



 Research Article

## THE ROLE AND IMPORTANCE OF THE POSITIVE WORLDVIEWS OF EASTERN SCHOLARS IN STRENGTHENING THE TEACHER-DISCIPLE TRADITION

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### ABSTRACT

This article highlights the positive aspects of the "teacher-student" tradition in the formation of a positive worldview of students from the point of view of scientists of the East.

### KEYWORDS

Positivity, creativity, teacher, tradition, wisdom, disciple, science, outlook, idea, truth.

### INTRODUCTION

In the period of the first and second Renaissance, pedagogical concepts aimed at developing people's positive worldview were developed. The basis of this concept was established that the main function of a perfect person is to perform good deeds. Great thinkers thought that leading a person to perfection with the help of conversation would lead to his spiritual elevation. Conversations between a teacher and a student have acquired an important pedagogical value due to their vitality and educational function. The

student were able to distinguish between good and bad during the conversation. Vital ideas, actions leading to goodness were systematically propagated by mentors. The teacher's words were impressive for the teacher and the student. Every teacher had his followers in different parts of the country. Teachers were able to promote their pedagogical views among them and lead them to spiritual perfection by broadening the worldview of young people. The bond between teacher and student was strong. That's why the

disciples continued the work in a worthy manner and encouraged their next generations to acquire knowledge, perform good deeds, and make discoveries. Pedagogical ideas put forward by our ancestors raised the quality of education to a new high level because they were created taking into account the unique aspects of the individual psyche.

## RESEARCH METHODOLOGY

Supporters of the Naqshbandi sect managed to form a positive worldview in young people because they carried out interrelated education of the heart, soul, mind and self. This, in turn, led to the gathering of many disciple sciences around them and the widespread spread of the ideas of the sect. Science and life-changing ideas occupy an important place in the formation of a positive worldview in the development of a person. Our thinking ancestors managed to raise the young generation spiritually as a result of the harmonious implementation of soul and spirit education. Purity of heart has a significant impact on a person's worldview, leads him to goodness, and encourages spiritual growth. Peace of mind and purity encourages a person to achieve perfection by encouraging them to be calm. The representatives of the Naqshbandiya sect paid special attention to the education of the soul. The more honest the morsel, the higher the spirituality of a person, and the person himself is inclined to perform good deeds.

Our thinking ancestors, especially the manifestations of Sufism, deeply understood that

intelligence is the basis of a positive worldview. Therefore, they made special efforts to intellectually develop the Taliban. All scholars have recognized that the mind is the highest expression of human thinking, a great blessing given by God, and they have emphasized that it should be used for good. The idea that a person should be intellectually developed in order to have a positive outlook formed the basis of the pedagogical teaching of our thinking ancestors. These approaches can serve to develop a positive worldview in students today through intellectual development. It is known that our thinking ancestors set a number of requirements for mentors in order for young people to have the potential to form a positive worldview. In particular, Koshifi has set certain requirements for the coaches. These requirements are expressed as follows "First of all, let the sheikh be fully enlightened.

Secondly, he should be a person with sharp insight and anthropology, and he should learn the murid's abilities at a glance. Thirdly, he should have mature mental and spiritual strength, so that if the murid goes astray from the path of tariqat, he can give him spiritual help, make his problem easier, and guide him on the right path. These requirements are of particular pedagogical importance in forming the secrets of professional skills of future teachers towards their profession and students. Based on these requirements, future teachers should expand their worldviews and acquire the experience of a valuable approach to students. Fourthly, let him be sufficiently free, that is, he should not be in need of anything. Fifth,



his sincerity should be strong, he should leave ambition and taste, he should not be jealous of someone for wealth and position. Sixth, let him be the motto of truthfulness and unbiased friendship, he should be able to say the right word in any situation, in any situation, and not be hypocritical when speaking. Seventh, let the light of compassion shine in his heart, he should put the interest of the murid and the general interest above his own interest." [1].

These requirements are of particular pedagogical importance in forming the secrets of professional skills of future teachers towards their profession and students. Based on these requirements, future teachers should expand their worldviews and acquire the experience of a valuable approach to students.

