



THE ISSUE OF INTERPRETING THE WORLD (BEING) NATURE ON THE THEORETICAL AND METHODOLOGICAL BASIS OF NATIONAL EDUCATION OF THE UZBEK PEOPLE

Abdupattaev Hasanboy Abdurahmonovich
Deputy Dean, Kokand State Pedagogical Institute,
Faculty of History Working with young people

Annotation

The article deals with the issue of interpretation of the world (being) essence in the national education of the Uzbek people. It analyzes the scientific-philosophical, religious views, approaches and doctrines put forward by our ancestors in the interpretation of the essence of the world (being) from a scientific and pedagogical point of view.

Keywords: upbringing, national upbringing, interpretation of the essence of the world (being), the world of the unseen (hidden world), the world of the witness (visible world), substance (ore) and accident (non-ore), dialectical materialism and atheistic education.

Correct interpretation of the world is very important for the educational process. Unless a particular doctrine of the interpretation of the nature of the world (being) is taken as the basis for the process of upbringing, this process will enter a dead end. In our opinion, it is expedient for the theoretical and methodological basis of our national education to be based on the teachings put forward by our ancestors and to create opportunities for the application of these teachings in everyday and scientific consumption.

Our ancestors give such interpretations of the nature of the world (being). In particular, Abu Nasr al-Farabi said, "Know that in the universe there is nothing but substance (ore) and accident (non-ore) and substance, nothing but a blessed creator who creates an event." Aziz al-Nasafi said, part of it is called the world of the unseen (hidden world), and the other part is called the world of the witness (the visible world). It refers to both worlds under different names, both quantitatively and universally. "It should be noted that Muhammad al-Khwarizmi, Ahmad al-Farghani, Yusuf Khas Hajib, Ahmad Yugnaki, Mahmud az-Zamahshari, Abu Ali inb Sino, Abu Rayhan Beruni, Alisher Navoi, Zahiriddin Muhammad Babur have similar approaches to the essence of the world (being). , Nodira, Uvaysi, Anbar Otin, Mahmudhoja Behbudi, Abdulla Avloni, Munavvarqori Abdurashidkhonov and many other thinkers. In general, not only our thoughtful ancestors, but all our people have historically believed in the unity of the universe and man, material and spiritual, and their





interconnectedness in the essence of the world (being). They knew that God had created and embodied the universe and man. Our national upbringing has historically been shaped by such views. Indeed, one of the Russian orientalists, SS Uvarov, confirmed this, saying, "All religions, all sciences, all philosophy originated in Asia, and only Asia retains the remarkable intelligence that creates all the great treasures of the spiritual world; here we can find a holistic and real source of general knowledge".

Unfortunately, the invasion of the former Tsarist Russia and the subsequent policy of dialectical materialism and atheistic upbringing in the former USSR undermined the original interpretation of the world (existence) nature of our ancestors. This has led to the disruption of the ancient sources of nourishment in the national education of our people. As a result, there is an opportunity for the tendency of "Russification", "Westernization" or "popular culture" to enter our national education. In our opinion, in order to further enhance our national education today, it is necessary to revive the views put forward by our ancestors on its theoretical and methodological basis in a form and content that is understandable to ordinary citizens and the younger generation. To do this, first of all, in the process of education, it is necessary to abandon all forms of remnants of the former Soviet era (dialectical materialism and atheistic education) and to form a unified view of the essence of the world (being) based on the views of our thinkers. Given the existence of this problem and the fact that if this problem is not solved, the process of national education can not have a theoretical and methodological basis, in this article we put forward the following proposal to interpret the essence of the world (being): In our view, the world can be described as "a world (being) is a holistic reality consisting of a set of material and intangible elements in its structure and essence." similar to the views of other thinker ancestors).

World-based material elements are all kinds of things that can be perceived by the human senses (five types of sensory organs - receptors: eyes, ears, tongue, nose, skin). These elements can also be expressed in scientific language through the concept of matter. It is known that "matter is a material form of being, which is the most general concept that expresses all material objects in the universe, the whole objective reality. Matter occurs in the form of non-living nature (inanimate objects, minerals, substances), in the form of living nature (living organisms, living cells, viruses, bacteria, plants, birds, animals) and in the social form (humans - members of society). Material elements can be exemplified by all the things around us that emit sound, taste and smell, can be felt by the senses of the hand or the skin, and have different colors. Specifically, flowers of white, red, and other colors, all creatures that make a





