

# THE IMPORTANCE OF OUR GREAT ALMS IN DIRECTING STUDENTS OF GENERAL SECONDARY EDUCATIONAL INSTITUTIONS TO THE PROFESSION

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## Abstract

The article describes the conceptual foundations of career guidance of students, the opinions and opinions of our great experts on career guidance, taking into account the current state of formation of skills of general secondary education students.

**Keywords** The importance of our great scientists in career orientation, formation of skills, encyclopedic scientist, set of skills, important elements.

## INTRODUCTION

As we all know, in the most ancient times, from the 6th century BC to the 5th century AD, a unique Republican rule was established in the Greek state and the Roman Empire, in these states a unique educational and educational system and pedagogical teachings were created. Greek scholars such as Democritus (460-370), Socrates (469-339), Plato (427-347), Arastu (383-322), and the famous Roman pedagogue Marcus Fabius Quintilianus (42-118) also created valuable pedagogical teachings in the east of Islamic doctrine as spiritual inheritance to later generations, such as Abu Abdullah Muhammad ibn Ismail al-Bukhari and At-Termizi. The pedagogical teachings of Western and Eastern scholars in the most ancient times serve as a methodological basis in our day to day. On the basis of these teachings, new ideas, theories, pedagogical teachings were

created that develop the science of pedagogy and psychology. It was on these teachings that several scientific discoveries were invented .

Later in the East, in the 7th-9th centuries, teachings, theories, ideas, pedagogical thoughts on pedagogy and psychology were further refined. Abu Abdullah Muhammad ibn Ismail al-Bukhari, the Great Father of the East alone, created valuable pedagogical works based on the ideas of Islamic doctrine. His works, although religious in nature, but expounded valuable, necessary, justified, scientific, secular thoughts on pedagogy and psychology. Including The "Book of Science" Section (2-28) of Imam Bukhari's "Al-jome' as - sahih", which discusses the virtues and Traits of acquiring science, learning and teaching science. In it, the opinion was expressed about the 54 rules of the etiquette of acquiring science.

We, by a competent person, understand a person who is mature in science and spiritually, who cares for the history, present and future of his homeland, and also lives on fire in his passion for contributing to the economic, social progress of society. However, when the concept of a harmonious person is approached analytically, it can be perceived how lush, complex and in every possible way it corresponds to universal values. That is, the formation of a harmonious person is an important factor in the fact that he acquires a worthy profession, that the valued power for the development of society contributes and through it manifests itself in society, that is, he matures as a person. The pursuit of perfection is a complex process that, together with the spiritual, scientific and professional formation of the individual, proceeds in a holistic way and lasts almost a lifetime. In a broad sense, professional formation is understood as the education of a person in the field of a profession according to his mental abilities, physical capabilities, interests and aspirations for one area or another, as well as values and worldviews, subsequently entering and adapting to this area, increasing experience and finally maturing over the years as a mature and qualified specialist. Indeed, this is an endless, complex, irreversible important process, in which the development of mankind, the organization of its productive use in the direction of the harmonious common interests of the individual and society, is one of the most pressing problems of today.

An extremely important stage in the process of professional formation, both at the first and at the same time, includes the interests of the individual, the choice of the future profession corresponding to his expectations in life, that is, the period until the arrival of a specific professional decision.

It is no secret that the level of preparation of young people for choosing a profession does not depend solely on the age trait, it does not form on its own

by a certain age. It is also important to correctly formulate the choice of profession of young people, to use the views of Eastern thinkers in their future success in the chosen profession.

In the East, as well as in the Muslim world, providing education and training to young people, teaching them a profession is an integral part of society. It is also appropriate to note the fact that various transplants, narratives and proverbs have accumulated over the centuries, indicating to what extent our people pay attention to the upbringing of the younger generation. There are many wise sayings, proverbs, such as: "if you go into the face, you have a craft", "if you have a craft, you have a bread, you have bread", "an apprentice who has not mastered a master, not a disciple", "a skilled one will not be humiliated" or "seventy trades a young man", which are clear proof that from time immemorial our ancestors

In the teachings of Eastern thinkers, the idea of educating and educating young people, as well as teaching them to the profession, also occupies an important place. In the works of Abu Nasr Farabi, Abu Rayhan Beruniy, Abu Ali ibn Sino, Yusuf Khos Khojib, Ahmad Donish, Dawani and others, the issue of vocational training to the child, young people is given a comprehensive coverage.

In particular, the great qomusi scholar Abu Nasr Farabi expressed his views on the profession, saying that education is a set of words, knowledge and skills, and upbringing is a work-action consisting of practical qualifications, that those who have learned a certain profession will be a true masterpiece of this profession, earning self-esteem through their profession. It can be seen from this that the profession has long been a very necessary vital tool for mankind, one of the important elements for the development of the individual.

