

## NATIONAL HISTORICAL FOUNDATIONS OF MEDIA EDUCATION

**Sanobar DJUMANOVA**

Senior teacher

Journalism and Mass Communications University of Uzbekistan

Tashkent, Uzbekistan

## MEDIATA'LIMNING MILLIY TARIXIY ASOSLARI

**Sanobar DJUMANOVA**

Katta o'qituvchi

O'zbekiston jurnalistika va ommaviy kommunikatsiyalar universiteti

Toshkent, O'zbekiston

## НАЦИОНАЛЬНЫЕ ИСТОРИЧЕСКИЕ ОСНОВЫ МЕДИАОБРАЗОВАНИЯ

**Санобар ДЖУМАНОВА**

Старший преподаватель

Университет журналистики и массовых коммуникаций Узбекистана

Ташкент, Узбекистан [marifat.88@mail.ru](mailto:marifat.88@mail.ru)

UDC (UO'K, УДК): 050/070:004.4:297:(575.1)

### For citation (Iqtibos keltirish uchun, для цитирования):

Djumanova S. National historical foundations of media education // O'zbekistonda xorijiy tillar. — 2022. — № 4 (45). — B. 67-83

<https://doi.org/10.36078/1666077400>

**Received:** June 20, 2022

**Accepted:** August 17, 2022

**Published:** August 20, 2022

Copyright © 2022 by author(s).

This work is licensed under the Creative Commons Attribution International License (CC BY 4.0).

<http://creativecommons.org/licenses/by/4.0/>



Open Access

**Abstract.** The article analyzes ancient sources and the works of the scholars of the East in the context of media education, and the results obtained can be used as a didactic basis for the introduction of media education in such subjects as history and literature. The purpose of the study is to study the historical spiritual foundations of media education characteristic of Turkic peoples, including the Uzbek people. The scientific novelty of the article is that examples of ancient manifestations of modern concepts in the East, such as media education, media literacy, information verification, were found from historical sources, and the views of scholars and thinkers on the topic were widely analyzed through scientific and historical works, fiction, subjects similar to media education taught in madrasas in the Middle Ages were identified. In the science of the word taught in Madras, it has been proven that according to the methods and principles used to identify true and false, original and false, information literacy and fact can be historical manifestations of smoking instruments. From ancient sources, the works of Avesto, Abu Rayhon Beruni, Joseph Khos Hajib, Alisher Navoi, Mirzo Ulugbek, Zahiriddin Muhammad Babur, Abu Nasr Farabi, Abu Nasr al Moturidi, the information policy of Amir Timur were subjected to analysis.

**Keywords:** news map of the world; information pollution; media literacy; news literacy; word science; hadith studies; fact checking; media education; representation; historical views on media literacy.

**Annotatsiya.** Maqolada qadimiy manbalar, Sharq allomalarining asarlari mediata'lim konteksida tahlil

etilgan bo‘lib, olingan natijalarni tarix, adabiyot, tarbiya kabi fanlarga mediata’limni joriy etishda integrasiyalashgan holda joriy etishda didaktik asos sifatida foydalanish mumkin. Izlanishning maqsadi mediata’limning turkiy xalqlarga, shu jumladan, o‘zbek xalqiga xos tarixiy ma’naviy negizlarini o‘rganishdan iborat. Maqolaning ilmiy yangiligi shundaki, tarixiy manbalardan mediata’lim, media savodxonlik, axborotni tekshirish kabi zamonaviy tushunchalarining Sharqdagi qadimiy ko‘rinishlariga oid misollar topilgan, alloma va mutafakkirlarning mavzuga tegishli qarashlari ilmiy va tarixiy asarlar, badiiy adabiyotlar orqali keng tahlil qilingan, O‘rta asrlarda madrasalarda o‘qitilgan mediata’limga o‘xshash bo‘lgan fanlar aniqlangan. Madrasalarda o‘qitilgan kalom ilmida rost va yolg‘onni, asl va soxtani aniqlash uchun qo‘llanilgan usullar va prinsiplariga ko‘ra axboriy savodxonlik va faktcheking instrumentlarining tarixiy ko‘rinishi bo‘la olishi isbotlangan. Qadimiy manbalardan “Avesto”, Abu Rayhon Beruniy, Yusuf Xos Hojib, Alisher Navoiy, Mirzo Ulug‘bek, Zahiriddin Muhammad Bobur, Abu Nasr Forobiy, Abu Nasr al Moturidiy asarlari, Amir Temurning axborot siyosati tahlilga tortilgan,

**Kalit so‘zlar:** dunyoning axboriy xaritasi; axboriy muhit ifloslanishi; media savodxonlik; axboriy savodxonlik; kalom ilmi; hadis ilmi; faktcheking; mediata’lim; reprezentatsiya; mediasavodxonlikning tarixiy ko‘rinishlari.

**Аннотация.** В статье проанализированы древние источники, труды восточных ученых в контексте медиаобразования. Полученные результаты могут быть использованы в качестве дидактической основы при интегрированном внедрении медиаобразования в такие дисциплины, как история, литература, воспитание. Целью исследования является изучение исторических духовных основ медиаобразования, присущих тюркским народам, в том числе узбекам. Научная новизна статьи заключается в том, что из исторических источников были найдены примеры восточных древнейших проявлений современных концепций медиаобразования, медиаграмотности, проверки информации, широко анализировались взгляды ученых и мыслителей на предмет посредством научно-исторических работ, художественной литературы, выявлялись дисциплины, схожие с медиаобразованием, преподаваемые в медресе в Средние века. Доказано, что наука о слове, преподаваемая в медресе, может быть историческим проявлением информационной грамотности и инструментов проверки фактов в соответствии с методами и принципами, используемыми для определения истины и лжи, подлинности и лжи. Из древних источников были проанализированы ”Авеста”, труды Абу Райхана Беруни, Юсуфа Хожиба,

Алишера Навои, Мирзо Улугбека, Захириддина Мухаммада Бабура, Абу Насра Фараби, Абу Насра аль Мотуриди, информационная политика Амира Темура.

