

CHARACTERISTICS OF INTELLECTUAL EDUCATION AND SCIENCE IN THE WORLD

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ANNOTATION

The article scientifically analyzes the features of mental education and scientific worldview. The article deals with the issues of human cognition and thinking in the works of Eastern thinkers. There are several acceptable forms, methods and tools for shaping the worldview of youth, including conversations, debates, lectures, and practical exercises that encourage students to think in terms of spiritual-ethical, socio-ideological, economic, legal, aesthetic and environmental. questions, debates, independent work, and business games are considered more effective.

Keywords: education, education, debate, ethics, aesthetics, ecology, thinking, learning, debate, independent work.

RELEVANCE OF THE TOPIC

Mental education plays an important role in shaping a person's worldview. Mental education is a pedagogical activity aimed at instilling in a person knowledge about the development of nature and society, the formation of his mental (cognitive) abilities, thinking, and on the basis of its effective formation, a worldview is formed.

Growing up as a highly qualified staff that meets the highest moral and ethical requirements means a thorough acquisition of existing scientific as well as professional knowledge. Consequently, deep knowledge allows us to understand the nature of natural and social processes, to see and evaluate their positive and negative sides.

Eastern thinkers in their writings paid special attention to the issues of cognition and mental thinking of a person. In particular, Abu Nasr al-Farabi considers the perception of being human as a decisive factor in understanding the secrets of nature. According to the scientist, the human body, brain, sense organs, if they existed at birth, are in the process of cognizing the mind, spirituality, psyche, intellectual and moral qualities, character, religion, customs, information under the influence from outside. the world, social environment, relationships with people have developed.

According to Abu Nasr al-Farabi, the human mind is a product of his spiritual development. As a person assimilates knowledge, he can assimilate information up to the history of the creation of a living being in existence, create them and scientifically substantiate them.

MAIN PART

Continuing these thoughts of the scientist, Abu Raikhan Beruni declares: “A person not only knows about the external qualities and properties of things and events, but also compares and compares things and events on the basis of his thinking, intellect and determines the truth of his knowledge. ... «[8, p. 7]. The Thinker also says that the assimilation of knowledge by people leads to the creation of new knowledge: “There are many sciences. They are sanctified by time, and as different thoughts and memories join them, they multiply. The fact that people encourage science and respect science and people of knowledge is a sign of this success. (Especially) the respect of rulers for people of knowledge leads to the spread of various sciences”[2, p. 125].

Abu Ali ibn Sina in his writings, commenting on the concept of knowledge, emphasizes that deep assimilation of knowledge is wisdom: “Knowledge is the study of things with the help of the human mind. Knowledge is the perception of things. This is what the human mind must achieve without making mistakes or straying from the path. However, if these testimonies are clear and the testimonies are correct, then this is not called wisdom”[12, p. 137].

«Kutadgu bilig» by Yusuf Has Hajib («Knowledge that leads to happiness») is an encyclopedia that describes the essence of knowledge, its significance in social life, its role in ensuring human perfection and means of eliminating evil. According to the scientist, knowledge is the key to celebrating good deeds, with the help of which even the path to heaven opens. After all, nine or ten centuries later, man was able not only to fly through the sky, but also to conquer the universe.

In the sect of Bahovuddin Naqshbandi, the leading role is played by the direction of the power of the saints towards good and the development of knowledge and enlightenment. Therefore, knowledge is the path to freedom from oppression and heresy. The ideas «Khilvat dar anjuman», «Safar dar vatan», put forward by the scientist, indicate the expediency of acquiring existing knowledge through conversation and practice. In the end, the knowledge that is formed in the course of discussions, in constant research, is solid and solid.

Alisher Navoi stresses the need for consistent, continuous knowledge acquisition. He also stresses that learning science is hard work and there are some challenges to overcome when learning. Perfect knowledge is possible only if one is steadfast, contented and patient.

Abdullah Avloni, on the other hand, speaks of the perfection of the human mind and says: “Knowledge is the glory of this world and the glory of the future life. Knowledge is a very sacred quality for a person, because science shows us our state and actions, like a mirror, sharpens our mind and thoughts, like a sword, and a person without knowledge is like a barren tree”[2, p. 10]. The scientist also emphasizes that knowledge is the most effective means of ridding a person of ignorance: “Science saves us from the darkness of ignorance, brings us into the world of culture and enlightenment, turns us away from bad deeds and evil deeds and forces us to

good manners. Today our life, health, happiness, wealth, livelihood, generosity, zeal, peace and the afterlife depend on science”[1, p. 22-23].

