

## THE VIEW OF EASTERN THINKERS ON YOUTH EDUCATION



**Masharipova Gularam Kamilovna**

Professor of the Tashkent Institute of Textile and Light  
Industry,

[gularam.masharipova@mail.ru](mailto:gularam.masharipova@mail.ru)

**Ergashova Shoirra Shukhrat qizi**

TTESI, student of groups 17-20



### Annotation.

The article provides a scientific analysis of the views of oriental thinkers on the education of young people. Raising children has always been important.

### Key words:

Education, mental thinking, healthy environment, lifestyle, ethics, etiquette, science, spirituality, enlightenment

In their works, oriental thinkers paid special attention to the issues of cognition and mental thinking of a person. In particular, Abu Nasr Forbi considers the understanding of being a person to be a decisive factor in understanding the secrets of nature. According to the scientist, if the human body, brain and sense organs were present at birth, then mental knowledge, spirituality, psyche, intellectual and moral qualities, character, religion, customs, knowledge of the outside world were influenced by the social environment, formed in the process of forming relationships with people.

The emergence of prosperous oases thanks to the hard work and ingenuity of the peoples of Central Asia, the construction of large cities with magnificent architecture, the development of crafts, the expansion of international trade in caravan, river and sea routes, and the economic development of the East. and the West, the revival of political and cultural ties, centuries-old religious, socio-philosophical traditions of public life, the rapid development of interaction between various social groups and settlements of the nomadic steppes based on their ideas, the formation of science and culture and scientific thinking have become a necessary historical basis for its development.

According to Abu Nasr al-Farabi, the human mind is a product of his spiritual development. As a person acquires knowledge, he can assimilate, create and scientifically substantiate information up to the history of the creation of living beings. Continuing the views of scientists, Abu Raikhan al-Biruni declares: determines the reliability of their knowledge» [1, p.7]. The Thinker also says that the assimilation of knowledge by people leads to the creation of new knowledge: "There are many sciences. They are favorable, and the more different thoughts and memories join them, the more they multiply. The fact that people are interested in science and respect science and the people of science is a sign of this success. In particular, the respect of the rulers for scientists will lead to the spread of various sciences» [2, p.125].

Abu Raikhan Beruni is one of the greatest thinkers not only in Central Asia, but also in the East as a whole, in the history of world science and culture. He covered issues of public life in his works «Historical Monuments of Ancient Peoples», «Mineralogy», «India». In the introduction to the work «Mineralogy», he expressed valuable ideas about man and his social status, duty on earth, nobility, public life, social justice. Abu Raikhan Beruni was also a politician of his time. In the «Historical



heritage of ancient peoples» he wrote valuable information about different peoples: Persians, Greeks, Jews, Maliki Christians and Christians-nasturians, pagans, Sabits, Buddhist Arabs, Muslim Arabs, Turks. In the book «India», the internal structure of Indian society gives convincing ideas about customs, years, months and historical dates of peoples, family relations, rituals, marriage.

Abu Raikhan al-Biruni says that in his teachings on spirituality and enlightenment, intellect, work, contemplation determine morality, education, human life and social nature. The need to jointly perform certain tasks is the basis of human existence. "Human dignity lies in the impeccable fulfillment of one's interests, therefore the most important task and place of a person is determined by work, a person achieves his desires by hard work," writes Abu Raikhan Beruni in Geodesy [4, p.132].

Labor is the basis for the spiritual and moral improvement of a person. Without work, there is no joy in life, a person achieves what he wants by hard work. This idea has an important programmatic meaning in the socio-political, philosophical teachings of Abu Raikhan Beruni, in particular, in his views on spirituality and enlightenment. The teachings of Abu Raikhan Beruni about science, culture, spirituality and enlightenment, brotherhood, sincerity, equality, justice, kindness, truthfulness, humanity serve as a moral, ethical, spiritual and philosophical basis in the formation of a new national thinking. "The source that governs the universe is a contradiction of structure and destruction," is he [1, p.26].

At the same time, Beruni argues that the force that leads the world to social development is not contradictions and contradictions, but compromise and consensus at different social levels. «How can you believe that the contradiction of which is obvious?» [1, p. 44], the thinker points to the growing need for changes in processes free from contradictions. Throughout his career, Beruni was interested in social life and expressed his philosophical views in India and the monuments of ancient peoples. Abu Raikhan Beruni developed the philosophical ideas of the thinkers of Central Asia and the East. In particular, in his work «Monuments of ancient peoples» he tried to solve the problem of human life on a scientific basis. The importance of the geographical factor in the life of society and people has shown its influence on social phenomena. He explained the differences from the traditions of Muslims and Indians by geographical conditions and even linked differences between languages with geographical factors. According to Abu Raikhan Beruni, the path to philosophy goes through the natural sciences, which allow a deeper understanding of being. In general, Beruni complements the definition of philosophy as a science that cognizes the essence of being. He also agreed with the opinion of Abu Mashar al-Bali that «Nature is stronger than all». Scientists of the East and West have made a worthy contribution to the formation and development of the world socio-philosophical doctrine. In certain periods of social development, the countries of the East were in the lead. It would be a theoretical mistake to unilaterally exaggerate or discriminate against the role of the peoples of Asia and Europe in the development of world philosophy. Each science is universal in its essence. Every nation on Earth, regardless of its size, has contributed to its development.

