

# THE PROBLEM OF LEARNING AND ACQUISITION OF KNOWLEDGE IN THE WORKS OF EASTERN THEOLOGIES

Makhmudov Siroj

Independent Researcher of the Shahrizabz State Pedagogical Institute

## Abstract

The article shows the issue of acquiring knowledge and acquiring knowledge in the works of Eastern scholars. Also, it is determined that the rational and effective organization of the educational process with students is the basis of their acquisition of knowledge. Especially in the views of Eastern thinkers, it is noted that individual talent and talent are connected with their desire to know.

**Keywords:** knowledge, education, upbringing, personality, social life, motive, motivation, internal motive, external motive, knowledge motivation, mind, thinking, personality development.

## Introduction

In the works of encyclopedic scientists of the East, along with their thoughts on education and personal development, a number of scientific information is provided on the ways of acquiring knowledge. For example, scholars such as Imam al-Bukhari, Abu Nasr Farabi, Abu Ali ibn Sina, Abu Rayhan Beruni, Burhoniddin Zarnuji, Mahmud Koshgari, Yusuf Khos Hajib, Omar Khayyam, Abu Hamid Fazzali, Alisher Nawai, Muhammad Reza Aghahi, Abdullah Awlani and the works of thinkers provide detailed information on the above problem. Also, our thinkers discussed which teaching methods should be used in the educational process. It can be seen from the mentioned ideas that the idea that a person should acquire practical knowledge first and then theoretical knowledge was put forward.

Abu Nasr Farabi pays great attention to the issue of knowledge in many of his works. He distinguishes between two stages of cognition - emotional and intellectual cognition and emphasizes the role of the human mind in cognition. Farabi called people to be knowledgeable and put forward exemplary ideas about the role of the student in social life and its unique characteristics.

He emphasizes that only if the teacher works tirelessly to educate the student and make him knowledgeable, the student can strive to study, learn, and become educated. When a teacher says that he will give knowledge to a student, he must be truthful in front of the student, he must be understanding, he must value his dignity, he must be fair to his students, and he must achieve his intended goal. It is permissible to be able to show determination and be an example, the thinker says.



Farobius places understanding, understanding and understanding of the essence of knowledge over dry memorization, recommending the reader to master common law-rules, since understanding the law-rules, by his admission, is of great importance.

According to Alloma, any student should be aware of his behavior, i.e. self-aware, according to the terminology of modern psychology, he should have the skills of self-reflection. and one who can achieve happiness through these efforts should understand his humanity. Farobi is a scientist who objectively commented on a number of qualities characteristic of a student's personality [1].

According to Abu Ali ibn Sina, human thinking, the power of the mind consists of several stages. At first, the mental forces are completely calm and quiet. An example of this is the potential of children in learning to read and write. Abu Ali ibn Sina called these forces material forces, that is, these forces can be understood as external motives. Gradually, these forces turn into action, they are the result of the instrument of labor, that is, they come into action and are manifested through the instrument of labor. This situation can be explained by the fact that the child wants to write, but does not have a pen as a writing instrument. Ibn Sina called these two powers the power that can be realized. Finally, the third force is explained by the lack of will. That is, such a situation has power, but the child lacks the will to use it and realize it. In Alloma's view, intelligence and knowledge acquisition are explained by these three conditions. In the work "Tair" he calls people to friendship and learning [4].

Abu Ali ibn Sina was one of the supporters of taking responsibility for children's education. He says that when the child reaches the age of 6, he will be handed over to a teacher for education. Even now, the fact that children are admitted to primary classes at the age of 6-7 shows how important Ibn Sina's ideas were at that time, and this fact can strengthen the child's love for learning. In his opinion, it is permissible for the child to be given education gradually. It should not be tied to a book at once, says alloma. Ibn Sina reassures the people that they must be taught carefully so that they can live and not suffer in vain. That is, they are encouraged not to quench their positive motives for reading [4].

Thoughts on students' reading activities are also reflected in the works of the encyclopedist Abu Rayhan Beruni. According to him, students should first have desire and interest to learn. In fact, if a person does not have the desire, effort and interest to learn something, he will not achieve anything. One of the important ways to acquire knowledge is that a person should be friendly to everyone and be able to do good to other people. These opinions of the scientist can be interpreted as the educational motives can be formed only if there is a need for educational activities in the language of science.

