

Using the Psychological Views of Eastern Thinkers in the Formation of Professional Concepts of Young People

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Abstract: The article is based on the fact that the formation of professional concepts of young people is an actual problem. From Eastern thinkers The psychological views and recommendations of Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Abdurrahman Jami, Ahmad Donish, Davani and others regarding the formation of professional qualities and professional concepts through work are analyzed.

Keywords: the concept of professions, occupations, quality penchant for trade, the propensity to trade, types of work, professional competence, interest in the profession.

One of the important issues of the education policy implemented in our country is to educate the young generation to become well-rounded people. Of course, a perfect person means a person who is spiritually mature, who cares about the history, present and future of his country, and who is burning with the desire to contribute to the economic development of the society. But if this concept is approached analytically, it is possible to perceive how rich, complex and comprehensive it is in accordance with universal human values.

It can be said that the formation of a perfect person is taken into account that he acquires a suitable profession, makes a valuable contribution to the development of society, and thereby manifests himself in the society, that is, matures as a person. The pursuit of perfection is a complex process that takes place together with the professional formation of a person and lasts almost a lifetime. In the broadest sense, professional formation is understood as a person's mental abilities, physical abilities, abilities, passions and aspirations for one or another field, as well as his values and worldviews. .

In fact, it is an endless, complex, irreversible important process, in which the organization of productive use for human interests is one of the most urgent problems of today.

The initial and at the same time extremely important stage of the process of professional formation includes the period before the choice of the future profession, that is, before reaching a

specific professional decision. Obviously, the level of readiness of young people to choose a profession does not depend only on age, it does not form by itself by a certain age. It is also important to use the views of Eastern thinkers in the adequate (correct) formation of the career choice of young people.

In the East, providing education and training to young people and teaching them a trade is one of the ancient traditions. It is worth noting that various stories and proverbs have been collected over the centuries, showing that our people pay so much attention to the education of the young generation. For example, there are many wise sayings such as "A student who does not follow the teacher is not a student", "A skilled person is not despised" or "Seventy skills are not enough for a young man" It is a clear proof that they have encouraged them to become business owners.

In the teachings of Eastern thinkers, the idea of training young people in a profession is also important. For example, in the works written by Abu Nasr Farabi ², Abu Rayhan Beruni ³, Abu Ali ibn Sina, Yusuf Khos Khajib ⁴, Ahmad Donish, Davani and others, the problem is interpreted in detail.

The great encyclopedist Abu Nasr Farabi expressed his first thoughts about the profession and gave valuable advice. He said that education is a set of words and skills, and education is an activity consisting of practical skills. He said that he will be a real devil. From these considerations, it can be seen that the profession has been a very necessary means of life for mankind since time immemorial.

Abu Nasr Farabi said, "The word education is a combination of theoretical qualities between peoples and urban people, and education is a word that combines innate qualities and practical professional qualities between these peoples."

Education is only through words and learning. And the educator is practical work with experience, that is, being given to the work, profession, which consists of the practical skills of this nation, this nation" - he says.

F o Robi implies implementation of education and training works in two ways.

When it comes to "Practical Virtues and Practical Arts, Professions, and Accustoming them to Practice," this man is formed in two ways; the first of these is usually created by means of satisfying words, inviting, inspiring words, skills are created, enthusiasm and aspiration in a person are turned into action.

The second way or method is the way of coercion. This method is applied to stubborn city dwellers and other desert peoples. Because they are not of those who are motivated by words to their desires. If one of them begins to teach theoretical knowledge, his virtue will be good. Such people should not be forced if there is no desire to acquire professions and fine arts. Because the purpose of educating the people of the city is to make them owners of virtue and to turn them into people of art.

The essence of the medical profession is the human body and its organs. Its purpose is to create the necessary health for these organs and to protect them from disease.

The activity necessary for medicine is to restore health if he is ill. This work cannot be done without tools and equipment. Doctors find medicine for every disease.

¹ Ancestral teachings, stories, proverbs. Collector B. Ahmedov.-T.: Teacher, 1990.-240 p.

² Farabi Abu Nasr. City of virtuous people. Publishing House of Folk Heritage named after A. Qadiri, 1993. -223 p.

