

PSYCHOLOGICAL ASPECTS OF FORMATION OF CHANGES IN BEHAVIOR

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Etiquette has been one of the most urgent issues for the peoples of the East at all times and in every place. Like other nations and peoples, our forefathers relied on their experience and knowledge, customs and traditions to prepare the young generation for life. At a time when our people had not yet created specific educational standards and educational literature, we trained young people in human qualities - morality, hard work, courage, honesty, humanity, kindness, friendship, kindness, nobility, They were devoted to teaching wisdom, loyalty and faithfulness. Such qualities are the main sign of humanity and have been formed and developed in the peoples of the East since ancient times. We can say that their opinions on education, manners, and behavior are of great importance as they were an integral part of human life and lifestyle both in their time and today. The rare and unique advices of the sages serve as an important resource for today's students, their future, and their way of life.

"Avesta", which contains the opinions and truths of our very ancient ancestors, is considered the oldest and unique treasure of knowledge. Azzoli, Yusuf Khos Hajib, Kaikovus, Jalaluddin Rumi, Abulqasim Firdavsi, Mahmud az-Zamahshari, Ahmed Yassavi, Saadi Sherozi, Alisher Navoi, Babur, Bedil and other scholars' scientific-theoretical works, examples, wise words with deep meaning We are sure that they contain life truths, ancient advice, and philosophy of life.

It is a fact that advice, education and training are embedded in the layers of the works of our ancestors and constitute their original core. From this series, "Kalila and Dimna", "To'tinoma", "Thousand Nights", "Chor Dervish", "Qutadgu Bilig", "Nightmare", "Al-adab al-mufrad", "Mukoshafatul Qulub" ( "The Discovery of Hearts") "Gulistan", "Boston", "Bahoristan", "Zarbulmasal", "Ilohiynama", "Masnavii Manavi", "Mahbub ul-Qulub" and several other works are included.

In ancient times, separate works were written on the issue of behavior, its importance for the life and future of teenagers, and these sources are still important today. We found it necessary to touch on such sources in part.

There are many teachings of Eastern thinkers about human feelings - good and bad behavior, their manifestations, positive and negative aspects, which never become obsolete. For example, "Avesta", which contains the oldest educational views, is the holy book of Zoroastrian religion, in which moral standards are considered as the standard of life and it is explained to humanity that good work, good behavior and good deeds decorate both the world and man. In "Avesta" the idea that a person is beautiful with his thoughts, words and deeds is embodied as the main slogan. In the theory of Zoroastrianism, "the word is the expression of a good thought and a good deed." "Avesta" is also a source where manners are explained. According to the teachings of Zoroastrianism, peaceful work, creativity and creativity of a person is a noble behavior, it chases away all impure forces, only through work, noble deeds to increase the world of light and joy, only through work can achieve truth, peace, state possible

In the Middle Ages, dozens of great sages lived and created in the East. Thanks to their work, hundreds of books appeared in the world. One of them is Mahmud Koshgari's work "Devonu lug'otit turk". Although the work is called a dictionary, it contains examples of scientific and literary fragments, folk art, proverbs, and wise sayings of that period and before. The work also contains thoughts on science, education, and in a word, behavior. They were given to young people in the form of advice. One of such passages: "Learn

wisdom, do not be reckless in learning, the person who boasts of being knowledgeable without learning anything - will be ashamed and pitied during the exam." Adib advises young people to make efforts to acquire knowledge and skills. In another part of the work, he addresses the future generation: "Do good to the learned and intelligent people, listen to their words, learn their knowledge and skills, and practice them... My son, listen to my advice, ignore ignorance throw it away Whoever has talkan, will be blackened by molasses. Also, a wise person accepts advice." It can be seen from the proverbs that Mahmud Koshgari believes that the main duty of the young generation is to acquire knowledge and learn a craft. Our wise grandfather addressed the young people and said: "My son, I will leave you some advice on manners, if you find a learned person, look towards him, go to him every day, study his knowledge, be mature, ... polite and well-educated. try to be, so that you will be known as an excellent scientist in the country and spread manners and knowledge among them", he emphasizes.

Abu Abdullah Muhammad ibn Ismail ibn Ibrahim ibn al-Mughira ibn Bardibza al-Bukhari (810-870) was famous in the Islamic world with such names as "Imam of Muhaddis", "Sultan of Muhaddis". Imam al-Bukhari, who made a unique contribution to human culture, wrote the work "Al-jame' as sahih" ("Reliable Collection"), which contains hadiths on ethics and manners and is recognized as a source after the Holy Qur'an due to its importance. works on it for 16 years, selects 7397 hadiths included in it from 600 thousand hadiths. Bukhari's work "Al-adab al-mufrad" ("Masterpieces of manners") also describes moral values and attitudes. He urges young people to respect their parents, to respect their mother, to be kind, pure and faithful, and to do good is a sacred duty of a person.

Chapters 1-24 of the work "Al-adab al-mufrad" are devoted to the duty of children to their parents, honoring and valuing their parents. There are many hadiths about the prayer of parents in the work, one of them: Abu Hurayya says: The Messenger of God: - The prayer of three types of people is acceptable in the sight of Allah Almighty: the prayer of an oppressed person, the prayer of a stranger, and the prayer of parents.

