

## **The Practical Importance of Using the Scientific Heritage of the Eastern Thinkers in the Education of the Young Generation**

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### **Annotation**

The problem of the heritage of scholars and their social pedagogical views, their use in the educational process is studied to some extent by representatives of spirituality, philosophy, literature, history, man and society, ethnography and other sciences.

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Oriental scholars and thinkers have put forward unique ideas, ideas and doctrines to guide the younger generation to the profession. Careful study, analysis, systematization of scientific heritage and comparison with the achievements of world science in this field expands the opportunities for self-understanding and enhances the prestige of our people in the world community. Studying the history of our national pedagogy, especially the centuries-old experience of our ancestors in vocational guidance of the younger generation, will undoubtedly help to improve the process of vocational guidance.

According to sources, from time immemorial, their children to the profession

Our ancestors paid a lot of attention to their development and mastery of the secrets of science and enlightenment. Issues such as labor, labor education, teacher-student tradition, the essence of the profession, the importance of the profession for society and the younger generation, the requirements of the profession to man Muhammad Khorezmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu It is included in the historical heritage of our great ancestors, such as Ali ibn Sino, Yusuf Khas Hajib, Mahmud Qashqari, Amir Temur, Alisher Navoi, Jalaliddin Davoni, Hussein Waz Kashifi, Zahiriddin Muhammad Babur.

The Avesta also contains many lines about the need for children to be engaged in activities such as planting trees and making household tools from an early age.

Abu Rayhan Beruni was one of the first in the history of mankind to teach children to work from an early age, to bring them up in a way that respects the work of adults, to teach the child science and profession should be the focus of the family. He stressed the need to continue the work education that began in the family in conjunction with school education and vocational training.

The great thinker carefully studied the transmission of labor and profession from generation to generation on the basis of inheritance, and praised the craftsmanship of the people.

It goes without saying that a wide range of activities requires complex work, in-depth

knowledge, as well as a wide range of inventions among craftsmen.

laid the groundwork for the spread. In particular, the discovery by our ancestors of a simple drilling machine and a drill for drilling, sawing and cutting stones was a miracle of its time. The above-mentioned testifies to the wide range of handicrafts in our country, including metallurgy and mining.

Abu Rayhan Beruni The tendency of the child in the implementation of education and upbringing, for the first time in the history of pedagogical-psychological sciences showed the essence of the need to take into account the ability.

Historical sources show that the level of professional development is high climbed the ladder. As a result, the economic and cultural ties of our people with foreign countries have intensified. According to some sources, the city was inhabited by people of 32 different occupations. It should be noted that Amir Temur also followed the above rule in choosing Samarkand as the capital of his kingdom.

Yusuf Khas Hajib, a sage who made a great contribution to the development of science and pedagogical ideas in the first Renaissance, said that in the work "Kutadgu bilig" with the need to serve his people, his homeland. Indeed, the pursuit of a profession and the pursuit of work should be a vital necessity for everyone. Therefore, the great thinker pampered his children without teaching them useful work, and thus strongly condemned the parents who were directly responsible for their inappropriate behavior in the future. his son or daughter was abducted

If so, that's why he's crying so hard in the end. " Mahmud Kashgari in his work "Devoni lug'atit turk" listen kindly Learn and practice science and crafts, "he said.

This idea of the scholar encourages people to work, to do good, to condemn evil. He respects the masters of science and profession and urges people to follow their example. "

Sahibkiran Amir Temur in his reign on the basis of a large division of labor became an independent sector of handicrafts - textiles, wood and stone carving, carpet weaving, ceramics, metal products, as well as agriculture, placed great emphasis on animal husbandry and trade. As a result, there is an opportunity for the emergence of new professions in public life, and mass unemployment is not allowed.

Our ancestors in their works are very devoted to the vocational training and education of young people those who paid great attention. They approached vocational education as a necessary part of education and training, and considered it necessary to combine it with mental, physical and spiritual education. Young people can be given advice and advice on choosing the right type of work, taking into account their abilities and aptitudes. Alisher Navoi, for example, stressed the need to take into account the individual, unique abilities of students, saying that "although people are equal in nature, but they are endowed with different qualities."

In the epic "Farhod and Shirin", the hero promotes Farhod's interest in science and praises Farhod as a master of several professions, such as musician, painter and painter. Having mastered science and profession, hard-working Farhod grows up humble, caring for the oppressed, fair, courageous and noble.

Examples like these are developed not only in literature classes but also in professional

colleges a few of the students, even in the master classes of the graduate the desire to take up the profession increases.

It is exemplary that our great ancestors understood and used wisely the positive impact of physical culture, exercise and sports, national movement games on the choice of a reasonable profession of the younger generation long before other nations. The fact that the state and civil affairs are properly organized, taking into account the psychological and physiological capabilities of the people, undoubtedly evokes feelings of wonder, joy and pride in each of us.