Farabi argues that "education" is the combination of scientific, theoretical qualities between peoples

and urbanites, and upbringing is the combination of innate qualities, spiritual and practical professional qualities between these peoples.

While education is expressed through reading, learning, upbringing is expressed through etiquette, morality, practical work, experience, that is, the possession of the work-action, profession, which consists of the practical qualifications of the same people, the same nation.

Farabi provides for the implementation of educational work in two ways. When it comes to "the question of practical qualities and the practical arts of professions and the habit of doing them", this habit is formed in two ways; the first of these-with the help of satisfactory words, motivating, inspiring words, skills are generated, enthusiasm in a person, aspiration is transformed into action.

The second way or method is the way of forcing. It is used to refer to unspoken Caesar towns and other Sahrawi peoples. Because they are not one of those who, until their own desires, enter into verbal zeal. When any of them begins to teach theoretical knowledge, his quality will be good. Such people should not be forced if there is no desire to master professions and the juz'i arts. Because the purpose of educating the urban peoples is to make them the owners of Virtue and make them the people of art. Farabi believes that as for the professional and artistic qualities of a person, this quality is not innate, otherwise there would be absolutely no strength and glory in his thought and virtue. If the professional qualities were Innate, the Kings would not even work and act on their own, but the kingdom would only be naturally endowed with them, demanded by nature and become obligatory.

Theoretical and great thought virtue great innate Virtue and great (professional) virtue in a person who has become a habit, a skill, these qualities will be the reason for the formation of Will and

transformation into a habit, such people have an infinite, very strong nature and will. If in a person such beautiful features or qualities are united, harmonized, then he must learn the ways in which such beautiful qualities and will are formed in peoples and urban populations, as in himself. But, in peoples and urban populations, excellent strength and power are required from a person, as they form morality, decency, painting-rusm, profession, habits and will. It is formed in two ways, namely through education and upbringing. Education is the term for combining theoretical virtue between peoples and urbanites, and upbringing is the combination of Innate Virtue and practical occupational qualities between these peoples.

Education is carried out directly on the word and the way of learning. And upbringing is teaching with practical work and experience. That is, if the same people are interested in their work-efforts, profession, which consists of the practical qualifications of this nation, and this interest attracts them to the profession as a whole, then they will become true lovers of the profession.

Farabi believes that the advantage of different levels of happiness over each other is determined by three different symptoms. The advantage of one of the trades and arts that we are considering below is also determined by the same symptoms.

Crafts and arts are preferred to each other according to what types and areas they refer to. For example, the levels of happiness attainment are similar, as much as Bow weaving, silk weaving, attaching, yard sweeping, dance art, fiqx science, medicine, or word art are preferred to each other. In addition to a kind of art, craftsmen can also be distinguished in terms of the amount of qualifications. For example, a calligrapher may know many of the secrets of his craft, possess extensive knowledge. Another may know less about the secrets of their craft. To master

calligraphy well, a calligrapher needs a thorough knowledge of the language, the art of words, vocabulary and calculation, mathematics. One of the owners of the same craft, for example, is well versed in husnikhat and mathematics, another is well versed in some aspects of work, Word Art and husnikhat, and the third is skilled in all these sciences.

The advantage of calligraphy over each other in terms of quality is that, for example, one of the two calligraphers who master the art of the Hussite may be stronger and one weaker in the same field of their choice. This is an advantage in quality.

Abu Rayhon Beruniy outlines important points about labor and labor education in human maturity. He divides each trade owner into types, depending on his labor. As hard labor, it brings the labor of a binoculars, coal diggers, artisans, fan owners. In particular, special attention to the work of people of science calls for benevolence, seeing them as propagators of enlightenment, contributors to the prosperity of society. At the same time, the hard-working miners, who seek gavhar underground, talk about the peasants and say that their labor should be encouraged. Especially special mention is that Kings should be caring for such working people. Because these people of Labor argue that they are the backbone of their rule.

Berunius also reflects on methods, ways of teaching children to work. For example, Berunius says that children should be taught to work from the youngest age. Labor Education attaches great importance to succession in the tradition of upbringing of the time. Such solitary training of crafts contributed to the maturation of skilled professionals, to honest and conscientious work, which was an important leap in the maturation of a person. After all, from time immemorial it has been considered necessary for every adult human king or ordinary citizen to know one or more types

of craft. Therefore, both great persons, Becks, and wealthy property owners, and a commoner, paid attention to the skill of their child while being educated, and followed this unwritten law all in one way. Because from the emergence of the Society of Man, men were forced to make a living by their labor and craft, and this was perceived as a duty of life.

That is why Berunius says that in order for a person to mature in every way, he must be learned, as well as hardworking and artisan.