The organization of the educational process on the basis of a consistent, continuous, systematic and clear social goal, interdisciplinary communication in this process, as well as the unity of all available factors that are effective in shaping the worldview, is a guarantee of achieving the goal. the intended goal. This situation allows us to assess the nature of certain social events from different points of view, to see their development, to observe the transition from one state to another, to understand their interdependence and interdependence.

Abu Rayhan Muhammad ibn Ahmad Beruni was one of the great encyclopedists of the Middle Ages. His greatness is reflected in the unique scientific heritage, which he added to almost all sciences of that time. The famous orientalist I.Yu. Krachkovsky highly appreciated the scientific potential of Beruni, saying that «Its uninteresting areas are easier to list than interesting ones».

Abu Raikhan Muhammad ibn Ahmad Beruni, a great thinker who enriched Central Asia and the whole world with his encyclopedic knowledge and sharp mind, enriched it with priceless masterpieces of our medieval culture - immortal works and turned it into a flower of knowledge, the great thinker is known to the entire enlightened world. Each work of a scientist, his opinion on a problem and its solution is not only a simple discovery, but also a source of our national spirituality, an important and noteworthy pearl, replenished by the treasury of science.

Today, the need to build a democratic state based on the rule of law requires a change in the worldview, the formation and strengthening of the ideology of independence, an increase in people's morale, and the formation of the philosophical thinking of the younger generation. For this, it is extremely important to study in detail the scientific heritage of Eastern philosophers and scientists.

Abu Raikhan Beruni is a great thinker who deeply studied Indian philosophy and approached it objectively. A great scientist who showed an interest in science, high intelligence, a critical approach to everything, observation of truth and experimentation, achieved a lot. In this regard, the famous American scientist J. Sarton praised: “Beruni is not only a great scientist of his time, but also the greatest figure of all times” [7, p. eight].

Beruni's skill in sciences, as well as his deep knowledge of various languages, testifies to his polyglotism.

Scientist I.Yu. Krachkovsky reports that Beruni read Homer's Iliad from the original in Greek and translated it into Arabic. “I believe that the analysis of quotations in India is correct, because there was no complete translation of the Homeric Iliad in Arabic at that time” [9, p. 587]. Everything that Beruni wrote about India is the result of a deep study of Indian sources and his personal observations. His «India» is a testament to his deep interest in Indian philosophy, history, culture and religion.

The translation and publication of the Arabic text of India in 1887 by the German scientist E. Zachau and its reprint in 1925 became a great gift to the peoples of the world.

Commenting on the scientist, the scientist V. Rosen said: “None of the authors of the Middle Ages and the present has achieved the achievements of the immortal Beruni in understanding the complex issues of Indian culture in a deep scientific spirit. Although the «India» of the

scientist remains a classic example, it is the gift of its author to ancient Indian culture and science «[8, p. eight].

P.G. Bulgakov: “His work “India” is proof of how deeply and comprehensively Beruni touched the history of Indian philosophy,” explains the contribution of our compatriot to the development of science [5, p. 49].

The work «India» was published in 1963 under the editorship of V.I. Belyaeva with translations from Arabic by A.B. Khalidova and Yu.N. Zavadovsky and V.G. Erman. This translation is recognized by experts as the best in the world. An Uzbek translation of the same work by A. Rasulov, Yu. Khakimdzhanov and G. Jalolov was published in 1965 under the editorship of A. Irisov. In particular, A. Irisov praised the scientist: “If Beruni expressed his views and opinions on any issue, he approached each issue mentally, thinking logically” [7, p.69].

According to the author, the aforementioned scientists in their studies and scientific articles emphasized that Beruni has deep knowledge and is an encyclopedic scientist. It should be noted that the experience of foreign scientists in the study of the scientific heritage of Indian philosophy is also distinguished by originality and consistency of views, the validity of scientific evidence and conclusions. Historian-orientalist S. Azimdzhanova carried out a comparative analysis of the views of Abu Raikhon Beruni and ZM Babur on India: “The work of Beruni “India” is fundamentally different from the works of his time, and then by the richness of factual material and depth. scientific analysis” [3, p. 96]. Academician O. Fayzullaev highly appreciated the methods of observation, experiment, analysis, synthesis, the scientist's hypothesis and wrote: “Beruni's work “India” arose as a result of scientific observations and their observation” [10, p. 44]. In general, Beruni relied on objective reasoning and evidence when covering Indian culture and philosophy, on the one hand, and on the other hand, he was able to successfully introduce his scientific method into this process. Thus, no matter how he illuminated or evaluated Indian philosophy, his scientific approach to the subject served as the basis for his views to remain one of the most important sources in subsequent research in this area.