**Ключевые слова:** информационная карта мира; загрязнение информационной среды; медиаграмотность; информационная грамотность; наука о словах; наука о хадисах; проверка фактов; медиаобразование; репрезентация; исторические проявления медиаграмотности.

**Introduction.** The theoretical foundations of the concepts of media education, media literacy, and fact checking are reflected in many theoretical sources kinds of literature . It is known that globalization, digitalization trends, and conflicts of political, economic and ideological interests in the world media city have increased the information and psychological impact of the media and have intensified the process of struggle for people's consciousness. Features of understanding and perception of the media and issues of the psychological impact of information are widely studied in the scientific community. The rapid flow of information along the information superhighway, the digital divide, the actualization of the problem of information and cyber security, the strengthening of the commercial functions of information as a commodity, the pollution of the information environment, the emergence of various inadequate forms of information in it, the language of hostility and hatred in the process of mass communication, emotional resonance, information blockade, media dependence, the spread of fake information and manipulative influence to ensure the priority of national interests and state security into an in-depth study of the media consumption of the population, the regulation of the information world in the public mind using the media education tool, the preservation of information and digital health, the development of new methods for handling information of the population, in particular, it requires the formation of an information culture of the population, in particular young people.

In the developed countries of the world, efforts in this direction began in the last century, and today in many countries, media education has become a mandatory, permanent component of general education. The agenda in Uzbekistan is the development of media education and the formation of information literacy for children, adolescents and young people, ensuring safety on the network. From this point of view, there is a need to study the real situation in the modern media space, the history of the emergence of media education and the stages of its formation, scientific, theoretical, practical, methodological foundations and concepts, advanced foreign experience in the context of information and psychological struggle. At the same time, it seems relevant to create a national model of media education based on the idea of national independence through scientific research, taking into account the national education system, mentality, and Eastern historical and spiritual foundations, without directly copying the experience of foreign countries.

Creating a national model is impossible by copying the experience of other countries. Therefore, it is necessary to find and study the domestic historical foundations of media education. The conceptual and theoretical basis of the study is the works of Eastern scientists and subjects taught in the madrasah.

The study used the following set of theoretical and empirical methods aimed at ensuring an adequate study of the topic: theoretical (analytical-synthetic, historical-comparative, structural-typological), analysis (synthesis, induction, deduction, concretization, analogy); sociological (study of documents, observation, content analysis), diagnostic (design), prognostic (thought experiment, generalization of independent assessments, etc.) methods were used.

Analyzes and studies of the international experience of media education are carried out in general and at the same time in relation to each country separately. For example, the experience of the USA, Great Britain, France, Finland and Russia in media education was studied separately, their features were investigated. And there are also studies assessing media literacy in China, the possibility of harming the human body with images of an idealized appearance on social networks, new methods for analyzing media literacy, the relationship of new media literacy with beliefs, social media literacy, media literacy in higher education librarianship, relationships between media literacy and critical thinking. Media education studies show that the history of media education mainly began in the 20 century. However, on the example of the people of Central Asia, the issue of media education has not been investigated. In particular, there is no research on the fact that they have historical manifestations of media education, ancient concepts that represent the content of media literacy.

**Main part.** In the *Avesto*, one of the ancient sources, lies are condemned as a sin, considered a betrayal of the true faith. It says: “The truth is the best blessing...”, “The truth is the best excellent gift...”. These phrases, repeated ten times, ended the last prayers of Yasht. “Let misfortune come to him, —... If he neglects the truth” (2, 69), “He does not succumb to deception, does not follow lies” (2, 72), “He who does not do as he says cannot receive help from him”. Phrases such as “A liar is devoid of happiness, devoid of virtues” (2, 54) and “Wanders through false pastures” (2, 60) show the value and importance of truth, express an acute intolerance of deceit and lies.

*A lie cannot kill the seed of believers anyway. Where one day he comes from Will Go Here, the bad ones will disappear* (2,112).

Or

*Let the truth be the winner when the truth with the lie is disputed.* Such lines reflect the eternal struggle between good and evil, truth and lies, light and darkness (2, 99).

*Avesto* mentions slander and the importance of verifying information. It is said that Frangracion did not investigate the slander and ordered the murder of his son-in-law Siyovush (Syavarshan). The principle of good thoughts, good words and good deeds is important

because it calls for limiting negative information and not using hostile language.

The great scientist and thinker Abu Rayhan Beruni (973–1048), in his work *India*, shows the difference between reality seen by the eye and a message transmitted by someone else, that is, reality and representation. “The word of the man who says that the message will not happen as the eyes see it is very true. Because seeing consists of seeing a visible thing when it exists and stands in its place. If the message had not been riddled with lies, it would have been more visible than it was noticed. Because the moment of seeing and looking is limited by a period of time. And the message indicates the past and future state of the thing (to the caretaker); that's why the news reports about things that exist and things that don't exist. Writing is one of the forms of communication that can be considered more honorable than other types; If there were no eternal traces of the pen, would we properly know the messages of the nations? Then, in general, the report of what could be is equally (indifferently) true and false; whistleblowers take on the color of truth and lies. Because people have different goals, there is a lot of contention between people (6, 25). A conflict of interest, the human factor in the dissemination of information, determines the interpretation of discrepancies and the appearance of unreliable information. The great thinker warns against lying.