Abu Ali ibn Sina in his writings, commenting on the concept of knowledge, emphasizes that the deep acquisition of knowledge is wisdom: "Knowledge is the study of things with the help of the human mind. Knowledge is the perception of things. This is what the human mind must achieve without making mistakes or slipping away. And if the evidence is clear and the evidence is correct, then it is not wisdom» [5, p. 137].

Another aspect of Ibn Sina's philosophy is that he expressed his views on the relationship between society and man and expressed valuable views on issues of justice, human happiness and the role of science in the development of man and society. His views on the impossibility of equal treatment, especially in society, are noteworthy. "Not everyone is created equal," he said. In fact, it is necessary to create certain conditions for them. The fact that everyone is rich and powerful or everyone is poor is the decline and crisis of society. But it is necessary that a person is kind and



caring to others, generously and affectionately helping those in need when necessary. From birth, a person cannot be moral or immoral. It is formed as a result of personal and other life experience, traditions of ancestors, education and reaches a certain social status» [6, p.76]. It is clear from these thoughts of Ibn Sina that with these ideas he was able to show tolerance in dealing with people, whoever they were, and always support each other. values about necessity.

The philosophical teachings of Abu Ali ibn Sina play an important role in illuminating the problems of spirituality, enlightenment and morality on a scientific basis. In his pamphlets on morality, pamphlets on the covenant, pamphlets on the purification of the soul, books on body control, and pamphlets on birds, he understands the science of morality as the science of regulating human behavior. Ibn Sina in his book «Encyclopedia» divides the sciences known at that time into two: practical and theoretical. «The first», he wrote, «informs us about our actions ... informs us about the state of objects so that they can be in this state».

In conclusion, we can say:

1. The spiritual heritage of Abu Raikhan Beruni, the value of his works, the scientific significance of his views, first of all, he provides historical information about the high level of national and religious tolerance on the territory of our country and the character of our people on the Great Silk Road.

2. Abu Raikhan Beruni laid the foundations of true natural science in the Middle Ages, putting forward such amazing ideas and scientific hypotheses in his various fields that centuries later they found their confirmation in European science. Beruni is one of the founders of clear scientific thinking based on real experience, observations, experiments in medieval conditions.

3. Beruni argues that the force that leads the world to social development is not contradictions and contradictions, but compromise and consent at different social levels.

4. Abu Raikhan Beruni said that the development of the country, the well-being of the people is inextricably linked with the development of science. Emphasizing the need for every scientist to be grounded in practice in their discussions, to have a clear goal in their research, to work tirelessly, to seek and correct mistakes, to fight all kinds of fabrications and superstitions in the name of truth, science strongly condemned the destructive wars against humanity and called for peace. He also praised the practical application of observation, experience and creativity in scientific knowledge.

5. In his philosophical teachings, Abu Ali ibn Sina taught good and evil, justice and injustice, pleasure and suffering, chastity, shame and dishonesty, generosity and greed, wisdom and ignorance, love and hatred, purity and impurity, loyalty and infidelity, humility and arrogance, focuses on moral issues such as arrogance, boastfulness. In his opinion, he tried to explain that all good and bad behavior arises from habit, and that the minds of government also influence whether people are good or bad. According to Abu Ali ibn Sina, a person should refrain as much as possible from deception, jealousy, revenge, enmity, slander, and then

## Literature

1. Beruni Abu Rayhon. Selected works. Volume 1 - T., Fan, 1968.
2. Beruni Abu Rayhon. Selected works. Volume II. - Tashkent, Fan, 1965.
3. Beruni Abu Rayhon. Selected works. Volume III. - Tashkent, Fan, 1966.
4. Bulgakov P.G. Beruni and his «Geodesy». - V book.: Abu Reikhan Biruni. Fav. Works: Vol. 3. Determination of granite sites for clearing between settlements [«Geodesy»]. Issue, Translation and notes by P.G. Bulgakov. - T.: Fan. 1966.
5. Anthology of Uzbek pedagogy//Authors: Khoshimov K., Safo Achil. - Tashkent, Teacher, 1995.
6. Fundamentals of Philosophy (compiled and editor-in-chief K. Nazarov). - Tashkent, «Sharq», 2005.