

MORAL AND EDUCATIONAL ISSUES IN THE WORKS OF EASTERN AND WESTERN SCIENTISTS

Qalandarova Dilafruz Karimovna

UrSU teacher.

Annatatsiya: Turli tarixiy davrlarda ta'lim oldida turgan muammolarni hal qilishning o'ziga xos usullari va an'analari shakllangan. Bola tarbiyasi deganda bolani jismonan, aqliy va axloqiy jihatdan tarbiyalash tushuniladi. Ushbu maqola Sharq va G'arb allomalari ijodidagi axloq va tarbiya masalalariga bag'ishlangan.

Kalit so'zlar: Pedagogika, ta'lim, axloq, ta'lim jarayoni, ta'lim sifati.

Аннотация: В разные исторические периоды формировались специфические методы и традиции решения задач, стоящих перед образованием. Воспитание детей означает воспитание ребенка физически, интеллектуально и нравственно. Данная статья посвящена вопросам нравственности и воспитания в трудах восточных и западных ученых.

Ключевые слова: педагогика, образование, этика, образовательный процесс, качество образования.

Annotation: In different historical periods, unique methods and traditions have been formed to solve the problems faced by education. Child education means bringing up a child physically, intellectually and morally. This article is devoted to the issues of morality and education in the works of Eastern and Western scholars.

Key words: Pedagogue, education, ethics, educational process, quality of education.

Won't be a child when give birth, it's a problem for you,

If his body is trained, he will be your leader.

If a blacksmith's son is educated, he will become a scientist.

if his behavior is broken, if he is Luqman's son, he will be a cruel.

Abdulla Avloniy

Great thinkers have paid special attention to children's upbringing. In the West, "Kalila and Dimna", in India "Panchatantra" (Five Wisdoms), "Shukasaptata" (Seventy-five stories of a parrot), "Kutadgu Bilig" by Yusuf Khos Hajib. (Knowledge that leads to happiness), Muslihiddin Sa'di's "Gulistan" "Bo'ston", Nasiruddin Rabguzi's "Kissasi Rabguzi", Alisher Navoi's "Mahbub ul-Qulub" (Beloved of hearts) and others. Dozens of masterpieces have served as a program in the education of children for centuries. It is no secret that these books have instilled the virtues of purity and honesty in several generations.

It is known that the language and style of "Kalila and Dimna" is analogous to the language and style of folklore. That's why this thing was observed in order not to act contrary to the historical truth and originality. At the same time, there was an attempt to use the features and resources of the living folk language. In the following story, the knowledge acquired at a young age is similar to the proverb carved in stone, and the education received in different environments is discussed. "Kalila and Dimna" from the chapter "About the prince and his friends": Story. - One day, four people became friends while walking on the road. One of them is a prince; the second is the son of a nobleman; the third is the merchant's son; the fourth was a farmer's son... Hard times fell on all of them, and they had nothing left but the clothes on them. One day the prince said: "All the affairs of this world are in the hands of fate." Nothing will come of beating yourself up. The nobleman's son said: - The basis of happiness is beauty and original lineage. The merchant's son said: - Thinking carefully and taking the right action is the key to happiness. Nothing but wisdom can help a person in times of misfortune. The farmer's son said: - Everything is achieved through effort. Hard work brings people to their dreams, clothes them with joy and happiness. Those who work hard will sooner or later achieve their goals; even if they are defeated, no one will laugh at them. The contribution of the story is that neither fate nor lineage can help a person in the most difficult times, he can be saved only by working with intelligence and effort, i.e. by hard work. We will learn at the end of the story that it is possible to change only by hard work. So, child education does not choose nationality or religion, but teaching good science, thinking about any difficulty and taking the right action is the key to happiness. is rified.

In his works, the Iranian Islamic reformer Imam Gazzaliy directly compares the education of a child to a painter, and the master and parents teach him to be careful in decorating and painting, just like protecting a gem. He tried to base Islamic theology philosophically. His religious system combined Sufism with traditional Islam. Gazzaliy's ideas influenced Islamic thought and medieval European philosophy. Gazzaliy was praised by his contemporaries as "Hujjat ul-Islam" ("Proof of Islam"). His heart is like an elegant and flawless jewel without any pattern or decoration. It can accept any pattern and will be able to accommodate all desires. If he is trained and trained to be good, he will grow up accordingly. He also makes his parents share his reward. It will becomes a wretch and perishes if he is used to evil and left unattended. And his sin falls on the shoulders of those who are responsible for him and his guardians.

As we know, the basis of the moral and educational works of Eastern scholars are the surahs of the Holy Qur'an, hadiths, which express the activities and instructions of the Prophet Muhammad, and wise stories. For example, in Islam, there is wisdom in the birth of a child. In the work "Adabul Mufrad" it is written as follows: When a child was born in the house of Aisha, they did not ask whether it was a boy or

a girl. Was he born healthy? they would ask, and if it was said, "Yes, healthy", they would say, "Praise be to Allah, the Lord of the worlds." becomes a righteous child. Only a person with a healthy faith will find moral and educational maturity.

Ibn Sina expressed valuable opinions about child upbringing and methods of upbringing. Ibn Sina also spoke about household issues in his opinions about moral upbringing of children. Raising a child is the goal of the family and parents. A parent who is able to correct his own shortcomings can be an educator. The most important tool in moral education is to advise him in a one-on-one conversation without touching the child's ego and pride. He considers physical and mental training to be the main factor in his development as a human being.

Kamil Khorazmi, one of the great representatives of the Uzbek social and literary life of the 19th century, promoted the ideas of enlightenment, moral perfection and patriotism in his works. He also expresses his pedagogical ideas about the integral unity of education, morality and sophistication. According to Kamil Khorezmi, science and knowledge should serve for the development of human moral perfection and social and spiritual life. Humility is the most beautiful human quality that never gets old. Those who have this quality are honorable and perfect people. Humility protects a person from various unpleasantness and embarrassment. The poet, historian, translator and even Munis Khorezmi advises not to give too much freedom to the language. a person can be hit on the head with a hard stone instead of gold. The poet describes the quality of bad words and hurtful comments and urges people, including young people, not to communicate with them. Munis Khorazmi dies In his works, he urges the people to be fair, conscious, educated, and to rise from ignorance. In his opinion, justice is honor and peaceful pleasure. He invites young people to communicate with humility and respect them. The ideas about education expressed in his works are valuable not only for the period in which he lived, but also for the current period.

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