From the above, it is clear that the great scholars and thinkers pay special attention to the socio-economic, spiritual, moral, pedagogical and psychological aspects of career guidance, the role of parents, school, the independent choice of life and work of the younger generation in choosing a profession. attention Gilan looked. He stressed the need to study the child's interests, inclinations, abilities, and in this case to take into account their consciousness, consistency and succession, age and individual characteristics.

So, such examples are the theory of career choice of our ancestors makes a worthy contribution to the formation of There is no doubt that the effective use of the rich scientific heritage of our ancestors in the process of vocational guidance in secondary schools will have a positive effect.

Give many examples from our history of the dream of raising a harmoniously developed generation possible. Al-Farabi's "City of Noble People", Yusuf Khas Hajib's "Qutadgu" bilim ", Kaykovus " Qobusnoma ", Ahmad Yugnaki's " Hibatul haqoyiq ", Sa'di's " Gulistan ", Jami's " Bahoriston ", Alisher Navoi's " Mahbub-ulqulub ", Davoniy's " His works, such as "Akhlaqi Jalaliy", explain the content, ways, forms and methods of forming a healthy and harmoniously developed person. One such work is Kaikovus's The Nightmare. The Nightmare, which has been a guide to preparing people, especially young people, for life and practical activities for nearly a thousand years, plays an important role in bringing people to spiritual maturity in the current era of change. In the 82nd-83rd centuries, Kaykovus ibn Iskandar, the grandson of the king of Western Iran, created an "Admonition" dedicated to his son Gilanshah, which he named "Qobusnama" in honor of his grandfather, King Shamsul Maani Qaboos. This work has been translated into many Eastern and Western languages. In 1860, Qobusnoma was first translated by the great Uzbek poet and thinker Muhammad Riza Ogahi. The work consists of an introduction and forty-four chapters. In the introduction, he writes about the title of the work and the genealogy of Gilanshah, saying, "O my son, your origin and lineage on both sides are pure and great." In Kaykovus's Nightmare, science is divided into three parts: the science associated with a profession, the profession associated with science, and the habit of benevolence and testimony. In order for the Taliban to enter the path of knowledge, to be always diet and content, to refrain from idleness, to be always happy and active, to be devoted to reading, not to grieve in the path of knowledge, to remember science it is said to repeat it, to fight for truth in science, to talk less, to listen more.

"Kaikovus emphasizes the importance of knowledge and intellect, putting it above material possessions. " If you are poor because of lack of wealth, try to become insanely rich. The mind can not be studied with. Of course, the mind is a mold that cannot be stolen by a thief, it does not burn in fire, it does not flow in water, and human etiquette concludes that it is a sign of the mind, "al adab - pictured mind."

Kaikovus recommends combining vocational training with education. Kaikovus pays great attention to human development. He argues that the first sign of morality is to speak the truth. Chapter 5 of Kaikovus's work is entitled "In the Remembrance of the Rights of the Father and the Mother." The author quotes from the Qur'an and the Hadith: "If you want your child to be like you, be like your parents. "Whatever you do about it, your child will do the same to you. Man is like a fruit, and a parent is like a tree."

"Kaikovus emphasizes the role and duties of the father in the family. He says that when a child is born, it is necessary to give him a good name, and then hand him over to a smart and kind coach, to teach him, to teach him a profession as he grows up. Kaikovus emphasizes that a father's duty is to teach his child manners. He believes that the inheritance of knowledge, profession and etiquette to a child is the fulfillment of the right of every parent to his child. Kaikovus demands that fathers be strict with their children. He says that if a child is afraid of his father, if he is not afraid, he will humiliate the parents. Kaykovus's thoughts on how he followed the rules of etiquette in life are remarkable. In this regard, he views young people to be fair, humane, generous, patient, kind, honest and truthful. His virtuous thoughts about goodness are remarkable: "Child, do good and never regret the good you do. If you do a good deed to a person, you will see how happy he is when you do a good deed, and you will have more joy and happiness in your heart. ' Kaikovus says in the chapter on "Remembrance of making friends" that it is better to be without a brother than to be without a friend.

The more friends a person has, the more his guilt is kept secret and the more virtue he has. He says that a true friend is someone who helps him when he is in trouble, who does not turn away from him, who is not greedy, who is not jealous, who is smart, knowledgeable, kind, and who can be his friend. In *The Nightmare*, Kaykovus focuses on physical training and courage. He emphasizes that courage grows up as physically healthy young people. He has dedicated a chapter on proper and rational nutrition for human health.

He recommends eating twice a day — early in the morning and in the afternoon, not dinner. Kaykovus says that a person should also pay attention to the cleanliness of his body. In his chapters "On the Dhikr of Going to the Bathroom", "On the Dhikr of Sleeping and Resting", and "The Description of Tamkin's Honor and Eating Order", he explained the rules of sleeping, eating, and going to the bathroom, , encourages them to be active at all times. Kaykovus says that young men need to know the rules of chess and chess, as well as archery. He says he needs to be fair in spirit and be able to distinguish between friend and foe. Kaikovus's contribution is that he expresses the essence of the theoretical and practical application of activities aimed at preparing young people for life, as well as their full development.

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