

**QUESTIONS ON EDUCATION OF IDEAL PERSON****R. Musaboev,**

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**Abstract :** The article examines the main pedagogical methods used in the education of a moral personality in the East, the moral principles put forward in the Avesta.

**Key words :** ethics, Avesta, education, family upbringing, moral thoughts of asian thinkers.

Morality is an important category that determines the norms and rules of behavior, their attitude to society, family, oneself, and has a primary influence on the attitude to work and the worker. Morality has a socio-historical basis and reflects the moral experiences and attitudes of human society accumulated over generations. Ethics discusses the problems between good and evil, justice and tyranny, greed and generosity, laziness and hard work, and also examines the factors that influence human development.

Just as each person is a universe, so his morality has a very complex structure. That is why it is extremely difficult to study, know and analyze the internal and external factors that influence a person. A perfect person with morals and manners embodies the best qualities of humanity: love, compassion, justice and religiosity, modesty, chastity, faith, and at the same time the opposite of these qualities is seen in the actions of immoral and immoral people. The influence and reputation of each nation is determined by the morality and good character of people.

The ancient Greek philosophers Plato and Aristotle put forward the idea that society should take on the upbringing of children, and the state should do all the necessary work in the educational process. They wanted to prove their opinion that the education of children is related to the interests of society. Accordingly, they put forward the idea that the education of children should be primarily the responsibility of the state. However, Eastern thinkers believed that the upbringing of children should be primarily the responsibility of parents, and highly valued the role and importance of the family.

In the book "Avesta" created by the great thinker Zoroaster between 528-529 BC, it is evident that a number of ideas and views concerning education and morality were put forward. In the spiritual and moral teaching of Zoroastrianism, the high human duty (in which the duty of man is so broad and comprehensive that it obliges man to the earth, creatures, animals and even to the household items that he uses. That a man is inappropriate and dishonest in relation to a dog or a

woman, sometimes he is subject to the death penalty for reckless, criminal behavior at the triumph of good, neither a dog nor a woman should suffer equally). In the "Avesta" we find a number of requirements and duties of the ascetic, developed with determination and persistence to do a good deed, which serve purity, cleanliness, preservation of the earth, air and the environment.

The Avesta states that education is the basis of life, so every young man should be taught to write and write well. He should be taught to plant trees, make household tools, cultivate the land and look after cattle, so that he will be accustomed to work from a young age. In order to create good and noble works, a person must work, if he does not create material things with his own hands, he will not feel the pleasure of life and will not appreciate the value of life.

A person not only provides for himself and his family through his work, but also develops love for the land and the country. Everyone should understand that the land and the country where he grew up is the best and most beautiful country. Using these ideas put forward in the Avesta, everyone should try to raise their children to be hardworking. Because without being hardworking, one cannot love one's husband, mother - the Motherland.

The only thing that makes a person achieve goodness and happiness is his service to goodness. When it was said in the language of Ahura Mazda: "Only he who leads others to goodness will be blessed, and he who wants light for others will be blessed with light." That is, a person must think about goodness in his mind, do it in practice and be happy as a result of his good thought and good deed.

"Avesta" is historical and spiritually valued as:

- it represents past moral-aesthetic, religious, philosophical views.
- students can expand their knowledge on ancient Turan geographical structure, natural wealth, plant world about valuable thoughts in stock, such of thoughts such as geography, physics, chemistry, biology and natural sciences.
- "Avesta " is rich in figures of speech. Allusion, metaphor, allegory like methods widely used language and literature.

The Holy Quran, Hadith Sharifs contain a whole system of consistent views on the family and family relations and family education, including all aspects aimed at the formation, development and strengthening of the family. If these views are moderated from a theological point of view, they correspond to everyday life, since they follow from the requirements of people's lifestyle and family relations. Unique features of family education in Islam are also shown. These features come from the requirements of Islam and are associated with the general idea of moral and ethical education of a person. In Muslim families, it has become a tradition to study the origin

of the ancestors of the groom and the bride, to pay attention to physical and spiritual purity. In Islamic spirituality, views on the moral education of children in the family have a universal meaning, since they call for humanity, goodness and kindness. Accordingly, Islam is not only a religious value specific to Muslims, but also a universal value. As a result of national independence, attitudes towards religion and religious values have changed radically, and it has become one of the important factors in the moral education of children in the family, contributing to the increased effectiveness of educational work in the family.

#### Education, Family and Family Upbringing of Eastern Thinkers

His views on food are formed in Islamic ideology and its shell. Universal ideas reflected in the works of Eastern thinkers are in harmony with Islamic spirituality.

According to the thinkers of Eastern pedagogy, a person is formed as a personality already in the preschool period, and at the last stages its rudiments are increasingly developed. Therefore, the issue of the formation of the child's personality should be in the center of attention of the preschool education system: education management bodies, teaching staff of educational institutions, the general public. One of the urgent tasks is the fastest search for an effective solution to the problems of education of youth and citizens, development factors, and the creation of the necessary conditions for this.

The main indicator of perfection in any society is manifested in the human desire for good, social happiness, humanistic ideas and practical activities based on them. The idea of a person – a perfect person – cannot be separated from the idea of national independence; it is not a secondary thing in this complex process.

A person needs a developed vocabulary, a culture of speech, and the capacity for logical thought in order to be able to think on his own. In the scientific heritage of Eastern thinkers, much attention was paid to the issues of family and family education. In a number of works by such thinkers as Muhammad ibn Musa al-Khwarizmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Muhammad Koshgari, Yusuf Khos Hajib, Kaikovus, Alisher Navai, Hussein Vayz Koshifi, issues of spiritual and moral education of children are considered and ways of achieving it are shown.

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