³ Beruni Abu Raykhan "Pamyatniki minuvshikh pokoleni " . - T.: 19 9 7. t 1.-487s.

⁴ Yusuf Khos Khajib. Good knowledge. T., "Science", 1972

The profession of medicine includes seven different disciplines.

1. study some aspects of human organs;
2. study of the state of health, their influence;
3. study the causes of various diseases and random events associated with them;
4. to study and know the signs, causes, evidence of health and illness, symptoms of illness seen in the whole body, in some organs;
5. to know simple and complex drugs, to study the tools used in the medical profession and to be able to use them;
6. to know how to study the necessary actions to maintain health in a healthy body;
7. to know the rules and actions necessary to restore health in the body.

According to Farabi, as for human virtue in profession and art, this virtue is not innate, otherwise there would be absolutely no power and greatness in his thoughts and virtues. If the quality of profession was innate, then the kings would not work and act on their own, but the kingship would be a natural obligation that was only naturally available to them, demanded by nature. Theoretical and great intellectual quality is a great innate quality and great (vocational) quality is a habit-qualification in a person, these qualities are the reason for forming the will and turning it into a habit, such people have unlimited, very strong nature and will.

If such beautiful characteristics or qualities are combined and harmonized in a person, then he should learn ways to create beautiful qualities and will in peoples and cities. But in order to create morals, manners, customs, professions, habits and will in peoples and townspeople, great strength and power is required from a person. It is formed in two ways, that is, through education and upbringing. The word "education" means unification of theoretical virtues among peoples and urban people, and "education" means unification of innate virtues and practical professional qualities among these peoples.

Education is only through words and learning. And education is teaching with practical work and experience. That is, if the people are interested in the profession, and if this interest completely attracts them to the profession, then they will be true lovers of the profession.

Effort and enthusiasm in the realization of the goal have a great effect in the fulfillment of the intended purpose. Theoretical knowledge is taught either by teachers or sages.

According to Farabi, the preference of different levels of happiness is determined by three different signs. The advantages of the crafts and arts that we are considering below are determined by the same signs.

Crafts and arts seem to be preferred over each other depending on the types and fields they belong to. For example, gray weaving, silk weaving, tailoring, yard sweeping, dancing, jurisprudence, medicine, or the art of speech are preferable to each other, and the levels of happiness are similar.

In addition, the masters of the same type of arts and crafts can also differ in terms of the amount of skills. For example, a hattot may know many secrets of his craft, be a possessor of extensive knowledge. Another may know less about the secrets of his craft. In order to master the art of calligraphy, one must have thorough knowledge of language, art of words, calligraphy, calculation, and mathematics. One of the masters of this profession, for example, is good at husnikhat and mathematics, another is good at work, the art of speech and some aspects of husnikhat, and the third is a master in all these sciences.

Calligraphers have an advantage over each other in terms of quality, for example, of two calligraphers mastering the art of calligraphy, one may be stronger in his chosen field, and the other may be weaker. This is a quality advantage.

In terms of happiness, people can also have preferences over each other, similar to the above. As for the inhabitants of other cities, these people, because their verbs are bad, neither their trades can correct their bad spirits. A bad calligrapher, because of his bad nature, his writing becomes more and more ugly, and the art of his craft becomes more and more backward.

Abu Rayhan Beruni expresses important thoughts about work and work education in human development. He divides each craftsman into types based on his work. As heavy labor, he brings the work of builders, coal miners, artisans, scientists. In particular, he calls to pay special attention to the work of scholars, to be sympathetic, considering them as the spreaders of enlightenment and contributors to the development of society. At the same time, hard-working miners should talk about underground gem seekers and farmers and encourage their work. He especially mentions that kings should take care of such workers. Because this people of labor claims to be the support of their rule.

Beruniy also thinks about methods and ways of teaching children to work. For example, he says, children should be taught to work from the youngest age. Labor education, according to the educational tradition of that time, attaches great importance to succession.

This kind of individual teaching of crafts helped to develop skilled professionals, led them to work honestly and conscientiously, which was an important step in the development of a person. After all, from ancient times it was considered necessary for every mature person, whether a king or an ordinary citizen, to know one or more types of trade. That's why great people, beggars, and rich people who own property paid attention to the fact that their children should be educated as well as skilled, and they all followed this unwritten law. Because from the beginning of human society, people were forced to make a living with their work and craft, and this was accepted as a necessity of life.

