



UNIVERSAL VALUES IN THE TEACHINGS OF MIDDLE EASTERN THINKERS AND THEIR ROLE IN TECHNOLOGICAL EDUCATION

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Annotation: Today, one of the most important problems is the development of labor education among students, thereby increasing students' respect for people's work, and awakening their love for nature. It has been mentioned that labor education has an important place in the education of children even in the works of our Eastern scholars. This article talks about the role of labor education in child development, views of labor education, science of technology in primary education today and the contribution of Eastern scholars to it.

Keywords: Eastern thinkers, "Qobusnoma", craft, Firdavsi, hard work, Navoi, human perfection, work education.

In their works, our thinkers focused on the education of children and their maturity, paying special attention to the morals, physical fitness, intellectual maturity, diligence and patriotism of young people. In particular, it was emphasized that preparing children for work and forming the skills and qualifications of hard work and forming the composition of all educational centers is an important factor. They highly value work and say that people's interactions and relationships with each other are created through work. It was believed that a person who works can always appreciate the work of others and have the right attitude. Lazy and apathetic people are said to be unable to appreciate the work of others and even laugh at them. That is why it is said that such people should be educated.

Kaikovus in his famous work "Qobusnoma" puts forward many instructive ideas about manners. In particular, children are encouraged to work from a young age and to be educated in the spirit of hard work, as well as vocational training. He emphasizes that parents should teach their children to work and some profession from a young age. "O child, when you see a child, give him a good name. Because one of the rights of a father to a child is to raise a good horse. When you grow up, you become a raiyat, and you teach trades and professions." Chapter 43 of the book is mainly devoted to agriculture and crafts, and Kaikovus says that people should be engaged in agricultural work. He glorified the farming profession and said: "O child, if you are a farmer, be more knowledgeable than all farmers and if you sow every crop, cultivate the land without wasting time and enjoy the farming profession." Abdurrahman Jami's views on labor are worthy of attention. He considers work as a means of making a person happy. Every person should live by his honest work, only then he will achieve a happy marriage (in Uzbek):

O'z mehnatining bo'lsin doim yo'ldoshing,
O'zga minnatidan og'ritma boshing.
Chin do'st ul-do'stligi oshaversa gar,
Do'stidan yomonlik ko'rganida ham
Boshiga ming jafo toshi yig'ilsa,

Mehr uyi u toshdan bo‘lur mustahkam.¹

Alisher Navoi, a great thinker, dreams that the young generation will be educated and have the best human qualities. We see that his so-called "decent people" are caring, conscientious, honest, honest, generous and benevolent people who serve the people.

Alisher Navoi says that the first factor for the realization of the goals set for the people of the society is honest work. He emphasizes the need for every person to acquire a profession and incessant work and training on this path. Reminding unskilled people that their work will not be assigned (in Uzbek):

Yo‘q hunari yolg‘uz esa bir kishi,
Qayda kishi sonida yolg‘uz kishi.

In the epic "Farkhod and Shirin" by Alisher Navoi, the poet glorifies the ideas of true love and loyalty, friendship and loyalty, work and creativity, patriotism and heroism. In the epic, the poet skillfully describes Farkhod's childhood love for science and work. This shows that Alisher Navoi paid great attention to the upbringing of the child and his education. Alisher Navoi describes Farkhod as a young man who has great passion for work and craft, who has mastered the arts of carpentry, painting, and painting. Under the leadership of Farkhod and as a result of his selfless work, the big canal "River of Life" and the pool "Sea of Salvation" are dug. Navoi describes Farkhod as a hero who brought water to dry lands, a young man who performed miracles in the field of work. He believes that science and craft should be served for the benefit of the people. When Farkhod goes to Armenia in search of Shirin, he sees people struggling to dig a canal in Armenia and says:

He uses his knowledge, skill and enthusiasm, relieves the hardships of canal diggers and gains great fame among the people.

Alisher Navoi advises to do halal with a plan and with intelligence, says that family and country will prosper with hard work. Navoi describes happiness without hard work as follows (in Uzbek):

Mehnat aro har kimki, tahammul yo‘q anga,
Tarvijga mutlaqo taxayyul anga.
(Kimki mehnatga chidamsiz bo‘lsa,
ishining rivoj topishini hayolga ham keltirib bo‘lmaydi.

In his works, the great scholar Abulqasim Firdavsi is dedicated to the goodness and goodness of the hardworking people, and condemns the lazy and lazy people. In his famous work "Shahnama" he says the following about the role of work in a person's maturity and a good life (in Uzbek):

Mehnat tagidadir, ey oqil, har ganj,
Ganj topmast hech kimsa topmast ersa ranj.
Hunarda tinimsiz, ishchan donishmand,
Toza ruhi doim fikro‘ o‘yiga band.

