



## Strategies for Preparing Future Teachers for Interpersonal Relationships through the Legacy of Eastern Thinkers

**Dilova Nargiza Gaybullayevna**

Bukhara State University, Professor of the Department of Theory of Primary Education

**Abstract:** *This article describes the strategies for preparing future teachers for interpersonal relationships through the legacy of Eastern thinkers.*

**Keywords:** *nation, person, perfect personality, artistic creativity, self-consciousness, national self-consciousness, national pride, dignity, honor, honesty, nobility.*

### Introduction

Today's rapidly changing world requires teachers to have a comprehensive socio-economic, spiritual and political outlook. Uzbek intellectuals and thinkers have always focused on raising a perfect person and bringing them to adulthood. "Scientific-philosophical heritages of thinkers and virtues, which were known only to a few people in the past, and the products of artistic creativity of creators are now becoming the spiritual property of the broad masses of the people, which are enjoyed by many people" [1].

In the Islamic East, the principle of avoiding social activity and living only with the remembrance of Allah has a special place in the education of a well-rounded person. In their philosophy, "those who promoted the idea of secularism, completely avoided social activity, engaged in chronic obedience and prayer" [2]. Sometimes Sufism tried to interpret the idea of "going into knots" directly in the sense of secularism. But the people of Sufism, whose main goal is "self-realization", and our great thinkers, inspired by the ideas of Sufism, propagated the pure love of man for man, for the Motherland, for his people, free from any malice.

Also, in the views of Eastern thinkers, it is expressed how wise, comprehensively developed people who know how to enter into interpersonal relationships should be.

### Discussion

In particular, the great mystic Allama Bahaiddin Naqshband says that through self-realization a person cognizes the Truth, the truth and reaches God. But this is not the ultimate goal of his life. A person who has God in his heart ("dilda yor") must begin to work ("dast ba kor"), to do good deeds. He should never separate himself from the country, the people, on the contrary, a learned person should be with the people, keeping the Truth in his heart ("Hilvat dar anjuman").

From this point of view, Fariddin Attar likened the world to a boiling cauldron and urged people to boil in this "cauldron". Only then does a person grow up and reach perfection. Najmuddin Kubro, Alisher Navoi, Babur Mirza and other intellectuals who survived the grief of the country saw the life of our great ancestors and their destinies inextricably linked with the destinies of the people, the nation, and all mankind. Hazrat Alisher Navoi, who wanted to see the understanding of human identity based on social relations, clearly expressed this as follows:

*"Odami ersang demagil odami -*

*Onikim yo'q xalq g'amidin g'ami".*



The principles of "Awareness of National Identity" and "Entering into Interpersonal Relations" are inextricably linked. In the development strategy of the new Uzbekistan, the development of human self-consciousness is elevated to the rank of state policy. The contribution of teachers to self-awareness and interpersonal relationships of each person is incomparable. Its cause is the self-awareness of a person, which is directly related to the process of the ability to enter into interpersonal relationships. Accordingly, the awakening of the historical memory of each future teacher, the criteria for self-awareness, learning lessons from the past will largely help them enter into interpersonal relationships. The awakening of a sense of the ability to enter into interpersonal relationships in the lives of the peoples of East and West, Asia and Europe, ultimately motivated them to rise, unite, enter into positive mutually beneficial cooperation with other peoples. From this point of view, the national idea can be called a factor of national identity.

Spiritually perfect people think about the fate and well-being of the people, the fate of the Motherland and its development. They don't want to live in silence and dependence [3].

Therefore, if a nation does not understand itself as a nation, it cannot fully experience the feeling of national pride and honor, taking care of its honor, dignity and honor.

Based on this, interpersonal relationships are important for future teachers.

**Firstly**, to be able to coherently and logically explain their knowledge to students;

**Secondly**, he conducts each lesson using demonstration methods and is full of questions and answers;

**Thirdly**, in the course of the lesson, the skills and abilities of students are formed.

In the philosophical ideas of most Eastern sages, the priority of syncretic (i.e., the arrangement of various ideas in one whole) and synergetic (self-improvement, broad, multidimensional and open systemic) style of thinking is clearly traced.

After all, when attention to spiritual values and lofty deeds that encourage respect for life weakens, society and the state cease to develop and turn to a crisis.