Beruni says that those who prioritize moral purity in learning and conduct education and upbringing in the same consistency will reach the level of a perfect human being. Beruni emphasizes that a teacher should constantly improve his skills and knowledge and adapt to the times. He pays special attention to the methods of reading books. It gives information about the need to read the books not only, but to think, divide them into small sections and summarize them. Beruni emphasizes that teaching should be done not only by inductive (general conclusion), but also by deductive (partial conclusion), thinking expands and knowledge increases in this kind of study.



Abu Rayhan Beruni attaches great importance to the fact that teachers should focus the student's attention on operations such as comparison and comparison. Even today, conscious, expressive, correct and fast reading is one of the main components that ensure the literacy of modern students.

Abu Rayhan Beruni is a great person who advocated the use of various psychological methods, thereby enriching their thinking and deepening their knowledge, without forcing repetition and boring young students. That is, he admits that in order not to extinguish the interest in reading, the psychological characteristics of children must be taken into account [2].

Yusuf Khos Hajib also values knowledge in his work. Alloma compares knowledge to things like wealth, clothes, and food. He writes about the need to be able to feel knowledge and knowledge, to understand it, being knowledgeable is closely related to education, and the earlier a child is educated, the more eager he is to learn [4].

Reflections on the psychological characteristics and personal qualities of the student are deeply covered in the works of the encyclopedist Omar Khayyam. According to Omar Khayyam, students are not limited to the knowledge they get from the teacher, they learn and observe the events in life, and in the process of practicing, they acquire knowledge, skills and skills many times in various ways. that is, the scientist puts forward the principle of an integral relationship between the subject of education and life.

In his opinion, it is necessary to form independent thinking in students, while organically connecting learning and education with practice. To do this, he uses words such as "You think easily", "Think a lot, you can achieve the goal", "After a little thought, you will understand", encouraging students to think and gradually tries to increase their enthusiasm for studying with. Alisher Navoi, a great thinker and scholar, highly valued human thinking, intellect and knowledge. He writes: "Knowledge and wisdom are the adornment of a person." Alisher Navoi says that children should be given knowledge, information and education from a young age, and like Ibn Sina, they should be given to a teacher from the age of 6 [4].

According to Davani, the next period of child education begins at school. A teacher should be a person of high character who is well aware of the upbringing of a smart child. The scientist paid particular attention to the relationship between the student and the teacher. If the father is the reason for the physical education of his organism, the teacher is the reason for his spiritual education to maturity.

In fact, in his opinion, the teacher is a spiritual father. If a person's soul is as close to his body, the teacher is as close to parents in terms of education.

Davany also expressed noteworthy opinions about children's occupation. The teacher should know very well the skills of the students in which profession they are interested. If the child is engaged in a certain profession, craft or knowledge, it is necessary to provide him with all-round support and create the necessary conditions for acquiring knowledge or profession. not, but a certain person has the ability for a profession [3].

Due to the fact that the personality of the educator and teacher is the most important factor in the process of education and training, Nasriddin Tusi expresses it in his work "On Educating Teachers": he should know how to prove to the highest level, believe in the correctness of his thoughts, and his speech should be completely clean, and his sentences should be logically



expressed... The teacher's speech should never and anywhere be poisonous, rude or harsh not allowed. A teacher's lack of self-control during a lesson can spoil the work..." [4].

Mahmud Koshgari "...I found it necessary to treat people's psyche before treating diseases of the organs. I will achieve this by teaching, I am sure of it. Because if hundreds and thousands of people die due to diseases of the organs, tens of thousands and hundreds of thousands of people die due to ignorance..." [4]

In conclusion, we can say that mainly the teachers recognized that it is possible to take into account the psychological characteristics of the educational process, that is, to take into account the physiological and psychological characteristics of children during the study process, and to achieve them through an individual approach as much as possible. At the same time, the great treasure of Eastern thinkers, their advanced ideas on education and upbringing of children have not lost their importance to this day.

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