This is the principle that representation in media education cannot replace reality, it can correspond to reality or deny it.

Abu Rayhan Beruni also mentions the types of people spreading false news according to their reasons:

- glorification of one's tribe,
- blame the opposite tribe for showing off,
- wants to thank the audience he loves,
- achieve something good because of your low character,
- avoid evil because of their heartlessness and cowardice.

In the first two different cases, the lie is caused by ill will and anger, and in the remaining cases, the informant is close to the previous reporter. In addition, “there are people whose nature is rooted in false news as if this task is entrusted to them, and they cannot rest without spreading false news. It arises from evil desires and the habitation of thoughts that are vicious in nature (6, 26). Later envy arose, and after it came greed. Also, envy and greed lead to deceit and lies.

Abu Rayhan Beruni blames the first source who spread false news: “Some people spread false news without knowing it, imitating (the spreader of false news). Even if there are many of them, or even if they move from one group to another (in this example), these messengers act as intermediaries between the one who first deliberately spreads the false message and the one who hears this false message later; if imitators are removed from their midst, only one of the liars we have mentioned will remain” (6, 26).

The works of Abu Rayhan Beruni are important in the context of media education and media literacy due to such aspects as avoiding

lies, the right word, argumentation, proof, refusal to imitate in expressions, comparison of sources, respect for truthfulness and impartiality in interpretation. In his works *India* and *Relics of the Ancient Peoples*, he delicately expresses the differences in beliefs and customs between peoples and religions without causing controversy and with extreme tolerance. This is proved by reference to Greek sources in the work *India*, as well as in Indian commentaries on religious books such as “Faith” “Purana”. The scientist himself mentioned this: “This is not a book of reasoning and disputes, therefore in this book, I will not give evidence to enemies and will not speak out against those who deviate from the truth. It's just a story book” (6, 28). Therefore, he gives the ratio of what he heard to what he heard and explains his thoughts as “in my opinion”. Tolerance reflects tolerance for other people's beliefs and views.

The scientific approach, common sense, justification, and cause-and-effect analysis are priorities in the works of Abu Rayhan Beruni. For example, when describing the severity of drugs, the words used separately are distorted by copying and also caused by the deliberate confusion of a jealous diary. He clearly states this in cases where he was not an eyewitness, and no clear evidence was found: “Since I had not come across a single book of shamans about Mount Meru, nor anyone who would express his thoughts about this mountain when I recited their words, I recited them through Iranshahri. But I suspect that this is a story based on a man who speaks indistinctly” (6, 197). It is also shown that exaggerations uttered by the public are the cause of false words.

In the seventeenth chapter of the work *India*, Beruni sharply criticized witchcraft and spectacle. In the definition of magic, its falsity is clearly visible, therefore he firmly concludes that magic is definitely not among the sciences. He cites several stories to prove this. In general, the work *India* is a high example of deep science, common sense, interethnic, interreligious, and intercultural tolerance.

In the book *Kitab al-Jamahir fi-Ma'rifat al-Jawahir (Mineralogy)*, in the chapter “Stories about emeralds”, Beruni mentioned various stories and legends about emeralds. Here, Beruni speaks about the absurdity of what is and what is not. In particular, there is a legend about the land of darkness (as if emeralds and zabarjads are in the land of darkness). Beruni claims that there is no land on the whole earth where there would be complete darkness, the only exceptions to this are four sides and a closed place, but it is said that there are places where it is dark for six months of the year, and the remaining six months are continuous bright days. “I swear on my life that, speaking of an emerald (zulmani) coming from darkness, one can only imagine mines in which one cannot work without light” (5, 151).

Beruni dismisses as fiction the claims that the eyes of venomous snakes ooze when they look at an emerald. Even this is reflected in sources such as “Kitab al-Hawwas” and the writings of Abu Nasr al-Utbi. He says that he came to this conclusion as a result of many experiments. Beruni wraps an emerald bead around the snake, scatters

emerald grains under the snake's basket, ties the emerald to a thread and shakes it in front of the snake, and does this for nine months without calling hot to hot and cold to cold. There will be no result.

There are also many examples of fact-checking in the chapter “Stone that calls for rain” — “Hajar jolib li-l matar”. Beruni speaks of stones believed to have such properties and proves that the legends are fictitious by deductions from experience and theory.

Ar-Razi says in the book *On Peculiarities* that there is a passage between the Karluks, Badjanaks and Kipchaks in the country of the Turks. When an army or a herd passed there, the hooves of the oxen were tied with felt, otherwise the hooves of the oxen touched the stones on the road, raising black dust, and it began to rain. They also say that if a person takes this stone in his hand and enters the water or takes this stone in his mouth and makes various movements with his hand, it will rain. *The Kitab al-Nuhab* also mentions a stone that causes rain.

Beruni narrates that a Turk came to him and brought him such a stone that he would happily accept it without asking. “Invoke rain with it when it is not the rainy season. It rains when I ask during the rainy season. Then I will take this stone from your hand and give you what you want, even more” (5, 189), says Beruniy. The man put a stone in the water and began to splash water into the sky, which he did with various cries and prayers. The water sprinkled by the man fell to the ground again, but there was no rain. Nevertheless, people believe in the power of this stone, those present say that this can only happen in the land of the Turks. These are the traits typical of the public, the typical public. It's the same with modern audiences.

Thus, Beruni rejects any fabrications and explains every situation on a scientific basis. While talking about the hailstones, he mentioned that there was no one in India who could verify the word of the Brahmins and explain the natural phenomenon. A true scientist never shied away from the truth in both his practical work and scientific research. The fact that he always acted honestly and expressed his true thoughts is important in terms of information literacy and culture.

