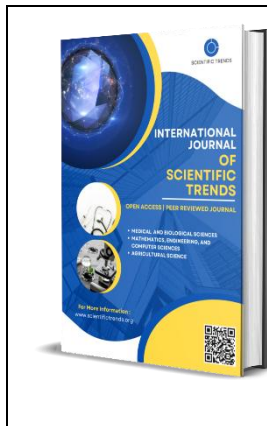


The Views of Eastern Thinkers on Education and Upbringing

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Abstract

This article discusses the views of our Eastern thinkers and ancestors on education, upbringing, morality, and ethics in the process of educating primary school students. It also highlights pedagogical perspectives on the approaches, scientific research, and ideas related to education and upbringing expressed during the creative activities of Eastern thinkers, emphasizing the integration of moral education in imparting knowledge to the younger generation and its proper application in life.

Keywords: Education, upbringing, morality, ethics, perfect person, spirituality, ideal person, national values, national thinking, moral education.

Introduction

The supreme creation and image of nature, the human being, is created as an independent and free entity capable of defending itself with its intellect and wisdom. Therefore, the study of natural phenomena and processes and their rational use for survival have gradually led to the cultural and social development of humans, resulting in the formation and growth of spiritual values.

Upbringing is both the duty of parents and the right of children. It deeply integrates into our very essence. In the upbringing process, a continuous connection between the child and the parents must be maintained. The word "tarbiya" originates from the Arabic verb "*robba*", meaning "to raise, to increase, to guide, and to reform." Muslim scholars have defined upbringing in various ways. Imam Baydawi describes it as "the gradual development of something towards perfection." One of the meanings of upbringing is the balanced and harmonious development of a person's religious, intellectual, and moral capacities. In Islam, the upbringing of children is one of the most significant and long-term responsibilities of parents. While other duties may be fulfilled through specific actions or spending wealth, the responsibility of upbringing remains continuous. The role of parents in the moral and intellectual development of a child is an invaluable and endless treasure. [1:339-340].

Therefore, upbringing today continues in preschool educational institutions and is further reinforced in primary education. Currently, the subjects taught in primary grades, such as "Native Language Literacy," "Reading Literacy," "Upbringing," and "Teaching Natural Sciences," focus on instilling elements of moral education through the lives, works, and wise sayings of great Eastern thinkers. For example, in the second-grade "Reading Literacy" textbook, Ahmad al-

Fargani is referred to as the "King of Discoveries." This emphasizes that primary education introduces young students to the foundational knowledge of our great scholars.

Many of the world's prominent works dedicated to ethics and morality have been authored by representatives of Islamic nations.

The family is considered the fundamental unit of every society. If the family is strong, peaceful, honest, and pure, the society as a whole will be stable, secure, and prosperous.

The priceless cultural heritage left by our ancestors forms the core of our national spirituality. Therefore, it is highly appropriate to widely use this legacy in the education and upbringing of today's youth. This heritage is not only a reflection of our nation's past but also a source of strength and dedication for its future.

Every nation has its own educational and upbringing traditions, which serve as the foundation of pedagogical thought development and reflect ideas and views on child upbringing. Every parent desires their children to grow into perfect, well-rounded individuals and hopes their children will achieve the dreams they could not fulfill. Parents share in the joy of their children's successes and feel distressed by their failures. They strive to see their children happy and pure-hearted, dedicating all their efforts to this cause.

In the past, our great scholars not only contributed to the upbringing of children but also played a significant role in the advancement of science and education. They shared valuable insights on morality, ethics, national prosperity, and the importance of honest labor for the well-being of society and future generations.

Ahmad Yassavi can be included among such eternal scholars. He compiled the wisdom of his mentors in a collection called "*Devoni Hikmat*". Yassavi's teachings served as a unique school of thought, nurturing many poets and inspiring generations. His words, passed down orally through centuries, continue to serve as a significant moral legacy in the lives of future generations. Ahmad Yassavi's *hikmats* encourage mindfulness, active participation in life, and self-restraint from deceit and immoral behavior [2:10].

Among the great scholars who contributed immensely to the progress of global science and knowledge are Alisher Navoiy, Mirzo Ulug'bek, Abu Nasr Farabi, Ibn Sina, Abu Rayhon Beruni, and many other distinguished figures. Their masterpieces form a vital part of our national spiritual values, and without their unparalleled scientific and educational contributions, the development of knowledge would have suffered significantly.

