

INTERPRETATION OF PSYCHOLOGICAL KNOWLEDGE IN THE TEACHINGS OF OUR GREAT ANCESTORS

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ANNOTATION

Thanks to independence, the work on improving the sciences in the field of education is developing rapidly. Every social system has concepts such as education, spirituality and enlightenment that ensure the spiritual growth of man, which require a comprehensive study of changes in pedagogical psychological sciences in relation to the development of society. Mastering these sciences requires a thorough knowledge of the ideas about human perfection, its spiritual development, which is the driving force of spiritual, social, political and economic life.

Key words: Eastern thinkers, activity, cognition, psychologist, mental life, imagination, mind – thinking, person.

Along with the study of psychology, education for the development of society, based on the experience of the educational stages, develops in each student the skills of pedagogical culture and skills, analysis and response to didactic and historical works. If we look at the activities of teachers, students and teachers from the earliest times to the VII century, we can see that their place in society is unique. It is known that during the primitive community system, society was divided into 3 groups in terms of age. 1. Children and adolescents 2. Full-fledged and full-fledged participants of life's work 3. The elderly This division is interconnected in terms of its structure and activity, and is characterized by a high level of mental influence. The social psychological process in them is determined by the lowest subconscious activity. it can be seen that in its essence lies the understanding of psychological knowledge. In our study, we would like to express our views on the activities of oriental thinkers. The sources of spirituality created by the great thinkers of our people, such as Imam al-Bukhari, Abu Ali Ibn Sino, Abu Rayhan Beruni, Abu Nasr Farobi, Bahauddin Naqshbandi, Alisher Navoi, Mirzo Ulugbek, Mirzo Babur, Abdullah Qadiri, and many others, have their educational value. it has not lost its dignity to this day due to its importance, its properties of propagating enlightenment, and its exemplary qualities.[2] The tools of psychological influence in their rare

works allow a person to understand the process of self-awareness and active participation in the process of socialization in society, as well as to feel the high feelings of man, the ability to replace others in behavior. These include Navoi's famous Hamsa, Imam al-Bukhari's As-Sahih collection of hadiths, and Abdullah Avloni's Turkish Gulistan or Morality. The uniqueness of these works is that they can shape the process of understanding in each student such qualities as kindness, loyalty, devotion. Abu Ali Ibn Sina, Farobi and others, who are considered to be the great thinkers of the Eastern powers, think about the spiritual beauty of human beings, their dreams and the peculiar nature of social relations. The thinkers were able to draw new insights and conclusions in various disciplines by studying the knowledge of past generations with an independent worldview and patience. Through their works, they call people to good deeds. They value knowledge in all areas. They promote the ideas of humanity. The period in which they lived was a time of social and political conflict, frequent attacks by external enemies, false propaganda in ideological life, the impoverished people, and the fact that books and written sources were copied only by hand. Living in such a contradictory time, the scientists, who set out to fulfill their goals and tasks that advanced their lives, were able to take a worthy place in the field of science, culture, history and scientific knowledge.[3] The history of mankind has proved that the science of culture grows and develops in interdependence. In particular, they paved the way for the independence of psychology, pedagogy and ethics. Human thinking, consciousness, social communication have significantly enriched the concepts of morality, perceived activity, education, aesthetics. From time immemorial, our ancestors paid special attention to the upbringing of the child and his knowledge. The proverb "The child is from the beginning ..." is a proof of our words. Great scholars and writers such as Al-Bukhari, At-Termizi, Abdullah Avloni, Abdurauf Fitrat, Abdulhamid Cholpon, Fozilu Fuzalola wrote many works on education. They focused on national characteristics in education. Until independence, their teachings were not sufficiently studied. Important ideas of famous thinkers of the past today allow a person to grow thinking, lead to creative activity, form a sense of self-confidence. The scientific heritage of Al-Khwarizmi and al-Farghani and their didactic views, the sociopedagogical views of Al-Farabi and the use of his scientific-pedagogical heritage, the scientific heritage of Abu Rayhan Beruni and his role in the development of pedagogy, The content of the general pedagogical and didactic ideas of Abu Ali ibn Sina. The study of important historical sources, such as the establishment of the House of Wisdom (now the academy) in Baghdad during the reign of Caliph Harun al-Rashid and his son Ma'mun, provides an opportunity to find solutions to many problems in the field of education.[4] Farobi's views on