Great thinkers have repeatedly described the positive qualities that should be developed in students in each of their works. The representatives of the Naqshbandiyya sect pointed out intelligence, understanding, spiritual and spiritual gesture, generosity, honesty, hard work, generosity, awareness, patriotism, listening to the command of the heart as the main signs of a positive worldview formed in young people. In particular, in the work of Yusuf Hamadoni, the great exponent of the Naqshbandi order, Abdulkholiq Ghijduvani, a number of rules were put forward that embody the main indicators of the formation of a positive worldview.

1." Hush dar dam"- Being aware of each inhalation and exhalation.

2. Step by step: control one's steps, be careful of inappropriate views and keep one's self.

3. Journey to the homeland: Walking towards the true goal at every step - towards the truth.

4. "Khilwat dar anjuman" - Being alone with the truth among the people[2].

In the pedagogical teachings of the representatives of the Naqshbandiyya sect, it is specially recognized that mastering the secrets of knowledge mobilizes a person to complete good deeds. Our intellectual ancestors were always demanding and fair to their students. They encouraged the young generation to be just and righteous with the help of legal education. Thinkers tried to inculcate good deeds in children's minds from a young age.

In the past, as a textbook, collections of habits were widely used in schools and madrassas, artistic and didactic works. In these works, artistic aesthetic and didactic approaches to leading young people to perfection are put forward. Authors of pedagogical teachings showed the pedagogical conditions and directions for ensuring the maturity of the young generation. In their activities, thinkers focused mainly on the education of the younger generation. Most of the thinkers were mainly concerned with the problems of teaching and education.

Our thinking ancestors embedded didactic units in the content of textbooks and training manuals that serve to form a positive worldview in students. This task was fulfilled by more artistic

and didactic works. Saadi's work "Boston and Gulistan", Jami's short story "Yusuf and Zulayha", Alisher Navoi's "Hamsa" are widely used as textbooks in madrasas. In these works, special attention is paid to social reality, in-depth observation of learners, logical and critical thinking. In order to develop the thinking activity of the students, they were encouraged to think critically and logically, engage in debate, and deeply observe each work. Reading and independent learning occupy a large place in students' activities.

Teachings aimed at developing a positive worldview of a person put forward by Eastern thinkers have a special pedagogical value even today and serve to ensure the personal spiritual development of students. It is appropriate to use certain pedagogical methods and methods to convey these teachings to the minds of students.

Didactic tools and methods created by our thinking ancestors serve to accelerate the formation of a positive worldview in students. In order to form a positive worldview in students, pedagogues tried to find convenient didactic tools, methods and methods. Today, especially in order to ensure social stability, the formation of a positive worldview among students is gaining special relevance.

It is important for students to have a positive outlook for their personal and professional development. Achieving the goal is one of the main qualities of a future teacher. Eastern thinkers, especially Sufism, paid special attention to the formation of social behavior norms in

young people. A positive worldview serves to develop vigilance in students. As a result, young people regulate their behavior. They are aware of unpleasant and inappropriate behavior around them, and they steadily strive for professional maturity.

One of the important manifestations of a positive worldview is showing the value of time and not spending it on useless things. Accordingly, as a result of applying the heritage of our ancestors to the process of higher pedagogical education, students should make good use of the given time, perform good deeds, and master the secrets of acquiring knowledge. It is important for every student to realize that he should use the valuable knowledge he has acquired for the development of the society and the country. Eastern thinkers scientifically substantiated the stages of human maturity. This concept is especially important for today's students. At the stages of reaching professional maturity, a person manages to ensure his intellectual development. These stages are as follows: they act in the interest of the society and the state and are ready to fight for the happiness of others, curb their ego and work for the well-being of the people, continuously acquire knowledge and strive for professional development, appreciate the historical and cultural wealth of their people and such as using them in the interests of the people. At these stages, students' religious views are formed. Because the basis of religious views is a positive human outlook.

Khwaja Ahrar Vali, a great representative of Islamic culture and enlightenment, a thinker,

expressed his valuable views and emphasized the following.