It is noteworthy that special attention was paid to national and spiritual values in improving the education system, educating the younger generation, educating it as a harmoniously developed generation in the future, and supporting talented youth. National and spiritual values are also an important means of spiritual education, they have a social character, are formed and developed in the process of people's practical activities. Values arise in connection with a set of things and events that benefit people for their activities in various fields, primarily in production and labor. The phenomena of nature and society become valuable as a result of the production of material and spiritual wealth of a person, his creative activity, and the satisfaction of his needs.

Humanity has always stood up for good and fought against evil, and creativity and ingenuity are great qualities inherent in it.

In Islamic philosophy and hadith, ideas promoting the idea of conservation of nature, knowledge, humanity, patriotism, honesty, spiritual purity, compassion, kindness and justice, as well as reverence for parents and women, are still relevant. The hadith says: “Keep knowledge like a shepherd, but do not just be a storyteller of knowledge”, “Learning knowledge is a must for every believer”, “Study science, even if you come from China”, “Knowledge gained

in youth is like a pattern, carved in stone. “Be kind and compassionate to each other and ask for help so that the sadness in your hearts subside”, “To love the Motherland by faith”, “The Motherland is sacred as a place of worship. , «« Give to each other, because giving increases love, «Paradise under the feet of mothers», «Do good to your mother, again to your mother and again to your mother, and then to your father», «Your good ones are those whose morals pleasant ”[6, 38, 62, p. 90] embody the ideas of goodness and humanity.

In the East, in the country of Turan, a special place is occupied by the views of Abu Nasr al-Farabi, Ibn Sina, Alisher Navoi on the development of society and creative ideas. Al-Muallim al-Thani (Second Teacher), Abu Nasr al-Farabi (873-990), known as the Aristotle of the East, in his writings he created a consistent doctrine for his time, expressing his views on a noble society, a just system.

He promoted the idea of an ideal community with high moral principles, which would lead the entire population to happiness, knowledge and enlightenment.

Abu Nasr al-Farabi emphasized that “since the essence of a person is to achieve true happiness, he will achieve happiness if he turns this goal into his highest idea and desire and thus uses every opportunity” [11, p. 188]. The views of the great thinkers of that time, Abu Raikhan al-Biruni and Abu Ali ibn Sina, are also unique.

Great Sufis: Khoja Yusuf Hamadoni, Ahmad Yassawi, Abdulkhalik Gijduvani, Bahauddin Naqshband, Najmiddin Kubro; Researchers of hadiths: Imam Bukhari, the ideas of a perfect person reflected in the teachings of Imam Termezi, his views on justice served to preserve and strengthen the healthy spiritual and moral spirit of society. These ideas glorified loyalty and humanity in the interests of the Motherland and the people.

Spirituality is one of the main criteria that determine the development of society, the maturity of the nation and the improvement of the individual, because only when spirituality develops, economic and socio-political stability appears in society, and the country and the nation develop. This, in turn, serves as the necessary ground for the harmonious development of the individual. President Islam Karimov, who deeply felt this and experienced it in his heart, developed a theoretical concept for building a democratic society in our country after gaining independence and scientifically substantiated that the restructuring of economic and socio-political life should be carried out in accordance with national principles. and spiritual revival. In his book «Independence and Development of Uzbekistan», which is a perfect, fundamental program reflecting the scientific and theoretical foundations for building a new society in our country, albeit small in size, he also outlined the strategic tasks in the spiritual sphere of post-independence Uzbekistan. In general, this work is a scientifically based program for building a new society in Uzbekistan. Because in it all the ideas put forward in the field of reorganization of economic and socio-political life have found expression in the past, and our society has risen to a fundamentally new level.

If society turned to enlightenment and spirituality, then it turned to humanity, goodness, beauty and justice, enlightenment of the soul, beautiful life. By the way, the fate of people who are determined to create an enlightened society will be high. The perfection of humanity in man is achieved through the difficult and glorious paths of enlightenment. In a sense, we can say that enlightenment is the practice of spiritually entering the world of the human mind, heart,

character and emotions. He cultivates beauty, goodness in the heart and body. Enlightenment is the blood of the will, the blood of the client, the enlightenment of the heart. Therefore, when the respected head of our state said: «The fate of development is decided by enlightened people,» he meant the enormous creative potential of education. Cognition of the world, understanding oneself and using opportunities is also carried out through enlightenment.

CONCLUSION

In conclusion, it should be noted that strengthening the ideological education and ideological immunity of our youth is a modern requirement that requires strengthening it in educational institutions, starting with the family and society.

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