

THE ROLE OF EASTERN THINKERS IN INTRODUCING COOPERATIVE PEDAGOGY TO THE EDUCATIONAL PROCESS

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Annotation: This article examines the cooperative pedagogy content, the stages of using cooperative pedagogy in the educational process, the standard of education, the nature of the research done on it, and the concerns of scientists, as well as the pedagogical support provided to students in study groups and the standards for judging effectiveness using various approaches.

Key words: Cooperation, socialization, education, teaching theory, pedagogical field, quality of education, demand and need.

High ethical and humanitarian ideals served as the foundation for cooperative pedagogy and were represented in the ideas and practical theories produced by our illustrious scientists throughout the Central Asian Renaissance.

The important concepts of humanism and cooperation required for the flourishing of the social system and the state were advanced by Abu Nasr Farabi, Abu Rayhan Beruni, and Abu Ali ibn Sinal, who also defined the stages, criteria, and principles of humanization [3].

Farabi has strong social principles that are both social and humanitarian. According to him, cooperative relationships between people develop as a result of their interactions, desires, and shared interests. He sees man as a social phenomenon. According to Farabi, each person acts in accordance with his or her own will, produces his or her own happiness, and determines their own fate. Although people are created the same, they can change due to environment and education. The scientist is really concerned about education in this area [1].

Farabi Kamil believes that one of the important qualities of a perfect person is the desire to learn and study science. According to the scientist, only a person who combines the following twelve qualities can be moral:

- ★ It is necessary for such a person to have all of his or her organs perfectly developed so that he or she can easily perform all of the tasks he or she desires;

- ★ to be able to quickly and accurately understand all of the issues, discussion, and reasoning;

- ★ to comprehend its meaning; to quickly discern the speaker's intention and to quickly recognize the veracity of the expressed opinion;

- ★ his mind should be so quick and sharp that as soon as he notices a sign of something, he quickly understands what this sign means; his words should be clear;

- ★ he should be able to express his thoughts and opinions fluently and clearly;

- ★ his memory should be very strong; he should not forget anything he saw, heard, or felt;

- ★ let him have a love for knowledge and study, and be able to learn the knowledge he wants to learn easily without feeling tired;

- ★ let him not be gluttonous in eating and drinking, and let him be far from gambling by nature, and abhor the joy they bring;

- ★ let him love the truth and those who support the truth, and hate lies and liars;

- ★ let him value the pride and conscience of his soul, let his soul by its nature be used for higher and noble deeds than lowly deeds;

- ★ let him look at dirhams, dinars and similar articles of life with disgust;

- ★ who by nature loves justice and despises those who fight for justice and oppressors, who is fair to his own people and others, who encourages people to pursue justice by presenting them with beautiful and well-considered things, who eliminates unjust consequences and does not permit them;

- ★ let him be fair, but not stubborn, be stubborn in the face of justice and not be self-willed, but be verbal in the face of any injustice and humiliation, show determination in carrying out what he believes is right.

The importance of Farabi's teaching in the formation and advancement of the great scientists who emerged in the East and laid the groundwork for universal culture, including Beruni, Ibn Sina, Ibn Turayl, al-Kifti, and Ibn Rushd, should be recognized at this point. Ibn Sina is adamant that having a society where people get along and understand one another is essential. "A person cannot satisfy his or her wants in solitude; instead, he or she must interact with others in order to meet these requirements. Only through communicating with and supporting one another can people put their troubles to rest. Man would not have been able to carry such a hefty burden if he had attempted to free himself of all problems on his own. It will be known that justice and norms established by law are necessary between people..." [4].

We are certain that Ibn Sina supported the cooperative pedagogical viewpoint after analyzing his writings. His pedagogical principles are highly progressive, place a strong emphasis on humanistic essence, and are generally in line with contemporary pedagogical theories. The three fundamental tenets of the scientist's pedagogy are to develop the child's character in positive ways, teach him how to behave honorably, and help him develop helpful habits. In order to prepare children and young people for life, the thought expressed enthusiasm for the necessity for them to acquire all-around education and training, develop literacy, and study the fundamentals of science, crafts, trades, and art [4].