According to Yusuf Khos Khadjib (1020(21)–?), written in 1069 AD, almost a thousand years ago, Kutadgu Bilig is quoted: “The word is like a camel's nose — you can put a bridle on it”. Or, like a camel's neck — it goes to feed (17, 14). This shows that the word (information) can be expressed in different ways. Or,

*When someone is being bitten, hear his words and determine if his words are true or false. One more good tip: when you hear the words, take the true word, and lose unnecessary words. A deceitful person spoils the world. Make the truthful man your friend* (17, 125).

In the unique masterpiece of the culture of the Turkic peoples, do not believe all the words that are said, do not resort to slander, lies, deception, trickery, conspiracy, ushoq (small talk, slander, backbiting); It is called to strive for truth (right, upright, fair, true), truth. In such lines, truth is glorified as a quality of truth as “Words are not toys” (17, 137), “Hear every word, but do not believe it ” (16,

50), and “A liar can't have loyalty” (16, 72). For example, “Four things are necessary to always maintain a good reputation among people: one is to speak correctly, speak truthfully, and be whole...” (16, 126). Lying is condemned: “The worst thing for a person is a lie, and an evil person speaks evil” (16, 150).

Yusuf Khos Hajib says, “True words are harsh, they weigh heavily on the heart. But if such a truth settles in the heart, it benefits a person. Don't be angry at a bold word, that is, at a right thought” (16, 164). Also important is Kuntugdi's answer to Aitoldi's question “Kutadgu bilig” about what is truth and correctness:

*The inside is the same as the outside, the outside is the same as the inside,*

*This will be news from a true, honest person* (16, 34)

According to the work of Jalaluddin Rumi (1207–1273) *Internal is internal*, “The Word is a shadow and a fragment of truth”. That is, not by himself. This means that the information conveys reality in part and not in full, or the interpretation changes (12, 49). This, in turn, requires caution and awareness from the recipient of the information. “One truth is better than a hundred doubts” (12, 49), and when this is said, the price and value of truth is given. The infinity of information is also expressed: “... there is no end to the word... How can infinity, infinity fit on paper” (12, 33)? This can be interpreted as a sign of the end of the era of I. Gutenberg focused on the exchange of information on paper and the beginning of the digital world. The science of this philosophical view lies in the ability to think about the infinity of information.

**Information policy of Amir Temur.** According to the Arab historian Shihabuddin Ibn Arabshah (1388–1450), Amir Timur (1336–1405) stamped on his seal the saying of Abu Bakr Tayibadi, that is, “if you are truthful, you will be saved” (8, 65). Assessing the personality of Amir Timur, Ibn Arabshah notes that he does not like sarcasm and falsehood, that he immediately notices the essence of the matter, and with his insight, he immediately distinguishes the truth from a liar. This was reflected in his information policy in the state.

The value of social justice and truth is a priority in Amir Temur's public administration. Amir Temur, who took into account the benefits of the right word, true news and the destruction of a false state, ordered to check the identity of informers and the truth or falsity of the statements. Mahaktoshi is a black stone, which can be identified by the friction of gold, and here it is used in a figurative sense. This is an ancient form of fact checking. “Because in many cases envious people and gossips, blindly or greedily, fabricate lies and make them up and achieve their evil goals. There are many weak and bad people in the state who do good as enemies of the state and ruin its victims with various tricks” (15, 120).

Even when Amir Hussein deceived one of Amir Temur's ministers and tried to turn Amir Iki Temur and Amir Joku, who formed the backbone of the state, against him, Amir Temur was well aware of the attacks and misinformation in the media. “I felt his



betrayal with my intuition, so I didn't hear everything that was said about them" (15, 120). When Amir Temur was jealous and hostile towards Amir Abbas, who was one of the great and respected amirs, and said bad things about him, he deeply regretted that he believed the lie and ordered to kill Amir Abbas, without checking his words, out of anger.

Amir Temur creates an information system in his country. Only this form was aimed at bringing information to Amir Temur himself and not at the mass exchange of information. However, truthfulness is important in accordance with the principles of zero tolerance for lies. Amir Temur appointed messengers (*khhabarnavi*) to each border, province, city and army, who were supposed to inform Amir Temur about the actions of his own and foreign troops. In *Timur's rules*, it is said: "Let me write down truthfully the news about the property that entered and left the area, foreigners who entered and left the border, caravans from every country and the ruler, the neighboring kings, their sayings, deeds, and detailed reports about the scribes who came from faraway lands to my gallows. If they act contrary to this, if they do not write about the events that have taken place, then the writer who wrote the message should cut off his fingers. If the writer of the message hides his deeds and masks his message (that is, lies), then let him cut off his hand. If he wrote a false denunciation with slander or any evil intent, let him be executed. And I again ordered that these messages be delivered to me day after day, week after week, month after month (15, 159–160).

Domestic information policy, as well as international information efforts and coverage, have been extensive. "I ordered to appoint a thousand fast camel runners and a thousand horse choppers, as well as a thousand fast footmen (*chopars*) to come to me and report the news of different countries and borders, goals and intentions to neighboring rulers so that something happens. Let's do our best to make sure this doesn't happen" (15, 160). It is similar to the activities of today's news agencies in terms of scope and direction, and the difference is that they work for the state and the ruler, not for the public, and they express information mainly in oral form. In the 14th century, information exchange was mainly carried out through choppers.