Alisher Navoi wrote about this:

*To hirsu havas xirmani barbod o'lmas,*

*To nafsu havo qasri baraftod o'lmas,*

*To zulmu sitam jong'a bedod o'lmas,*

*El shod o'lmas, mamlakat obod o'lmas [4].*

Therefore, the prosperity and development of our country, the well-being of our people is directly related to the constant work in the field of spirituality and education, with the constant improvement of the individual. "This vital truth should become the principle by which we are always guided, the basis and condition for the development of society, and it should contain a whole system. At the center of this system should be immortal values such as spirituality, morality and enlightenment [5].

The ability of teachers to enter into interpersonal relationships is determined by how much they know their place in society, how much they feel they are an integral part of society. Only then do teachers realize how much their value is related to the value of the people, nation, events taking place in society and the country. At the beginning of the 20th century, when our country fell into the shackles of colonialism, Fitrat, burned by the grief of the country, considered himself the first culprit of the misfortunes that befell the country. Addressing the soul of Amir Temur, he wrote: "I myself became the cause of all of the above, I did everything myself.



*Sening Turoningni o'zim talatdim,*

*Sening turkligingni o'zim ezdirdim,*

*Sening omonatlaringga xiyonat o'zim qildim” [6].*

Isn't that a sign of perfection? Only a person who understands his nationality, like Fitrat:

*“Turanim, sendan ayrilmoq - mening uchun o'limim,*

*Sening uchun o'lmoq - mening tirikligimdir”, - he can say,*

Like Najmuddin Kubro, he prefers not to save his life, but to give it for the defense of his homeland. This is a vivid expression of self-consciousness, self-sacrifice for the country, the Motherland.

Until now, the contribution of our ancestors to world science and culture was known and famous in many countries of the world.

In the autumn of 1993, a scientific conference was held in the city of Gijduvan dedicated to the 850th anniversary of the birth of the great thinker Abduholik Gijduvani. Speaking at the conference, the Italian ambassador to Uzbekistan said: “I have been to many countries of the world. I heard the names of one or two scientists who left an indelible mark on the history of world civilization, living in these large countries. Such great figures lived and worked on the land of Uzbekistan that it is difficult to list their names. It is absolutely impossible not to respect the people and the history of the country that gave the world such great scientists” [7].

We enter the great future of Uzbekistan not through luxury markets, mosques, but through the doors of educational institutions, scientific organizations, fully mastering the achievements of modern science and technology, forming the spirituality of the people on their basis. Therefore, the reform of the public education system, the education of personnel who have profoundly mastered the basics of modern science, technology, and culture, is becoming a priority in the policy of our state. It is also one of the main prerequisites for the growth of national consciousness based on the requirements, opportunities and needs of the era [8].

## Results

A mature national consciousness also implies respect for the history, culture, and dignity of other peoples. Striving for national identity is at the same time a change in mentality. Since national self-consciousness puts forward an advanced historical task, allowing to form a clear idea of the problems of its development in the life of the nation, the factors of realization of current and long-term interests, the practical necessity and importance of studying the essence of national character with the help of social methods, scientific and theoretical analysis, conceptual approaches inevitably increases. On the specifics of changing the mentality in improving and changing the national character, American Professor D. Carlisle in his book “Uzbekistan and Central Asia: Past and Present with Boron-Basti” writes: “In the psychology of Uzbeks, the social symptom has merged with individualism. Uzbeks love practical work, prefer not entertainment, but an active life. Interest in the material, monetary aspects of life is not a complete life value for them, but adequately determines both the purpose and the content of the activity. Uzbeks, pinning their hopes on the success of the case, are able to endure hardships. They are also highly disciplined. All these features of the Uzbek national character are a significant guarantee of successful modernization of the country's economic life in the market direction. This happens not only by word of mouth, in instructions and declarations, but also in practice,” he wrote [9].



## Conclusion

In a word, in order for future teachers to be able to enter into interpersonal relationships, they must possess a number of human qualities.

**First**, diligence, responsibility, honesty, competence, dexterity, planning, enterprise, thrift, conscientiousness, willingness to take risks;

**Secondly**, mind, calmness, common sense, wisdom, sensitivity, eloquence, literacy, curiosity;

**Thirdly**, activity, determination, speed, enthusiasm, standing in a word, stability, courage, discipline, self-control, not losing oneself, modesty, self-control;

**Fourthly**, cheerfulness, the ability to laugh, confidence in the future, kindness, nobility, subtle character, imagination;

**In our opinion**, the instillation of these qualities and qualities in the minds of our youth by future teachers is not only important in educating their comprehensively developed human spirit, but also plays an important role in shaping their interpersonal communication skills. In our new Uzbekistan, a perfect person, thinking in a new way, should be, first of all, a person with a high sense of civic duty.

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