¹ Pedagogika. /prof. M.X.Toxtaxodjayeveaning umumiy tahriri ostida. T.: "O‘zbekiston faylasuflari milliy jamiyati" nashriyoti, 2010 y

Firdaisiy emphasizes that in order to lead a happy life, everyone should learn a trade from a young age and avoid laziness along the way, and work is the key to all achievements.

In his works, Abu Ali ibn Sina emphasizes that people should work honestly and that work is the most necessary factor for life. In the work "Tadbiri Manozil" he urges all members of the society to benefit the people by engaging in farming, handicrafts and animal husbandry. According to Ibn Sina, a life without work crushes a person physically and mentally. Explaining that such a life leads to bad consequences, he says that it is necessary for parents to educate their children about work from a young age. In his opinion, a child should be taught a certain profession from a young age. Because after the child has mastered the profession to a certain extent, it is necessary to teach him to use his profession, that is, to lead an independent life with honest work.

When we look at the work of Omar Khayyam, we find ideas of educational and educational importance in his rubai. In his works, Omar Khayyam spoke about people's happiness and lifestyle, and emphasized that honest work in life and the bread earned through this work will be sweet. In particular, we can see in the following rubai (in Uzbek):

Bir so'ngakka sordek qanoat qilg'on,
Afzaldir nokasga bo'lgandan mehmon.
Nokasning shinnilik nonidan yaxshi,
O'zing topib yegan burda arpa non.

Child education was not left out in the creative work of Abu Nasr Farabi. Farabi believes that everyone living in society should try to learn a profession from a young age and benefit society through this profession in the future. In the process of mastering each profession, it is possible to achieve the desired goal by means of certain actions, repetition, and practice, he said, "Moral qualities and vices are created and strengthened in the process of repeated and long-lasting actions, moral actions, and work. If the work done is good, then virtue will come from it, if it is bad, vice will come from it," he said.

Farabi expressed the need to educate children in the spirit of work and hard work from a young age and to engage in work that they like, to gradually acquire a profession that they are interested in, and that it is impossible to master all trades at once. : "Each person should have a certain work assigned to him, so that he can do the work assigned to him on time without delay."

Sheikh Saadi, a great representative of Persian-Tajik literature, paid special attention to children's education in his works, emphasizing the role of work in human development and life, as well as the fact that honest work brings prosperity. It means that you should be taught to work and that a piece of bread earned by honest work will be sweet (in Uzbek):

Yesam arpa nonini mehnat bilan,
Shirindir birovning oq noni bilan.

Zahiriddin Muhammad Babur always respected the people of science and appreciated their work. In Babur's didactic works, the issues of honoring people and their dignity occupied the main place. He calls to always appreciate the hard work of the working people (in Uzbek):

Davlatga yetib mehnat elini unutma,
Bu besh kun uchun o'zingni asru tutma.
Borg'onni kel emdi, yod qilmay, ey do'st,
Borish-kelishingni lutf etib o'ksitma.

In her works, the enlightened poetess Anbar Atin invites people to learn, learn a craft and be hardworking without shrinking from any hardships (in Uzbek):

Murodingni hayoting ichra axtar,
Mavhum ilm ichinda bo'lma axtar.
Mashaqqatsiz hunardin chiqmagay dur,
Hayotsiz ilm durdin ko'p erur dur.

Anbar appreciates horse farming and its hard work, showing that they should live happily for their hard work. Furqat, the son of Kholmuhammad, a representative of Jadidism, showed the life of the hardworking people in his works. In his works, he paid special attention to helping people to learn a trade along with learning and to improve the spirit of hard work. Furqat praises the work of artisans and writes (in Uzbek):

El ichra o'zlarin ma'zur qildi,
Bahor holi hunar mashhur qildi.

Abdulla Awlani in his work "Turkish Gulistan or Morality" emphasizes that work is an important quality that adorns a person, and laziness and laziness are not suitable for a person. He emphasizes that work is not good or bad and that children should be taught to do every job, which will help children to achieve high maturity and happiness. The profession is neither good nor bad, and encourages children to learn the profession from a young age: "... this coal mining, this blacksmithing is not a worthy job for me. If he is lazy and idle, it is a great fault and lack of enthusiasm." Abdulla Avloni used wisdom from the example of animals and insects to teach children to work and educate them in the spirit of hard work. Adib recommends that in raising children in the spirit of hard work, it should be implemented in the family, after the help of parents, in the educational processes in schools.

The thoughts of our great thinker on labor education are important even today and serve as a tool for raising children to be hardworking.

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