- If a wise (person) sees a conflict in the middle, he will move aside, and if a righteous (person) sees it, he will come to the middle. Health is on the outside and happiness is in the middle

- Three things do not exist without three things: knowledge without discussion; goods are not commercial; property (country) without politics.

- Anyone who makes a habit of humility will be great, and if he practices righteousness, his rank will be high, and if he guards his tongue from lies, his rank will reach sincerity, and whoever avoids bad things, he will find his way to the conversation of good people.

- Four things indicate greatness: cherishing knowledge and repelling evil with good, swallowing bitterness (anger) and giving the answer with reward [3].

Thinkers have also put forward ideas encouraging young people to acquire knowledge. This shows how much attention our ancestors paid to making young people knowledgeable.

Our thinking ancestors evaluated the conscious attitude of young people towards the environment and nature as a component of a positive worldview. In this sense, loving and honoring nature is considered as a good deed for the development of human-nature relations. They considered nature and man as a whole phenomenon.

Our thoughtful ancestors had a unique approach to raising the sense of duty and responsibility. They show loyalty to one's parents, children and country as the highest quality of a person. It can be seen that the spiritual and educational views and pedagogical teachings of Eastern thinkers today serve as a program for forming a positive worldview in young people.

The thinkers tried to encourage the creation of pleasure in the perception of beauty, paying priority attention to the education of the sense of sophistication in young people. They also paid special attention to the education of sophistication. A person with a positive worldview deeply understands the essence of culture, enlightenment, sophistication and morality. Achieving this result is one of the priority goals of education. Students and young people with a positive outlook will have the opportunity to effectively implement their pedagogical activities in the future. In the concept of development of higher education until 2030, a special place is reserved for professional development of the future specialist.

Knowing and using the historical pedagogical heritage is of great pedagogical importance when students acquire professional knowledge and perform their pedagogical activities based on the principles of optimism, tolerance, and humanity. In addition, students are required to be able to effectively use axiological and cultural studies, person-oriented approaches in future pedagogical processes. In order to be ready to carry out their professional activities, future teachers are required to thoroughly master

professional pedagogical knowledge and be able to use it in their place. In many ways, it depends on the degree to which students have a positive outlook. As a result of activation of logical thinking and reflexive activity in students, the opportunity to make optimal decisions is expanded. The positive outlook of students is reflected in their behavior, spirituality, and their desire for self-development. Professional interests and motivations based on a positive outlook of future teachers serve to ensure the quality of acquired professional knowledge, skills and competencies.

Motivates encouraging positivity have the ability to motivate students to professional development, direct their needs, interests, and mastery of pedagogical activities. A positive worldview also serves to determine the external directions of professional activity that will be formed in future teachers. Professional interests of future teachers are reflected in:

- having a creative emotional attitude towards mastering the secrets of professional activity;
- engaging in creative heuristic educational activities;
- such as independent acquisition of professional knowledge and striving for development[4].

In the scientific research of young scientists from Uzbekistan, attention is paid to the issues of forming a positive worldview of students. In particular[5]. D.Sh. In Nafasov research, it was noted that the possibility and effectiveness of tourist trips as the optimal form of forming a

positive worldview in students is high[6]. Sh. E. Yakubova's scientific[7] researches emphasize that the tool that regularly develops the positive worldview of students is the pedagogical views of Eastern scholars on the education of a perfect human being[8].

## CONCLUSION

The formation of a positive worldview in students ensures the development and activation of their personal and professional qualities. As a result, future teachers will have the opportunity to achieve success in personal and professional development. For this, it is necessary to improve the content of education based on the concept of spiritual and professional development put forward by our ancestors. The social formation of the Uzbek people and historical and cultural approaches play an important role in the formation of a positive worldview in future teachers. In order to fulfill this task, it is necessary to develop and put into practice a pedagogical model that serves to develop a positive worldview in future teachers. In the next pages of our work, we will think about the model of the pedagogical process that serves to form a positive worldview in future teachers and the methods of its implementation in the educational process.

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