

WORLDVIEW OF A PERSON AND HIS MENTAL THINKING IN THE WORKS OF EASTERN SCHOLARS

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ABSTRACT

In this article, information is provided about the establishment of education and upbringing, which is organized in a consistent, systematic, continuous and purposeful way, and active participation in the process of social relations.

Keywords: personality, worldview, mind, thinking, science, maturity, social relations, faith, social duties, education, environment and spiritual and moral images.

Having a certain worldview is a person's determination of a certain attitude towards the environment, social relations, labor activity and production process, subjects, as well as a full understanding of the social duties undertaken by a person and responsibility for fulfilling them. creates the ground for having a feeling.

As a result of establishing a consistent, systematic, continuous and goal-oriented education in a person, his active participation in the process of social relations of various directions and content, as well as self-education is formed. In the formation of the worldview of the young generation, it is important for them to master the fundamentals of natural, social and humanitarian sciences taught in educational institutions.

The spiritual and moral image of a person, his life approaches, the essence of the values and moral principles that are of priority to him represent the content of his worldview. On the other hand, the enrichment of the worldview ensures the gradual stabilization of personal qualities and qualities of a person. A worldview that expresses good ideas in its content helps to enrich the positive qualities manifested in the image of a person.

The formation of a person's worldview is a long-term, complex process with a dynamic nature. Eastern thinkers gave a special place to the issues of knowledge and human intellectual thinking in their works. In particular, Abu Nasr Forbi evaluates the role of science as a decisive factor in human understanding of existence, understanding of the secrets of nature. According to Alloma, a person's body, brain, and sense organs are present at birth, but his mental knowledge, spirituality, psyche, intellectual and moral qualities, character, religion, customs, and education are formed by the external world, social environment. formed in the process of establishing relationships with people.

According to the confession of Abu Nasr Farabi, human mind and thought are the product of his spiritual growth. When a person acquires knowledge, he can acquire information up to the history of the creation of a living being, creates them, scientifically substantiates them.

Abu Raykhan Beruni, continuing these thoughts of Allama, puts forward the following: "A person does not get knowledge about the external qualities and characteristics of things and events, but compares things and events due to his thinking and reason, compares them with each other, makes his own determines the truth of their knowledge". The thinker also says that the assimilation of knowledge by people leads to the creation of new knowledge: "There are

many sciences. Their time is auspicious, and when different thoughts and memories join them, they increase. People's encouragement of science and respect for science and people of knowledge is a sign of that fortune. (Especially) the respect of the people of knowledge by the ruling people is the reason for the increase of various sciences."

In his writings, Abu Ali ibn Sina, while commenting on the concept of knowledge, notes that the deep assimilation of knowledge is wisdom: "Science is the study of things with the help of the human mind. And knowledge means understanding things. This is something that the human mind must achieve before it falls into error and error. Bordiyu, if these proofs are clear, if the proofs are real, then it is not called wisdom.

Yusuf Khos Khajib's work "Kutadgu bilig" ("Knowledge that leads to happiness") is about the essence of knowledge, its importance in social life, its role in ensuring human perfection, and the fact that it is a tool that eliminates writings. dictionary is considered. According to Alloma, being educated is a pledge that ensures the celebration of good deeds, with the help of which the way to heaven is opened.

In the Bakhovuddin Naqshbandi Tariqa, directing the power of sainthood to goodness and the development of knowledge occupies a leading place. Therefore, knowledge is the way to get rid of tyranny and heresy. The ideas "Khilvat dar anjuman" and "Safar dar vatan" put forward by Alloma indicate the feasibility of acquiring existing knowledge through conversation and practice. After all, the knowledge created in debates and continuous research becomes thorough and solid.

Abdulla Awlani, speaking about human intellectual perfection, says the following: "Knowledge is the honor of the world and the honor of the hereafter." Knowledge is a very sacred quality for a person, because knowledge shows us our situation and actions like a mirror, sharpens our mind and thoughts like a sword, and a person without knowledge is like a tree without fruit. Alloma also emphasizes that knowledge is the most effective means of saving a person from ignorance: "Knowledge saves us from the darkness of ignorance, brings us to the world of culture and enlightenment, prevents us from bad deeds and corrupt deeds, and makes us possess good manners and manners. Today, our life, health, happiness, wealth, livelihood, effort, enthusiasm, world and hereafter depend on science.

There are several acceptable forms, methods and means of forming the student's outlook, including conversations, debates, lectures on spiritual-ethical, socio-ideological, economic, legal, aesthetic and ecological topics practical trainings, debates, independent works, as well as business games that encourage students to think based on creating problem situations are considered more effective.

Organizing independent work, in particular, guiding students to conduct small scientific research on a specific topic, serves as a foundation for further enriching their worldviews. Encouraging teenagers and young adults to express a critical attitude towards the ideas of certain theories or teachings, reveal their methodological essence, and encourage them to work based on valid evidence in expressing their personal opinions.

In the process of organizing education, it is desirable to strive to make effective use of the opportunities to achieve personal maturity under the influence of interdisciplinary communication, social and natural factors, environment and social relations.

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