



EASTERN THINKER'S TEACHING ABOUT CAREER

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ABSTRACT

In this article, the idea of preparing young people in the spirit of patriotism lies in choosing a profession and getting an education.

Scientific relations of world scholars, enlightenment, pedagogical moral teachings are considered the main source of development of ideas in the field of education in Central Asia.

Abu Nasr al-Farabi (873-930) in his works believes that a deaf person should receive a certain level of education and upbringing in order to become a decent citizen. It is necessary for the teacher not to try to impose on his student, and also not to make concessions in many cases. Because excessive arrogance makes the student hate the teacher. If a student notices the teacher's soft-heartedness, this will lead to contempt for the teacher, and eventually to the coldness of the knowledge he imparts. According to Farabi, education can be carried out in two ways, voluntary and compulsory, depending on the character of each person. If students do not show inclination to learn science and craft, the method of encouragement is used for them; on the contrary, if they are arbitrary and disobedient, the coercive

method may be used. People who work in a Muslim school are required to be intelligent, intelligent and moral people. People call intelligent people wise. According to Farabi, a wise person should be sharp-witted, virtuous, direct his ability and perception to good deeds, and refrain from bad deeds.

Farabi in his treatise "About the mind" believes that a moral person should have twelve qualities. According to him, all organs should be perfectly developed in a person. People who can understand the essence of all issues correctly, have a strong memory, sharp mind, clear words, express their thoughts fluently, are truthful, patriotic, respect their pride and conscience, do not give up their wealth, and are considered to be a generous moral person. Farabi says that educators differ from each other in terms of their knowledge and moral level.

According to Abu Ali ibn Sina (980-1037), education is a single process. In this process, mental, physical, moral education



and vocational training are provided for young people. Ibn Sina, in his work "The Laws of Medicine", thinks about entrusting a child to a teacher from the age of six. The great judge emphasizes the need to follow the rule of going from simple to complex in the educational process. In particular, he emphasizes that the practice of performing exercises that strengthen the child is of great importance in this process.

Ibn Sina admits that it is better to teach children in a group than to teach them individually. Evidence proves that when it

is taught in a group, a child's desire for knowledge increases. In his opinion, the child's pride does not allow him to be different from others in the team; when reading together, children talk to each other, their speech grows, their memory is strengthened; in the course of education, students check with each other, learn to respect each other, learn to debate, compete with each other, exchange ideas about their behavior and duties. This helps children to improve their behavior and learn moral norms.

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