thinking, the features of thinking, the psychological views of Abu Ali ibn Sina, the classification of the processes that provide the process of thinking, independent thinking - interpretation as a separate feature of healthy spirituality and thinking, as well. his views on contemplation have contributed to the development of science. The doctrine of the gradual formation of mental movements allows for the consistent application of the principles of teaching. Man came into being to teach his child what he knew, to pass on the knowledge, skills, and abilities he possessed to the next generation, albeit unknowingly at first. This was a necessary condition for survival, based on the laws of the struggle for survival. As society developed, the amount of knowledge that had to be passed down from generation to generation increased. The knowledge, skills and competencies to be acquired became more complex. This process was analyzed by scientists and gradually certain rules were developed. The encyclopedic scholar Abu Rayhan Beruni (973-1048) was one of the scholars who studied the educational process in depth. Abu Rayhan Beruni's views have a progressive content. In the humanistic views of the thinker, honesty and justice are qualities that have generosity. The scientist divides behaviors into good and bad behaviors into 2 poles. In his opinion, good morals are honesty, justice, courage, bravery, generosity, and so on. He says of it this way: in the nature of all, justice is directly loved, and so is honesty, just as everyone is interested in its goodness; but he who does not taste the sweetness of honesty, or who does not want to taste it, even though he knows it is sweet, does not love it: Abu Rayhan Beruni, a famous encyclopedic scholar of the Central Asian people, amazed everyone with his scientific insights, summarized the knowledge of his time in the field of philosophy, history, philology, pedagogy, natural sciences, corrected shortcomings and left works that future generations can be proud of. In real life, he was a man of science, an enlightened man, who devoted his entire time to the most important fields of social and natural sciences, devoting all his energy to science, and created works that will greatly contribute to the further development of world science and culture. He expresses such thoughts about the ways and means of acquiring scientific knowledge.[5] Adherence to the following laws in the learning process gives the effect of mastering knowledge. - To form the student's free activity during the training and not to bore the student; -Students should pay attention to educational activities and organize lessons in an interactive way, based on diversity in education; - It is necessary to follow the coherence and consistency in ensuring the independence of students. Because the understanding of knowledge is a complex process, it can be the same as the acquisition, but differs in terms of its essence, so the transfer of knowledge must be coherent, consistent teaching. Beruni also notes that interesting, mostly visual, presentation of new topics yields fruitful results. In

the creative heritage of Eastern thinkers and scholars, a special place is given to the skills of teachers, teaching and discipleship. Abu Nasr al-Farabi was one of the greatest exponents of Eastern philosophical thought in the tenth century, and was considered one of the first creators of the doctrine of life and man. Many scientific achievements of the Middle Ages, as well as the development of progressive social, philosophical thinking in the countries of the Near and Middle East in general, are associated with his name. Farabi has perfectly mastered all areas of modern science, his works express the best and noble qualities of the human person, the establishment of justice in people's lives, philosophical ideas about man who achieves goodness, mental maturity. Abu Nasr al-Farabi demands the same of a teacher "The Master must not do great oppression to his disciples, nor excessive indulgence." Because excessive oppression makes the student hate the teacher, and if the teacher is too gentle, the student will ignore him and become cold from the knowledge he gives. He advises the teacher to use "hard" or "soft" methods in the parenting process depending on the children's behavior. According to him: 1. If the pupils are inclined to learn, they are given a soft method of teaching and learning. 2. If the pupils are arbitrarily disobedient, a strict method (coercion) is used. Abu Ali Ibn Sina (980-1037), while emphasizing the need for individuals to be educated in an educational institution, emphasizes the need to adhere to the following aspects in education: - not to immediately engage in the book in the education of students; as a team in teaching, focus on teaching in an educational institution; - to take into account the interests and abilities of students in education; -stresses that training should be combined with exercise. The creative activity of Abu Ali ibn Sina is very diverse and colorful. His works contain independent views and conclusions on each of the sciences of philosophy, history, philology, ethics, pedagogy, psychology, poetry, medicine, therapy, surgery, diagnostics, hygiene and natural sciences. He firmly believed in the all-round development of the human mind, the knowledge of the mysteries of nature and the truth. He gave examples to prove it. He was known as a representative of world enlightenment and culture with his great qualities in the field of science. Ibn Sina's rich legacy in the fields of education and upbringing was of great progressive importance in his time in the struggle against ignorance.

The great scholar Ibn Sina emphasizes that it is the responsible duty of the teacher to educate the child. In his opinion, it is important to be calm and serious in dealing with children, to pay attention to how children perceive the knowledge imparted. Saadi Sherazi, one of the world-famous representatives of the classical culture of the East, advocates that the demands of the teacher in education should be strict in teaching and learning. Gulistan tells the story of a teacher-student relationship, "A man mastered the art of wrestling, he knew 300 tricks and tried one

trick every day. He taught one of his students 259 tricks. But he did not teach one trick. The king does not like this word. They order a fight. The master uses his last trick to defeat the disciple. The disciple who does not respect the master is the crowd, and the king hates him. " A teacher is an expression of respect for the teacher that the student should not walk in front of the teacher and should not sit in his place. During the lessons, students are far from the teacher: no matter if they are between them, then the respect of those who aspire to science to their teachers will be known. Sahibkiran Amir Temur also respected scientists and teachers during his reign. He also takes into account people's knowledge when giving them careers. He believes that their role in the development of society is important. Many colleges open madrassas and appoint teachers and tutors. He also values his teachers very much. Alisher Navoi was a great poet and thinker of the Uzbek people, a great scientist and statesman, one of the figures of world literature, the poet devoted his entire life and activity to the struggle for human happiness, the development of art and literature of the people. In all his works, Navoi exalts the name of man as a real man on earth. He advocates living by human rights, the freedom of the human person.[1] In the works of Alisher Navoi, the work of teachers is given a wide range of issues. He emphasizes that in order to impart in-depth knowledge to young people, teachers and educators themselves need to be well-educated and well-mannered. He criticizes ignorant fanatic ignorant teachers and says that a teacher should be a teacher who knows the ways of teaching with knowledge.

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