Abu Nasr Farabi defined education as "providing theoretical knowledge through teaching and explanation, as well as practical skills necessary for mastering a specific craft." His views on education and upbringing emphasize humanitarian ideals. Farabi believed that the learner should voluntarily strive to acquire essential intellectual and moral qualities, such as being knowledgeable, valuing truth and justice, showing courage, and being loyal to friends. He placed special importance on both intellectual and moral aspects of a person, emphasizing in his work "*The Virtuous City*" that only a person who possesses twelve innate virtues can be considered truly moral [3].

Abu Ali Ibn Sina, another great scholar from Central Asia, made significant contributions to the advancement of world science and knowledge. Known in the East as "*Shaykh ar-Rayis*", he played a vital role in the development of medieval philosophy, science, and culture. His unparalleled

contributions to the scientific heritage of Central Asia have left a lasting impact on global intellectual progress.

While Ibn Sina notes the need to educate children in school in the acquisition of knowledge, he emphasizes the need to adhere to the following aspects in education:

- not to keep a book busy at once when giving knowledge to a child;
- giving knowledge by going from light to sore in education;
- the exercises carried out are suitable for the age of children;
- focus on teaching in school as a team in teaching;
- taking into account the gentle interest and ability of children when giving knowledge;
- taking training with the addition of exercise.

Ibn Sina argues that the moral maturity of a person is important in his maturation.[4]

In the 4th grade reading literacy textbook, the “window to a friend friend” section details the wise words and narratives of Grandpa Abu Ali ibn Sino. For example, “The Godfather is not afraid of future Affairs. One who is excluded from maturation is the most feared of the people” is quoted with the proverb. Readers familiar with these judgmental words strive to dream in the future and work hard for the future.

The founder of the Timurid dynasty, the great sarkarda, azm-U Sahibqiran Amir Temur komil, a symbol of courage, valor and wisdom, says of man:”from my experience I can see, azmi is a strict, entrepreneurial, vigilant, brave and ambitious person is better than a thousand uninvited, laquid people " [5:14]

Such deeply meaningful wisdom of our grandfather, Amir Temur, is in tune with the proverb that has existed in our people for a long time: “he knocks down one who knows, and a thousand whose knowledge is excellent.”

The first condition for radically changing the humanitarian direction of the educational system and raising it to the level of requirements of a new time is to approach it as a whole system and work accordingly.

The well - known Uzbek pedagogue Abdullah Avlani wrote that “upbringing is for us either a matter of life - or of death, or of salvation - or of destruction, or of happiness-or of disaster”. [7:14] These lines are not in vain, because in the process of raising a child, parents teachers should be brought up in such a way that the upbringing he received in the future serves only for the benefit of the child. A person begins to receive upbringing from the birth of a mother's womb, so a pregnant woman must first be able to educate herself. In many arab states, pregnant women study Qu'ran recitation without kanda, and through this process, the brain and health of the child to be born also develops. Children born to such a learned mother will definitely grow up to be a mature harmonious person in the future.

The need to scientifically-theoretically develop the National pedagogical and methodological foundations of the use of national values in the spiritual and moral education of children in the family today and finding optimal ways to effectively solve it remains one of the main problems.

The mashoyiks say that " the happiness of each nation, the peace and comfort of the states depend on the good upbringing of young people"[7:13]

A.Avlani's work” Turkish Gulistan yohud ethics " was taught as a textbook for teaching and moral education in the upper classes of the new method schools.

The maturation of high spiritual qualities in the younger generation is the decisive factor of all reforms carried out in our country in the spirit of shaky national ideology, respect for our rich cultural heritage, historical traditions, universal values, love for the motherland, devotion to the ideas of independence. A deep understanding of human self, an increasingly thoughtful understanding of the value of independence, the expansion and improvement of the National takakkur historical hurl, ensuring the awakening of the spirit of independence become the mainstay of our policy in the field of spirituality.

President Shavkat Mirziyoyev paid special attention to the upbringing of young people: “we must educate our children ourselves, without leaving them in the hands of anyone. To do this, we need to give practical support to talk more with our young people, listen to their hearts, know their pain, solve their problems. In carrying out these tasks, we rely on our national traditions formed over the centuries, the rich heritage of our ancestors” [8] nowadays we organize the process of upbringing, relying on our ancestors' ogets and the legacy they have left us to improve the quality of Education. In fact, as they say,” there is no future without the past, " we form the knowledge, skills and mlakas of students in the process of pedagogical activity on the basis of our national value and national pride.

In conclusion, it can be said that in order to give quality and comprehensive knowledge to the younger generation, the avallo educator must educate himself and organize family, neighborhood and school cooperation. We must always remember that in the era when modern technology is entering, we must educate students as mature and perfect people in all respects.

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