In his "Fountains of Wisdom," Ibn Sina applied the philosophical discoveries to the development of a social and educational theory that reached the pinnacle of all theoretical knowledge in the Middle Ages East. The following are the objectives and duties of the science of pedagogy, according to the scientist: "This discipline should train individuals who try to live for the good of society and others rather than only for themselves. A person's passion for their work, moral character, and integrity should always prevail "[4].

The contribution of Abu Rayhan Beruni (973-1048) in the development of cooperative pedagogy was incomparable. A scientist who considers a person to be a social being by nature defines morality and hard work as the main criteria of human dignity in a person.

When Mahmud Ghaznavi targeted India for his invasion campaigns, Beruni advocated for altruism and interdependence in his writings. He was the pioneer in bringing Central Asian and Indian traditions together. In his scientific activity, he made an effort to achieve this goal because he understood that such rapprochement would be more successful if it were done through a reciprocal exchange of natural-scientific and philosophical knowledge about the world.

Beruni says in the Holy Qur'an: "Are those who know and those who do not know equal?" (Surah "Zumra", verse 9);

"Surely in these things are signs for those who understand" (Sura Ra'd, verse 4); "We have explained the verses for people of understanding. "Do they not use reason" (Surah Al-Baqara, verse 76), based on the Islamic teaching, he puts forward the advanced idea that reason is a great gift given to man. According to the thinker, man is the highest perfection of nature, because "the human race is higher than all animals... God has given a great honor to man in order to improve the earth and manage it - he has blessed him with the power of intelligence." For this reason, Beruni notes, in

order for the spiritual image of a person to match the tasks set before him, he must have high morals and knowledge [4].

"Man is the possessor of the noblest qualities," writes Beruniy in "Mineralogiya", a person who has a close friend is a truly happy person. He should have a friendly lifestyle and pleasant features. Everyone has one such true friend. No more than that. Even if a person does not always have the opportunity to do good to others, let him express good wishes," he says [4].

Alisher Navoi's life, work and views are closely related to the socio-political and philosophical thoughts of the Middle and Middle East with their ideological and theoretical aspects. In his work and activity, the famous representatives of medieval philosophical poetry Yusuf Khos Khajib (10th century), Ahmad Yugnaki (12th century), Firdavsi (12th century), Ahmad Yassavi (13th century), Saadi Shirozi (13th century), Nizami Ganjavi (13th century) century), he continued the traditions of his great teachers and predecessors such as Hafiz Shirozi (XIV century), Abdurrahman Jami (XV century). It is important to note that the poet's humanitarian ideals drew on the customs and sociocultural norms of the people of Central Asia, as well as the rich spiritual legacy of written literature and sociophilosophical beliefs. The most brilliant chapters in our great grandfather's humanitarian beliefs are those that emphasize loving a person, regarding him as the highest value, dreaming of his pleasure, and seeking for ways to better people's lives.

Navoi's art is founded on profound ideas about man and his spiritual world, ideals of beauty and love, and the purpose of existence. According to the poet, love is a high moral force that can deliver one from vices and indulgence when they are in need. It displays honor, valour, loyalty, methods of actively manifesting all human potential, as well as spiritual powers. In Navoi, the poet describes the human soul's hunger for beauty and its willingness to display moral fortitude in pursuit of that beauty in the shape of a great splendor.

According to Alisher Navoi, only man is acquainted with the knowledge of God ("Qilding ani arifi ul marifat"), only man is entrusted with the treasure of enlightenment. Referring to the verses of the Qur'an, Navoi describes the greatness of man as follows:

"Karramno" – keldi manoqib anga

"Ahsani taqvim" – munosib anga[2].

Based on his life accomplishments, Alisher Navoi assessed each individual. A person's worth is determined by his or her valuable job and

social contribution. People who hurt others, sabotage social equality and peace, and fail to live up to ideals of character are not real people. Whether a monarch or a nobleman, he requires that every member of society be deserving of the name of man. Navoi asserts that the test of virtue and humanity is the ability to tolerate people's distress:

Odamiy ersang, demagil odamiy

Oniki, yo'q xalq g'amidin g'ami.

Navoi praises courageous, helpless, and just individuals. It is common knowledge that a person is not an impersonal idea. A person's occupation and social standing make them concrete [2].

In conclusion, the works and invaluable experiences of Eastern scientists help the educational department by facilitating the social and activity adaptation of today's students.

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