Amir Temur pays great attention to awareness of the state of the people and the realities of other countries. This is true even today. German scientists made an important discovery based on this law. "To have important information is to have power; to separate the necessary from the unnecessary — to have more power; To spread or conceal the necessary information, based on one's direction, means to have a double power". These are the possibilities of psychological influence on people through information.

Wars are accompanied by information-psychological battles. In the last war of Amir Temur with Turkish Sultan Bayazid Yildirim (1389–1402), the information struggle in its origin was expressed in the form of various correspondences. From the very beginning, the

reason for this seven-year campaign (1389–1402) was a conspiracy and a conspiracy.

Amir Temur, who understood the power of words, paid attention to being consistent and aware of all reality, asked many people for advice on every issue, and acted without haste until the truth became clear when he heard a good or bad word, Amir Temur appreciates people with the right words, selects journalists and story writers from people with the right pen, and also assigns his own to reporters. Depending on the situation, he determined the role, duties and salary.

Mirzo Ulug'bek's (1394–1449) *History of Four Nations* is also a study of the truth by comparing the sources with each other and carefully checking the information provided by them, identifying a lie through evidence, investigation, observation, and doubt is significant from the point of view of its reflection.

Alisher Navoi's (1441–1501) royal work *Hamsa*, the first epic *Hayrat ul-Abror*, comes in the tenth article in the definition of truth. Straightness consists of truth and crookedness consists of lies, whoever has the right view is right. Solomon's ring has the inscription “Power is in reality” and the need to acquire the rightness. For example,

*A person from head to toe, a word of salt,  
Or the word “painting” is evil (11).*

That is, one person's words can be true from beginning to end. On the contrary, painted, evil.

*The biggest slogan is a lie.  
It cannot be said that the husband is a Muslim (11, 155).*

One who has a habit of lying cannot be called a true Muslim. Impressive examples are given, for example, that travellers are not called ummats.

No matter how hard a liar tries to get his message across, he can only get his message across once or twice. No matter how secret this feature is, the lie will still eventually be revealed, and people who identify themselves as liars, even if he tells the truth, the people will consider all his words a lie. Such topics as the fact that the name of truth will never return to him, as to the one who became famous as a liar, both his own and others to call him by this name. The conclusion is given:

*When it takes so much  
If you don't tell the truth, don't lie (11, 156).*

The story “*Sher and Durroj*” is about how the pheasant lied instead of telling the truth and got caught in a trap of disaster, the lion mistook the truth for a lie, heard his voice and did not come and did not free him from the trap of trouble.

*In a word, Navoi, whatever you say is not true,  
True speech is not a compliment (11, 158).*

Such examples will help students in the Uzbek audience to learn the truth as a value, according to our national mentality, which will bear fruit.

Examples of fact-checking in *Boburnoma*. Zahiriddin Muhammad Babur was a multifaceted shah, poet, jurist, ethnographer, livestock specialist and plant breeder in his work and creativity. At the same time, truthful language, correct words, clear, fluent expression of thought, short and complete sentences, dense content, avoidance of colorism and silence in honor of contemporary artists are aspects that should be investigated according to the principle of reliability in journalism. In *Boburnoma* says: “The purpose of these articles is not to complain, I am writing about true events. The purpose of these writings is not my interpretation, I have edited the real story. Because at this time, it was decided that the truth of every word should be known, and the real factual statement of every case should be edited. I have already written all the good and bad things I have seen from my parents. If there were any faults or virtues in a relative or a stranger, I edited. Let the reader forgive and let the listener not object” (4, 153).

Zahiriddin Muhammad Babur, who expressed his intolerant views on lies, conspiracy, and populism, also paid special attention to checking information. The methods he used are very similar in content to today's fact check. “People told me there was a tomb in a village of Ghaznī, which moved when a benediction on the Prophet was pronounced over it. We went to see it. In the end, I discovered that the movement was a trick, presumably of the servants at the tomb, who had put a sort of platform above it which moved when pushed so that, to those on it, the tomb seemed to move, just as the shore does to those passing in a boat. I ordered the scaffold destroyed and a dome built over the tomb; also I forbade the servants, with threats, ever to bring about the movement again” (3, 126). The bottom line is that when Babur hears of the existence of a moving tomb, he goes and explores it himself. Feels like the grave is shaking. As it turned out, the servants pulled a rope over the grave and threw a fabric on it in the form of a wall, with each movement of the rope the fabric vibrated, so it seemed that the grave was moving under it. Thus, an end will be put to the lies of the servants who deceive the common people with their tricks.

Another example. “In books, it is written that there is in Ghaznī a spring such that, if dirt and the foul matter be thrown into it, a tempest gets up instantly, with a blizzard of rain and wind. It has been also said in one of the histories that Sabuk-tīgīn, when besieged by the Rāi (Jāi-pāl) of Hind, ordered dirt and foulness to be thrown into the spring, by this aroused, in an instant, a tempest with the blizzard of rain and snow, and, by this device; drove off his foe. Though we made many enquiries, no intimation of the spring's existence was given us” (3, 127). In this example, an attempt is made to confirm the truth or falsity of dubious information. And if various impurities are introduced, then the presence of a source that produces riots and floods, rain and hail will not find its confirmation in life.

Media education in the madrasah. Particular attention was paid to the construction of madrasahs in Central Asia in the 9th–12th

centuries. Madrasas, which are secondary and higher educational institutions, train scholars, teachers, imams, doctors, and civil servants. The scope of the sciences taught in the madrasah is wide, and if we break them down by subject, book and manual, they show the roots of the modern scientific network and concepts such as media education, information literacy, information health, fact checking, information evaluation, which are used today as neologisms. For example, in a more honorable than other sciences, the science of the word, aimed at proof, substantiation and deep understanding according to Sharia sources, the issues of determining reliable information in order to form healthy beliefs, distinguish between truth and falsehood, reject delusions and avoid heretical superstitions.

