karakalpak people, Berdakh expounds on his beliefs on morality:

Adam ulı bári birdeyin bolmas (Individuals are unique),

Biriniń gúli solsa, biriniki solmas (One has a blossom, and different doesn't)

Jaqsı bolsa biyádeplilik is qılmas (A decent individual won't be discourteous,

Jaqsı bolsa xızmet eter xalıq ushın (A decent individual consistently serves individuals).

Also, in the sonnet Balam (My Child): Óshińdi al dushpanıńnan (Consistently deliver retribution on your adversaries)

Kúshińdi jıyna jasıńnan (be solid and fearless my child)

Xalqıń qalmasın sońıńnan (let your kin be glad for you)

Kishipeyil bol jastan balam (be amenable from my childhood, my child)



Throughout the advancement of society, based on strict and logical perspectives, customs and customs that make up the exceptionally old abundance of individuals were shaped and turned out to be amazing method for instruction. Since old occasions, the strict instructive customs of individuals have affected the awareness, daily existence and conduct of individuals and possess a significant spot throughout everyday life. For instance, in all religions it is said that God, making an individual, liberally supplies him, that there is some otherworldly power, and an individual feels shortcoming before him, that all individuals have two heavenly messengers who sit on the right and left and record all that individuals say and do, one catches great deeds, the other awful. Furthermore, these ideas, passed down from one age to another, added to the formation of various customs.

To be sure, the requirement for confidence for an individual is perceived both in science and in religion. Confidence gives an individual extraordinary energy, an imaginative soul and opens the way to what's to come. Furthermore, along these lines, albeit much has occurred throughout the entire existence of humankind, which in the end vanished from public life, confidence can exist together with an individual for his entire life. For the duration of their lives, our insightful predecessors imparted in kids what they saw and realized, helped them to regard the traditions and customs of their kin and stay devoted to them. This added to the arrangement of such characteristics among youngsters as regard and honor of youngsters for their seniors, high upright characteristics, getting favors from elderly folks, just as transforming them into a practice.

As our predecessors said - "jamgír menen jer kógerer, pátiya menen el kógerer (the earth resuscitates from the downpour, individuals succeed from the gift)" - a gift is a practice to communicate earnest goals and great wishes. Endowments are given for Gifts (wishes) are regularly found as refrains. Likewise, broadly utilized as rhymed writing. Any individual who gives the gift can be its creator. He additionally gives a gift before a long excursion, wishing a decent excursion. Endowments are given by guardians, aul seniors, individuals regarded by individuals, respected individuals.

During the gift, individuals should spread their arms and speak Aumin! " and stay silent, not converse with one another, act acceptably.

Right now, our school is confronted with the assignment of creating youth in all spaces. The conclusive job in the fruitful satisfaction of this prerequisite has a place with people instructional method. Our kin have brought up "excellent



children and amenable girls" for their entire lives. Our kin have their own different history, culture, customs, ceremonies, novel public practices. The presentation into the cognizance of the youthful age of Karakalpak people customs, which are forgotten after some time, yet important in instructive work, should assume a unique position in the association of instructive work in schools, which implies that the best practices of Karakalpak society instructional method ought to have a wide spot in the existence of the school.

While instructing youngsters based on public practices and customs, such characteristics of our kin as consideration, liberality of the spirit, dedication to the word ought to be referenced, to ingrain these characteristics in the more youthful age, to show them such guidelines of moral conduct as regard for the older folks, care for the more youthful.

#### References

1. N. Gaybullaev., R. Yodgorov., R. Mamatkulova. Pedagogika T- 2000
2. O.Xasanbeva va boshkalar Oila pedagogikasi T 2006 y
3. A.Pazilov. Ádep-ikram tárbiyası. No'kis 2003 y
4. Q. Qosnazarov, A. Pazilov, A. Tilegenov Pedagogika "Bilim" No'kis 2009 y