pleasant or unpleasant sound, sweet or sour-tasting fruits, fragrant or unpleasant-smelling objects, objects of various shapes, hard, soft, and so on, are examples of material elements in the world. This view is in harmony with Farabi's opposition to accident (non-ore fasting), in which he says, "Accident is perceived by the five senses, there is no means between them, for example, sight perceives color in its own way, thus distinguishing black and white; hearing itself senses the difference between high and low voices; the sense of taste perceives different tastes, distinguishing between sweet and bitter tastes; The skin senses the state of objects and can tell the difference between their softness and hardness. When thinking about the world (being), it cannot be concluded that it consists only of material matter. Because materiality is not the only element on the basis of the world (hence, according to the teachings of dialectical materialism in the former USSR, matter was of primary importance). In order to fully understand the essence and structure of the world, it is necessary to take into account that in addition to material elements, there are also intangible elements. Intangible elements, which are the second element on the basis of the world, are material elements that, unlike material elements, cannot be perceived by the human senses (five types of receptors: eye, ear, tongue, nose, skin), but exist in the real world. Examples of intangible elements are faith, belief, conscience, modesty, patience, endurance, will, and so on. There are two types of intangible elements in the world: positive (virtues) and negative (vices). Emphasizing that there are intangible elements along with material elements on the basis of the world, it must be said that intangible elements, unlike material elements, have no shape, taste, smell, color or sound. For this reason, their presence cannot be detected by human sensory organs (five types of receptors: eye, ear, tongue, nose, skin sensations). However, the fact that intangible elements are not perceived by human senses does not mean that they do not exist in the world. Intangible elements do not have form, taste, smell, color, and sound, but they do have content. Therefore, their existence is determined only by reason. These views on these intangible elements are similar to Farabi's views on substance (ore). In this regard, Farabi said, "Substance is accepted only by the aqeedah, and in this case the accident serves as a mediator for the mind. The mind knows that under the colors there is something that has that color, that there is something that comes after the sound, and the mind's relationship with other senses is the same". Our proposals for the interpretation of the essence of the world (being) given above do not fully correspond to the content of such doctrines as mythological, idealistic or religious or dialectical-materialist. While religious (Islamic teachings) principles predominate in these views, they tend to be more dualistic. It is well known that "dualism (Latin dualist - two-sided) - a doctrine that promotes the coexistence of incompatible





situations, principles, ways of thinking, worldview, aspirations and epistemological principles". Indeed, it can be seen that in our proposals for the interpretation of the essence of the world (being) above, idealistic-religious and materialist doctrines are combined in content. This approach is a dualistic view, and elements of this view can also be seen in "the ancient Avesto god of good, Ahuramazda, and the god of evil, Ahuraman". Based on the ideas put forward in this article, we can conclude that, first of all, the correct interpretation of the nature of the world (being) is very important for the educational process, which serves as a "compass" for the educational process. Consequently, unless an optimal doctrine is taken as the basis for the process of upbringing, this process will become a dead end. In our opinion, it is expedient for the theoretical and methodological basis of our national education to be based on the teachings put forward by our ancestors and to create opportunities for the application of these teachings in everyday and scientific consumption. Second, in the process of national education, dualistic doctrine is the most optimal doctrine among the historically formed (mythological, idealistic-religious, dialectical-materialistic, dualistic) doctrines on the interpretation of the essence of the world (being). Because, he:

- fully reflects our religious (Zoroastrian and Islamic) views and the religious-philosophical, socio-political views of our ancestors about the world and man;
- both idealistic-religious and materialist teachings on the interpretation of the essence of the world (being) are interconnected and logically connected.
- This allows for the full use of both materialist teachings in the teaching of sciences and scientific creativity, as well as idealistic-religious teachings in the educational process;
- The application of dualistic doctrine makes it possible to abandon all forms of remnants of the former Soviet era (dialectical materialism and atheistic upbringing).

List of used Literature

1. Farobiy Abu Nasr. A city of noble people. - T.: A. Qodiriy People's Heritage Publishing House, 1993.
2. Aziziddin Nasafiy. Zubdat ul-haqayiq. 1995.
3. Vestnik Evropy, 1811, ch.55, №1,
4. Abdullaeva M.N. et al. Philosophy: Annotated Dictionary. - T: Publishing House of the Institute of Philosophy and Law named after I. Muminov of the Academy of Sciences of the Republic of Uzbekistan, 2009.
5. Encyclopedic Dictionary of Philosophy. - T: National Encyclopedia of Uzbekistan, 2010.