This science has different names: “Al-Fiqhul Akbar”; “Ilmul Kalam”; “Ilmi Usulid-din”; “Ilmul Aqeed”; “Ilmut-Tawhid was-sifat”, “Ilmut-Tawhid”, “Ilmun-nazar wal-istidlal” (“Nazar” — thinking about things, “istidlal” — looking for evidence to prove or disprove something). It is known that “Aqeed” is derived from the Arabic word “aqada” which means to fasten one thing to another. This includes knowing Islam well enough to leave no doubt in the matter of faith, being firm on evidence, strengthening faith, and relying on knowledge. According to the encyclopedia of Islam, “Kalam science is a religious science that studies issues related to Islamic faith and worldview based on arguments and conclusions based on intellectual reasoning” (10, 253).

This is once again confirmed in the definitions given by scientists. Ahmad ibn Muhammad al-Wali, the author of *The Philosophy of Tawheed av Ashraful Maqasid*, says: “This is evidence that infers religious beliefs from very reliable evidence.” Abdurrahman Ahmad Abdug'affar al-Iji says: “It is a science capable of proving religious beliefs by providing documents and casting aside doubts” (14, 11). The purpose of the science of dogma was to prove religious beliefs with solid evidence and to reject doubts about them, to provide evidence and be reliable, to guide those who seek the right path by telling the truth, to prove it to the detractors with evidence, and to protect the foundations of religion from doubts and delusions.

Therefore, the science of the word is seen in obtaining correct information about religious beliefs on the basis of reliable, reliable narrative and intellectual-logical arguments. The purpose of this is to strengthen the faith of people protect them from various heresies and superstitions, fanaticism and guluva (deep indulgence).

The supporters of this science are called mutakallims. The science of kalam arose and developed in the course of disputes related to the emergence of various religious and political groups (Khorijites, Qadarites, Jabarites, Murjiites, etc.). The set of methods and themes characteristic of the science of theology is first encountered in the writings of al-Jaad ibn Dirham (executed in 742). His student Jahm ibn Safwan continued the idea of his teacher.

It is known that “Kalam” means “word”, “fluent speech”, “sentence”, “speech”. Scholars have expressed several different opinions while defining the science of kalam. The oldest definition

belongs to the great thinker Abu Nasr Farabi (873-950), who received the proud title of “Muallimi Sani” i.e. “Second Teacher” in the East. “All the words will be wasted”.

Another noteworthy aspect is that Abu Nasr Farabi pays enough attention to the issue of words and words in his work *The City of Virtuous People*, to the fact that words may or may not convey meaning, the strict corporeal and incorporeal nature of those who represent reasoning, strict of them are either true or false, some of his lies, to settle in the minds of the listeners along with the meaning that represents them, others to settle in his mind with the likeness and opposite of things, opinions are either completely true or completely false, or vice versa, or truth and falsehood are equal in proportion, truth is greater, speaks of the degrees to which truth can be completely reduced (7, 116). According to the context, it can be seen that “word” is synonymous with “information”.

Abu Mansur al-Moturidi (870–944) made a great contribution to the development of the science of the word. The teaching created by Allama is designed to promote a healthy Islamic way of thinking, free from any mistakes. The word “zalalat” comes from Arabic and means “to go astray”, “to err”, “to lie”, and “to turn away from the true faith” (1, 126). In the 9th and 10th centuries, it arose out of misinterpretations and confusion in religious matters under the influence of fanatics and subversive groups. There were narrow, one-sided, misleading views, various misinterpretations, disagreements, and confusion about matters of faith. In such a difficult situation, Abu Mansur Moturidi, the great representative of the science of the word, came out and took up the problems of correcting the unstable situation that had arisen. Scholars confronted destructive and vicious ideas with common sense and guidance, relying on indisputable mental and narrative evidence in a difficult and tense situations when various conflicts and disagreements arise in groups. Doctor of Historical Sciences, Professor Ubaydulla Uvatov “... for outstanding achievements in ideological matters, our great compatriot was awarded the title of “Corrector of the Muslim Faith” (“Musahih Akyd al-Muslimiyn”), which, probably, was not awarded to any scientist in the world - says Allomadiz, worthy of the honorary title of “demolition man” (“Koli' azoliin al-fitna va-l-bid'at”).

Abu Mansoor Moturidi analyzes various doctrinal topics, combining them with original Islamic foundations and intellectual and logical arguments, and, where necessary, with the help of sharp and well-founded rebuttals, puts an end to conflicting opinions and misinterpretations caused by ignorance.

Abu Hafs Umar Nasafi (1027–1114) — one of the representatives of the Moturidiya school. He wrote *Al-Umda fi usulil-fiqh* (*The basis of the methods of fiqh*), *Tabsiratul-adilla fi ilmil-kalam* (*Mirror of evidence in the science of the word*), *At-Tamhid li qavoidit-tavhid fiy ilmil-kalom* (*On various questions of the word (The only book of monotheistic rules in the science of the word)*), *Olim wa mutaallim* (*Scientist and knower of knowledge*), *Izah wa mahajja li kavnil-aql hujjatan* (*Establishing proofs of rationality with the help of*

*explanations and documents*), wrote such works as *Manohijul-aimma fil-furu'* (*Ways of Imams in jurisprudence*), *Mu'taqidat* (*Beliefs*), *Bakhrul-kalam fiy ilmil-kalam* (*Sea of words*). It is noteworthy that these works of Nasafi present strong arguments and disputes with representatives of the currents that existed at that time, as well as a refutation of their erroneous views proven by facts. In particular, sharp answers are given to the various factions and categories that were prevalent on the basis of Islam at the time, bringing evidence from reason and speech.