In general, our great grandfather, Imam Ismail al-Bukhari, devoted his whole life to inculcating good qualities in mankind and noble qualities in young people. Purity of conscience, faith, manners, education, in short, good behavior encouraged them.

Abu Hamid al-Ghazali (1058-1111), who deeply understood and felt the truth of life and the blessings of faith, gave the Islamic education to all mankind, dispelled the clouds of doubt, and was a thinker, enlightened person with a heart full of faith. It is not an exaggeration to say that all the peoples of the East learned orderly living and good manners under the shadow of the sciences he gave. Abu Hamid Ghazali has been given many descriptions. Alisher Navoi in the introduction to the epic "Saddi Iskandari" described that person as "a decorative chandelier on a blue dome". Abu Ibrahim al-Baghdadi in his work "History of Baghdad" quotes: "He was such a person that the eyes of this world had not seen such an eloquent, intelligent and intelligent person like him."

Abu Nasr al-Farabi (879-950) is considered a famous thinker of the Middle Ages. The word "thinker" does not apply to all scientists. This word is explained in the "Annotated Dictionary of the Uzbek Language" as "a person who has the talent of deep philosophical thinking". The word "thinker" refers to a person who can think about all sciences and disciplines, has a high thinking ability, and has encyclopedic knowledge.

Farabi gained fame as a philosopher, musician, poet, in a word, an encyclopedist of his time, and wrote "Treatise on Mind", "What should be learned before philosophy?", "Sources of Philosophy", "To Happiness" He created more than 160 works, such as "about achievement". In his treatises "Opinions of Ideal City Residents" and "On Achieving Happiness", Farabi gives special importance to two sides of a person, that is, his mind and morals. Education should be aimed at making a person mature both intellectually and

morally. Therefore, the only task of education is to prepare a perfect person who can fully meet the demands of society. For this purpose, he focuses on physical education, mental education, and aesthetic education as the types of education in order to make his youth mature both physically and mentally. He writes: Education is only through words and teaching. And education is carried out with practical work, experience, that is, based on the worldly views, attitude to life, philosophy of life of this people, this nation. According to the scientist, there are two ways to educate young people.

The first is the method used for those who study arts (sciences) on their own initiative. The second method is mandatory, the method used to educate young people. Farabi writes in his work "What should be learned before philosophy": "...The teacher should not allow either extreme dominance or laziness towards his student, because extreme dominance instills hatred towards the teacher in the student. shoots If the student perceives the teacher's emptiness, then he will develop coldness and disdain for the teacher and the subject he is teaching." Farabi divides education into two, that is, describes and classifies it in the way of mental and moral education.

Abu Ali ibn Sina (980-1037), a great encyclopedist of the East, known in Europe as Avicenna, wrote immortal works in various fields of science - philosophy, logic, medicine, natural science, linguistics, literature and other sciences. He was awarded the title of "Sheikh-ur Rais" (Chairman of Scholars) due to his great contributions to the development of science and the writing of works in many disciplines.

Ibn Sina comes to Khorezm approximately in the thousandth year. At that time, he was 20-21 years old. In the same period, Shah Ma'mun established an "Academy" in Gurganj. It was headed by Abu Rayhan Beruni. The greatest scientists and leaders of science of their time gathered around the Academy. Ibn Sina also joins them. From a young age, Ibn Sina was eager to learn the sciences of his time, in particular, he was interested in the science of medicine, he created more than 300 works on philosophy, astronomy, chemistry, physics, poetry and other sciences. In his works such as "Medical Laws", "Donishnama", "Hayy ibn Yaqzan", "Hidayat", "Risolatul Tayr", "Tadbiri Manozil", he describes his views and teachings related to pedagogy.

On the basis of all Ibn Sina's works, the question of man, his maturity and upbringing occupies a special place. His opinions on child education are of high importance. The scientist sees the process of education in harmony with mental, physical, moral, aesthetic and work (learning a craft) like Farabi. He justifies the organization of studying and educational work at school in a team style. The scientist creates the didactic foundations of the teaching process. According to Ibn Sina, the child should not be occupied with books all of a sudden, reading and teaching should be done gradually, from easy to difficult. Exercises conducted with students should be suitable for their age, and their inclinations and abilities should be taken into account. The great pedagogue said that until the child reaches adulthood, the father must fulfill his duties, his duty to the child and the family, and his first duty is to give the child a good name. With the beginning of the period of independent eating, the father should start his moral education. He writes: "After the child becomes strong and begins to understand spoken speech well, he will be able to learn to read, and after that, he can be taught to read. In this, first of all, it is necessary to choose a teacher and educator who has good knowledge of moral and intellectual education methods, willful, wise, caring, and believes in religion. A teacher should be healthy, clean-loving, honest and able to treat people well."

So, a teenager who has been brought up in the family with the right ideals will be active in the neighborhood, educational institution, and civil society in a positive sense. First of all, he is distinguished by having a correct attitude towards society, himself, and life, being

able to make purposeful plans, and being able to see his interests in harmony with the interests of his country and people. .

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