The views of Abu Ali ibn Sina on the upbringing of hard work are also noteworthy. In his opinion, it is imperative to teach every child a craft. A young man believes that if he learns a craft, can bring it to life, and provides for a family thanks to an independent trade, his father should marry him. As soon as a teenager acquires a craft, not only moral sensations begin to appear in it, but also volitional qualities of character. Through the acquisition of a profession, such human qualities as endurance, endurance, hard work, business, entrepreneurship, ingenuity are formed in adolescents.

It is possible to witness that Ibn Sina did a great deal of practical work due to the fact that each person, based on his client, should be given special attention to him. In his opinion, every person has only those characteristics that belong to him, people like him are rare.

Joseph Khos Hajib's benevolence to the poor artisans of the time was not in itself. The tranquility of the state, its position in the world, its wealth, the well-being of the people depended on this category of people. After all, the units of measurement of socio-political, material and cultural progress of vocational education were dated.

Joseph Khosjib also makes important remarks about farmers, herders, merchants, healers,

scientists, who have an important place in the development of society and the well-being of the people, and shows the place of each one in society.

The Chunonchi also highly value the place of farmers and herders in social, economic life, and describe that their labor is the greatest and most honorable, sacred.

It turns out that the scientist glorifies every professional owner who contributed to the development of society and emphasizes the need to appreciate them.

Caicovus emphasizes the need for a profession along with science in the development of society: "if a person has every higher lineage and original, but no craft, he will be despised by the glory and respect of the crowd. Glory is able to reason and know, and not to procreate. The name was given to you by your father and mother, and you do not become a stranger to it. But you will have a name with a craft". Therefore, people of different professions are glorified in the work. It is recommended to carry out vocational training with the addition of knowledge. Caicovus' views are counted from the progressive views of the time. For example, "O children, the unskilled will always be useless, and no one will be despised. I know that a prickly bush has a tan, but no shade. The unskilled one will also benefit neither the prickly bush yanglig nor the other".

Especially noteworthy is the fact that Kaykovus's views on representatives of various professions are extremely important in practical implementation. For example, in the chapter" mention of luxury and secretarial " advises to master written speech well, write beautifully and practice. He emphasizes adherence to Saj when writing letters, pleasant, understandable, short writing of each word, ingenious and sensitive. The fact that calligraphy is a great craft, but in this craft it is recommended never to fake, not to be condescending, to keep a secret and brings

instructive stories in this regard.

In addition to gaining knowledge, sa'diy inspires the extent to which the craft is advantageous for a person. Because "the craft is a Boiling Spring, an inexhaustible state," he says, " there is no sorrow if the Craftsman is deprived of his property. The craftsman will be appreciated wherever he goes and will take a place in the net of the House. An unskilled person, however, always suffers hardship, begs".

This is an expression of Saadi's thoughts that emphasize to what extent science is great for Man. Saadi's "Gulistan" is particularly noted for its moral teaching. After all, this work glorifies such qualities as humanity, happiness, contentment, Justice.

Jomiy also considers it the main duty of young people to master some useful profession, just like Farabi. He argues that a person cannot cope with two things, talking only about the need to engage in a certain craft, to master it carefully.

Jomiy prefers to master a craft, to engage in it from any wealth, calls on young people to master a craft. Jami strongly criticizes young people who, without acquiring knowledge and trade at the time, bragged about their lineage and tarallabedod in faith in their parents' molu state. In his opinion, such young people do not have any positive qualities, they look like a fruitless tree that does not give a crop, such people do not touch society. Jami likens a man without knowledge to a fruitless tree that is no more than a firewood. He encourages every young man to choose his own path, to learn science, not proud of his father's reputation, fame. He also argues that learning a trade is for everyone whether he is young, old, royal, citizen, equal to all.

Therefore, Jami correctly interpreted to what extent science is necessary for a person. The leader, who venerated Alloma science and craft, would also be in honor of his own El, promoting the

possibility that such a land would flourish. Abdurahman also glorifies the hardworking man, especially when reflecting on the labor of peasants, arguing that they are respected in society by creating material goods.

According to Davani of the qomusi scholars of the East, if a child is engaged in a certain profession or science, it is necessary to support him in every possible way and create the necessary conditions for the acquisition of this science or profession. Those who strive to learn a profession focus their entire talents on mastering this profession, as a result of which they quickly and carefully master the professions they love. Davonius' views closely resemble those of Pharaoh: "those who aspire to the profession and to perfection in their own free will are the people of true virtue and the people of true art".

Thus, Davony considered vocational training to be one of the most beautiful qualities of a person. A person also benefits society by acquiring a profession, striving to improve it, which means that such a person is worthy of any praise.

### **CONCLUSION**

In conclusion, it can be said that in the east, education and upbringing were always carried out harmoniously, and vocational learning of young people was one of the important and main factors in finding their own way in life, becoming the desired person in society.

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