Abu Hamid al-Ghazali (1058–1111), known in the East as Hujat ul-Islam and Hujat ul-Haq, says about the science of the word: “This is a science whose purpose is to protect the beliefs of the people of the Sunnah from the concerns of the people of bid'a” . “Therefore, Allah created a group of mutakallims and encouraged their efforts towards the creation of a Sunnah with an ordered word. In this way, the deceptions of the Bid'a people, which are contrary to the Sunnah, will be exposed. This is where the word science comes from (14, 112). Among his advice: “When expressing an opinion, say: “This is my opinion”, “When you praise something or someone, do not exaggerate”, “Be patient even with those who violate the norms of behavior towards you”, “Speak only and only the truth”, “Speak an acceptable word every time, try to speak beautifully”, “Do not repeat a single word”, “Do not deceive or ridicule anyone”, “Do not experiment and do not get used to lying” are also important in terms of news literacy and news culture. Imam Ghazali writes about the results he achieved after studying the knowledge of the word in his book *Al-Mungiz Minaz Zolali*: “His goal was to protect the beliefs of the people of the Sunnah for the people of the Sunnah and the community and protect them from the delusion of the people of bid'ah”.

Abu Hamid al-Ghazali wrote in his book *Ihyou Ulum ad-Din*: “...to protect the religious beliefs of ordinary Muslims who do not have deep knowledge from various heresies and wrong theories, learning the knowledge of the word has become one of the obligatory sciences” (10, 253).

Representatives of the scientific world responded to superstitious thoughts, intellectual attacks and criticism of the beliefs of Islam based on intellectual evidence and held debates and discussions to defend the pure faith and eliminate errors and misinterpretations.

The work of Saaddin Taftazani (1322–1390) *Tahzib al-mantiq wa al-kalam* was considered very popular in the Middle Ages in the East and was widely used in the science of logic and logic. Tahzib means “correction”. Another book by Allamah, Aqid al-Nasafi, is a commentary on Nasafi.

In new eras, the science of the word has played a fundamental role in the works of Jamaluddin Afghani, Muhammad Abdu, Ahmed Amin, Hassan Hanafi. Over time, only the teachings of people about the Sunnah and knowledge of the word of the community became

dominant in the Islamic world. After the emergence of philosophy and other schools of thought, the term *ilmi kalam* itself fell into disuse.

**Conclusion.** In our opinion, the science of the word can be a historical view of media literacy, relevant in the modern information society, according to the methods and principles used, analysis, justification, search for evidence, rejection of incorrect, erroneous, false, false information, nature encourages people to think. Today, in world education, media education is engaged in the formation of skills for the purity of the information environment, enjoyment of the media, the correct use of information, and the ability to distinguish right from wrong. Media education in the form of continuous education of young people as a whole ensures the adaptation of all information consumers to the media world, educates information consumers who do not deviate in any conditions, despite any news events in the media space, forms information etiquette, culture, spirituality, passes media products through the prism of thinking, selects them and socially appreciates. Immunity, acting as armor, is an education that forms the practical skills for creating media products. It relies on critical and logical thinking. It includes the “religious-enlightenment” theory, as well as an injection (mitigating the negative impact of the media), aesthetic-artistic, and ideological theories.

We explain the similarity of word science and media education by the fact that the result of activity in both of them is aimed at distinguishing between right and wrong. The difference is that the science of the word enters into a discussion on issues related to religious topics, and media education deals with mass information.

Another aspect that shows the importance of our topic is that in the modern information society, in the digital world, there is a lot of incorrect information about Islam, the circulation of unreliable hadiths, fatwas in social networks, the presence of misinterpretations from the page of bloggers who lack religious knowledge. For example, due to ignorance of the true meaning of the word “jihad”, insufficient understanding of women's rights in Islam, education in Islam, and inability to distinguish between fake videos and photos on religious topics. Sometimes such situations take on a very aggressive tone, the use of the language of enmity and hatred causing emotional resonances.

In conclusion, we can say that to move correctly in the digital world, in the information trap, everyone needs the ability to use the tools of religious and pedagogical science, media literacy, fact-checking (meaning checking the facts used in media products — video, photo, text). The existence of a science of the Word shows that the need for such a skill was in history. In the era of globalization, when the flow of information is rapidly increasing, there is a twofold need for it.

#### **The list of used literature**

1. Ўзбек тилининг изоҳли луғати: 80000 дан ортиқ сўз ва сўз бирикмаси. Ж. П. Е-М. Мирзаев Т. ва бошқ. — Тошкент:

- “Ўзбекистон миллий энциклопедияси” давлат илмий нашриёти, 2006. — 671 б.
2. Авесто: Яшт китоби./М. Исҳоқов таржимаси. — Т.: Шарқ, 2001. —128 б.
3. Бобур, Заҳириддин Муҳаммад. Бобурнома /Нашрга тайёрловчи П.Шамсиев; Муҳаррир А. Ўктам. — Т.: Юлдузча, 1989. — 368 б.
4. Бобур Заҳириддин Муҳаммад. Бобурнома /З.М.Бобур; Ўзбекистон Республикаси Фанлар академияси; Алишер Навоий номидаги Давлат адабиёт музейи; масъул муҳаррир М.Саъдий; махсус муҳаррир Н.Комилов. — Т.: “O’qituvchi” НМИУ, 2012. — 288 б.
5. Беруний, Абу Райҳон. Китоб ал-Жамоҳир фи-Маърифат ал-Жавоҳир [Матн] / Абу Райҳон Беруний. — Тошкент : “Ўзбекистон миллий энциклопедияси” давлат илмий нашриёти, 2017. — 488 б.
6. Беруний, Абу Райҳон. Танланган асарлар (Арабчадан А.Расулев, Ю.Ҳакимжонов ва Ғ.Жалолов тарж. Масъул муҳаррир: Ғ.Жалолов ва А. Ирисов). — Т.: Фан, 1965. — 538 б.
7. Форобий, А.Н. Фозил одамлар шаҳри. — Тошкент: Абдулла Қодирий номидаги халқ мероси нашриёт, 1993. — 224 б.
8. Ибн Арабшоҳ. Амир Темур тарихи (Араб тилидан таржима ва изоҳлар муаллифи У. Уватов). 2-жилд. — Т.: Меҳнат, 1992. — 192 б.
9. Ислом. Энциклопедия; А-Ҳ / Шайх Абдулазиз Мансур таҳрири остида. — Т.: Ўзбекистон миллий энциклопедияси, 2017. — 672 б.
10. Навоий, Алишер. Ҳайрат ул-аброр. Ж-9. — Т.: Ғафур Ғулом номидаги нашриёт-матбаа ижодий уйи, 2017. — 384 б. (Адабиёт хрестоматияси)
11. Жалолiddин Румий. Ичингдаги ичингдадир: Фалсафий асар /Масъул муҳаррир Н. Комил. — Т.: Ёзувчи, 1997. — 192 б.
12. Муҳаммад Юсуф, М.С. Ақоид илми ва унга боғлиқ масалалар. — Тошкент: Шарқ, 2011. — 352 б.
13. Муҳаммад Юсуф, М.С. Самарқанднинг сара уламолари. — Тошкент: Nilol nashr, 2014. — 112 б.
14. Хос Ҳожиб, Ю. Қутадғу билиг. — Тошкент: Юлдузча, 1990.
15. Темур тузуклари. — Т.: Ёшлар нашриёт уйи, 2018. — 184 б.
16. Юсуф Хос Ҳожиб. Қутадғу билиг (Сўзбоши муаллифи Б.Тўхлиев; рассом Ш. Муҳаммаджонов). — Т.: Юлдузча, 1990. — 192 б.
17. Юсуф Хос Ҳожиб. Қутадғу билиг: (Саодатга элтувчи билим)/ Ҳозирги ўзбек тилида баён қилувчи ва сўзбоши муаллифи Боқижон Тўхлиев. — Тошкент: Чўлпон номидаги нашриёт—матбаа ижодий уйи. 2007. — 200 б.

## References

1. *Uzbek tilining izoxli lugati* (An explanatory dictionary of the Uzbek language), more than 80,000 words and phrases, Vol. 2, Tashkent, 2006, 671 p.



2. *Avesto: Yasht kitobi* (Avesto: Book of Yasht), M. Ishakov's translation), Tashkent: Shark, 2001, 128 p.
3. Bobur, Zaxiriddin Muxammad. *Boburnoma* (Boburnoma), Tashkent: Yulduzcha, 1989, 368 p.
4. Bobur Zaxiriddin Muxammad. *Boburnoma* (Boburnoma), Tashkent, 2012, 288 p.
5. Berunii, Abu Raixon. *Kitob al-Zhamoxir fi-Ma"rifat al-Zhavoxir* (The Book of Al-Jamohir fi-The Enlightenment of Al-Jawahir), Tashkent, 2017, 488 p.
6. Berunii, Abu Raixon. *Tanlangan asarlar* (Selected works), Tashkent: Fan, 1965, 538 p.
7. Forobii, A.N. *Fozil odamlar shaxri* (City of virtuous people), Tashkent, 1993, 224 p.
8. Ibn Arabshox. *Amir Temur tarikhi* (History of Amir Temur), (ranslation from Arabic and comments by U. Uvatov, Volume 2, Tashkent: Mekhnat, 1992, 192 p.
9. *Islom. Entsiklopediya* (Islam. Encyclopedia), Tashkent: Uzbekiston millii entsiklopediyasi, 2017, 672 p.
10. Navoii, Alisher. *Xairat ul-abror* (Hayrat ul-abror), vol. 9, Tashkent: Fafur Fulom nomidagi nashriet-matbaa izhodii uii, 2017, 384 p.
11. Rumii Zhaloliddin. *Ichingdagi ichingdadir: Falsafii asar* (What is inside is inside: Philosophical work), Tashkent: Ezuvchi, 1997, 192 p.
12. Muxammad Yusuf, M.S. *Aqoid ilmi va unga bo'liq masalalar* (Aqeed science and related issues), Tashkent: Sharq, 2011, 352 p.
13. Muxammad Yusuf, M.S. *Samarqandning sara ulamolari* (Selected Scholars of Samarkand), Tashkent: Hilol nashr, 2014, 112 p.
14. Khos Xozhib, Yu. *Qutadgu bilig* (Qutadgu bilig), Tashkent: Yulduzcha, 1990.
15. *Temur tuzuklari* (Timur's rules), Tashkent: Eshlar nashriet uii, 2018, 184 p.
16. Yusuf Khos Xozhib. *Qutadgu bilig* (Qutadgu bilig), Tashkent: Yulduzcha, 1990, 192 p.
17. Yusuf Khos Xozhib. *Qutadgu bilig* (Qutadgu bilig, Knowledge that leads to happiness), narrator in modern Uzbek and author of the foreword, Baqijon Tokhliev, Tashkent: Publishing house named after Cholpon, 2007, 200 p.