

DEVELOPMENT OF PEDAGOGICAL THOUGHT AND FORMATION OF NATIONAL PEDAGOGY IN CENTRAL ASIA

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Abstract: The article discusses the role and importance of the great thinker Abu Nasr Farabi in the formation of the national pedagogic science, and reveals the possibilities of its application in solving modern educational problems.

Key words and phrases: pedagogical ideas, educational and educational problems, spiritual and educational development, scientific pedagogical views, Abu Nasr Farabi - a famous scientist, thinker, spiritual and moral rules in education, standards of etiquette, raising a perfect person.

Great thinkers have made a special contribution to the formation of pedagogical ideas in Central Asia. Great thinkers such as Abu Nasr Al-Farabi, Abu Rayhan Al-Biruni, Abu Ali ibn Sina paid serious attention to the problems of education and expressed their valuable thoughts on this issue in their world-famous works. These works have played an important role in the spiritual and educational development of not only the peoples of Central Asia, but also all of humanity. Their scientific pedagogical views on the education of young people continue to serve as a model for humanity in our time [3].

In particular, the study of the scientific pedagogical views of Abu Nasr Al-Farabi creates a basis for solving modern educational problems. Abu Nasr Al-Farabi (873-950 AD) is a famous scientist, the largest propagator of ancient Greek science and philosophy in the East. He is considered a thinker who laid the foundation for the development of medieval social and philosophical thought. Abu Nasr Farabi was born in a military family in a place called Farab

(Utrar) near Tashkent. After receiving his primary education in Farab, he studied in Shosh, Bukhara, and Samarkand. Then he went to Baghdad and studied Greek, medicine, logic, music, linguistics, and law. Farabi created more than 160 works, including "Treatise on Reason," "What Should Be Learned Before Philosophy," "On Substance," "Sources of Philosophy," "Introduction to Logic," and "Source of Problems." In these works, Farabi reflects on issues such as the structure of the state and its management, the prevention of various social conflicts, and the creation of a mature social community. Farabi was the first to put forward the idea in the Middle Ages that the creation of a mature community is related to solving the problem of raising a perfect person. His famous works such as "On the Ideal Community" and "On the Achieving Happiness" are devoted to these issues. In his works on education, Farabi discusses the importance of education, what to pay attention to, and the methods and techniques of education. His socio-educational views are expressed in his works such as "The City of Virtuous People", "Ikhsa-al-ilm", "The Origin of Sciences", and "On the Meanings of Reason". Farabi is considered the first scientist to define education and upbringing.

The word "**education**" means teaching a person, giving theoretical knowledge based on explanation; "education" is the establishment of theoretical virtues, norms of behavior and practical skills necessary for mastering a certain profession, says the scientist. Al-Farabi believes that the main task of education is to raise a mature person who can meet the requirements of society and serve this society. As we get acquainted with Abu Nasr Al-Farabi's rich work, we should pay special attention to his thoughts on morality. He lists twelve qualities and concludes that a person who possesses these qualities can be called moral. These qualities are:

- a person must be physically well-formed;
- be able to quickly and correctly understand discussions and reasoning;
- must have a strong memory;

- must have a sharp mind;
- be able to express his thoughts fluently and clearly;
- have a love of knowledge and study;
- know the norm in eating and drinking;
- be a lover of truth;
- have a proud spirit and value their conscience;
- look with disgust at dirhams, dinars and similar means of life;
- be a fighter for justice;
- be fearless, courageous, but not stubborn.

These qualities reflect a person's attitude towards their own person, society, life, and material wealth. Al-Farabi believes that while the theoretical foundations of all sciences are studied in education, spiritual and moral rules, etiquette standards are studied in upbringing, and professional skills are developed. In conclusion, the following main ideas of Al-Farabi can be stated:

- in education, it is necessary to use methods of encouragement, habituation, and compulsion;
- the formation of a perfect person, the sociality of a person with his essence, that is, it is achieved only in society, in the process of mutual relations;
- the interaction of both intellectual and moral education is of great importance in the development of a person [2].

It is necessary to separately recognize that the methods of education recommended by Abu Nasr Al-Farabi have not lost their relevance even in the present era. Al-Farabi accepts morality as a product based on thought. Indeed, today's pedagogical research fully confirms this view. Today, morality requires not only the beauty of behavior, the culture of communication, but also the establishment of harmony in a person's internal environment, thinking based on moral standards, the development of moral feelings, the development of good intentions and emotions. A person can develop these aspects of morality only if he is aware of them. The development of moral awareness is carried out in two

ways - through education and upbringing. It is worth mentioning that we have not yet paid enough attention to moral awareness. We are limited to educating the external elements of morality in young people. We encourage students to be disciplined, adhere to moral standards, and act within the boundaries of decency, but we do not pay attention to educating the inner moral world of students. We also approach the upbringing of moral awareness superficially, we do not try to form the skills of moral thinking. All this leads to low efficiency in the process of moral education [1].

Based on Abu Nasr Al-Farabi's views on morality, we should pay special attention to the education of moral consciousness in the process of moral education. In conclusion, the basis of Al-Farabi's pedagogical teachings is the philosophical views that the formation of a perfect person, the sociality of a person by his very nature, that is, he achieves perfection only in society, in the process of mutual relations. The interaction of both intellectual and moral education is of great importance in the development of a person. In this regard, the methods of education and upbringing recommended by Al-Farabi are noteworthy in that they have not lost their relevance even today.

Abu Nasr Al-Farabi recognizes that a person needs a lot to live, and in order to create these things, he must turn to other people, that is, establish economic relations. Indeed, in order to establish economic relations, people and states strive for integration. Today, the importance of this movement can be seen in the example of European countries. Economic integration is playing an important role in the development of these countries. Farabi writes in his work "On the Achieving Happiness": "A person should know how to spend his money correctly. If zeal in spending money leads to stinginess, then unplanned spending leads to recklessness" [2]. In conclusion, it is appropriate to note that the upbringing of a perfect person has been an age-old dream of mankind. Even in our current modernized educational conditions, this issue has not lost its value, but is gaining relevance. In the conditions of new Uzbekistan, the

problem of educating young people who are suitable and capable of building the foundation of the Third Renaissance still remains relevant.

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