Therefore, in order for a person to mature in all aspects, he should be knowledgeable and hardworking and skilled , - says Beruni.

Abu Ali ibn Sina's thoughts on education of hard work are also noteworthy. In his opinion, every child should be taught a trade. A young man believes that his father should marry him only if he learns a trade, is able to apply it to life and provides for the family thanks to his independent trade. When a teenager acquires a profession, he develops not only moral feelings, but also willful qualities of character. By learning a profession, human qualities such as patience, endurance, hard work, business acumen, entrepreneurship, and ingenuity are formed.

It can be seen that Ibn Sina did a great deal of practical work because he emphasized that each person should be given special attention based on his client. According to him, every person has only the characteristics that belong to him, there are few people like him.

Yusuf Khos Hajib's kindness to the artisans at that time was not by itself. For example, the peace and tranquility of the state, its position in the world, wealth, and the well-being of the people depended on this category of people. After all, vocational education was considered a unit of measurement of socio-political, material and cultural development.

Yusuf Khos Hajib also expresses important thoughts about farmers, herdsmen, traders, doctors, scientists, who have an important place in the development of society and people's well-being, and shows the place of each of them in society.

For example, he highly appreciates the role of farmers and herdsmen in social and economic life and describes their work as the most noble and honorable.

It can be seen that the scientist praises every professional who contributed to the development of society and emphasizes the need to appreciate them.

Kaikovus emphasizes the necessity of profession along with science in the development of society: "If a person has a high lineage and origin, but does not have a profession, he despairs of the honor and respect of the world. Greatness is made by intelligence and knowledge, not by lineage. Your father and mother gave you the name, so don't be afraid of it. But you should have the same name as your profession. That is why the work glorifies various professions. It recommends combining vocational training with education . He sees science as inextricably linked with practice . These views of Kaikovus are among the most advanced views of that time.

Kaikovus' work "Nightmare" ⁵contains a number of opinions about the profession. From the above-mentioned opinions, views on the essence of the role of profession in human life have been put forward. O child, be aware that a person without skills is always useless and does not benefit anyone. You know that a thorn bush has a trunk but no shade. Even an unskilled person is like a thorn bush, which does not benefit himself or others.

If a person has a high lineage and origin, but does not have a profession, he will lose the honor and respect of the people. It is even worse if a person does not have the gem of the family name and the decoration of the profession. Strive if it's genuine, don't be jealous of it, because if it's not adorned with jewels, it's worth nothing. And they say: greatness comes from intelligence and wisdom, but gems and lineage cannot be known.

Especially, his ideas about representatives of various professions are noteworthy for their importance in practice. For example, in the chapter "On Secretaryship and Secretaryship" he advises to master written speech, write beautifully and practice. He insists on following the sajj in letter writing, making every word pleasant, clear, concise, witty and sensitive. Hattot is a great profession, but it is recommended to never be fake, lowly, to keep secrets in this profession, and instructive stories are given in this regard.

Saadi shows how much the craft still benefits a person along with the acquisition of knowledge. Because "Craftsmanship is a hot spring, an inexhaustible state," he says, and if a craftsman loses his wealth, he does not feel sad. Wherever the craftsman goes, he is appreciated and has a place in the house. An unskilled person always suffers and begs."

This is the expression of Sa'di's thoughts emphasizing the greatness of science for man.

Saadi's work "Gulistan" is especially famous for its moral teachings. After all , in this work, qualities such as humanity, generosity , contentment, and justice are glorified.

Jami, like Farobi, believes that acquiring a useful profession is the main duty of young people. He emphasizes that one person cannot do two jobs, he only talks about the need to master a certain craft.

Jami prefers to take up a profession than any wealth, calls on young people to take up a profession.

Jami harshly criticizes the youth who did not acquire knowledge and skills, but believed in the rich state of their parents, who boasted about their lineage. In his opinion, such young people do

⁵ Kaikovus. Kabusnoma-T.: Heritage, 1992.-173 p.

not have any positive qualities, they are like a fruitless tree that does not bear fruit, such people are not beneficial to society.

Jami compares a person without knowledge to a fruitless tree that is good for nothing but wood. He encourages every young person to choose his own path and learn science and craft without being proud of his father's reputation and fame. He also emphasizes that learning a craft is equal for everyone, whether he is young or old, a king or a citizen.

So, Jami correctly interpreted the extent to which science is necessary for man. Alloma says that a leader who respects knowledge and craft can also be respected by his people, and that such a country can flourish. Also, Abdurahman Jami glorifies a hardworking person, especially when thinking about the work of farmers, he emphasizes that they are respected in the society by creating material benefits.

Davani, one of the encyclopedic scholars of the East, 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 or science, it is necessary to support him in every way and create the necessary conditions for acquiring this science or profession. Every person, writes Davani, does not have the ability to master all professions, but a certain person has the ability for a profession.

Those who seek to learn a profession will focus all their talents on mastering that profession, and as a result, they will quickly and thoroughly master the professions they love. These thoughts of Davani are very similar to the following thoughts of Farabi: "Those who voluntarily strive to acquire a profession and achieve perfection are the owners of true virtue and true artists."

If a person does not have passion for a certain profession, he should never be forced to take up this profession, otherwise he can only torture himself.

Davani divides professions that benefit a person into three, that is, they depend on a person's spiritual (spiritual) power, and the first one is related to the human mind, which includes the ministry profession. The second comes as a result of education. This includes the study of astronomy, mathematics, medicine and geometry. The third is professions that show a person's courage and bravery: these are fighting against the enemy, guarding the border, and others.

A master scientist criticizes people who do not want to do a job or a profession. Like Jami, he condemns young people who do not take up a profession because of their father's wealth. He calls the young people to work and acquire a profession, according to him, a person can achieve perfection and happiness only in work.

Thus, Davani believed that mastering a profession is one of the most beautiful qualities of a person. A person who strives to acquire a profession and improve it will also benefit society, so such a person is worthy of all praise.

He divides people into categories based primarily on their profession. The first category includes scientists, viceroys, judges, engineers, Muslim jurists; the military to the second category; and the third category includes merchants, artisans and others. The fourth category consists of peasants and agricultural workers.

Davani especially glorifies the farming profession. Like Alisher Navoi, Davani highly values the work of farmers, because farmers are the people who provide food and material wealth to people of all classes. Without their zeal, the human race would disappear like petty traders, because other classes of people cannot create enough to live on, but give what they create to someone else, take it from one place to another, or change its form.

One of Davani's positive views on the profession is that he sings first of all the work of the common people, especially the work of the peasants, who proved that a person can become a well-rounded person by achieving happiness only through his honest work. That's why he calls to always respect and appreciate the work of professionals.

Davani also expressed valuable ideas about the development of children's mental abilities and training for professions. Davani talks about the need for the teacher to know the profession that the children are interested in and their abilities. Of course, not all professions can be mastered, but every person has a talent for a profession, says the scientist. A person who aspires to acquire a profession will spend all his talents and quickly learn this profession. The great thinker Farabi also emphasized such an idea.

If this or that person does not have passion for a certain profession, he cannot be forced, otherwise he will suffer and this profession will not bring him happiness, he says. Davani divides professions that are useful to a person into three: he explains it by connecting it to the spiritual power of people: he shows the first one as belonging to the human mind and includes the ministerial profession. The second one is formed as a result of education, including astronomy, mathematics, medicine, and geometry. The third includes professions related to the courage and bravery of people, that is, fighting against the enemy, guarding the border, and others. A scientist is very critical of people who do not have a profession. He condemns young people who do not take up a profession, believing in their father's wealth. While working promotes mastery, it believes that work is the source of human perfection and happiness.

Davani's views on profession are important because he glorifies the work of ordinary people, the work of peasants. It proves that a person can achieve happiness only because of his work, and that work is a criterion for a person's perfection as a person.

In conclusion, it should be noted that studying the ideas on choosing a profession, orientation to a profession in the works of Eastern scholars, applying them to practical life, will help the growing young generation to choose a conscious profession. And this is one of the main tasks of the society to train children in professions from a young age. It also serves to enrich their professional understanding, imagination and knowledge.

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