PEDAGOGICAL VIEWS OF EASTERN THINKERS ON EDUCATION AND UPBRINGING

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Annotation. The article describes the great contributions of Eastern thinkers and scholars to the development of Central Asian spiritual culture, science, and theory of knowledge through their great works, their scientific heritage, as well as their views on the issue of education and the formation of a perfect person.

Keywords: perfect person, scholar, pedagogy, treatise, theory of knowledge, induction, deduction, syncretic, didactic theory, Zoroastrianism, intellectual, wisdom

The 9th-15th centuries are considered an important period in the development of the spiritual culture of Central Asia. Therefore, philosophers, historians, educators, and mathematicians have conducted a number of scientific researches works on the cultural and educational heritage of this period.

Scientific research on the issues of education and spiritual development of the individual in the works of Eastern thinkers of educators and scientists has an important role in the development of pedagogical science. However, they did not approach the issues of education put forward in the heritage of scholars from the perspective of nationality.

In fact, in the views of Central Asian scholars on education, attention to spiritual values is the main thing, which is a phenomenon that can directly contribute to the formation of human perfection.

The 9th-15th centuries, known as the Eastern Renaissance, were the richest period of the spiritual culture of Central Asia, during which two directions of science emerged, the first - natural sciences for man, which he mastered with the eye of reason, and the second - these sciences are studied by man, imitating other people, on the basis of which the laws of Sharia are based. The basis of these

sciences is the pre-established guidance of Allah and His Messenger, which is contained in the Quran and Sunnah.

During this period, the center for raising Eastern culture to the level of universal human values, the “Ma’mun Academy” (9th century, Baghdad, “Baytul Hikmat”), was established. During the activities of the Academy’s scientific creators, a special, inseparable, multifaceted mixture of the current Central Asian culture emerged, combining the material and spiritual cultures of the peoples of the Near and Middle East. 2 Our compatriots Muhammad ibn Musa al-Khwarizmi (780-850), Ahmad al-Farghani (247-861), Ahmad ibn Abdullah al-Marvazi (9th century), Abu Nasr al-Farabi (870-950), Abu Ali Ibn Sina (980-1037), Abu Rayhan al-Biruni (973-1050) and others played a great role in the emergence of such multifaceted scientific values. The contributions of Eastern thinkers to the field of spiritual culture are extremely rich and are characterized by the fact that they cover all areas of values in content.[2]

In studying Farabi's pedagogical views and teachings on education, his philosophical thoughts on human qualities are of paramount importance. In his philosophical views, Farabi attaches importance to the study of the structure, psyche, cultural and spiritual world of man. His teachings show that man has abilities and powers that are not found in all other bodies, spiritual power, intelligence and the ability to speak, which distinguishes him from other bodies in nature and gives him the opportunity to rule over it.[4]

In this worldview, Al-Farabi pays special attention to the spiritual processes that serve to know things and phenomena, to enrich the human mind with knowledge, to make it knowledgeable and enlightened. In his numerous treatises such as

“On the Attainment of Happiness”,

“Classification of Sciences”,

"Virtue of Sciences and Arts", he emphasizes that the spiritual development of a person depends on knowledge and enlightenment.

Abu Rayhan Al-Biruni emphasizes that knowledge is the key to the study of universal human values. In his opinion, a knowledgeable person is a fighter for the fate of society, the fate of people, and is far from all evil. "The benefit of knowledge is not to greedily accumulate gold and silver, but to acquire through it the things necessary for a person".

Muhammad al-Khwarizmi (9th century) made a great contribution to the development of the theory of knowledge. He was the first to reflect the movements of objects in the universe and the location of points on the earth in a tabular form, scientifically substantiated the methods of experimental observation and research, clarified the principle of the unity of the whole, as well as the essence of the particular and the general, induction and deduction; developed an algorithmic method for solving mathematical problems.

Abu Rayhan Beruni understands knowledge as a continuous, uninterrupted process. According to the scientist, humanity will learn the true essence of existence, its currently unknown aspects in the future.[3]

Abu Ali ibn Sina's doctrine of causation occupies a special place in the theory of knowledge. He divides causes into explicit, detectable by perception, and hidden, understandable by analysis of external circumstances, and believes that the essence of a phenomenon can be determined by determining the causes of its occurrence. The scientist determined this epistemological rule based on his medical practice, observing diseases by their symptoms and the effects of drugs. Eastern thinkers in their works express the essence of educational practice based on methods, rules, principles, techniques and forms of education. However, since they did not deal with educational issues in a special and consistent way, a special didactic theory was not created. They understood education not as a science, but as an art and craft of teaching other subjects.

However, despite this, most of the rules, methods, and principles put forward by Eastern scholars are still used in modern schools.

Eastern scholars Muhammad al-Khwarizmi, Abu Nasr al-Farabi, Al-Kindi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, Musliq al-Din Sa'di, Abdurahman Jami, Alisher Navoi also expressed the rules and principles of education such as scientificity, consciousness, demonstration, clarity, sequence, regularity, adaptability and independence, as well as taking into account the individual characteristics, merits and abilities of the child, and humanizing education. The issue of forming a perfect person has been on the agenda as an important social task in all eras. In particular, in the Zoroastrian religion, it is emphasized that the basis of perfection consists of noble thoughts, noble words and noble deeds (actions), while according to the ideas of Islamic teachings, the main criterion of maturity is knowledge and education.

In the works of Eastern thinkers, special importance is also attached to the illumination of the image of a perfect person. In particular, Abu Nasr Al-Farabi emphasizes that the formation of a perfect person and the formation of a virtuous community (mature society) are two integral, integrated directions of education.

According to the scholar, a virtuous society can be built through the efforts of a perfect person.

Therefore, the person who rules the country must be able to embody the highest human qualities, believes. In his treatise "On the Meanings of Reason", Abu Nasr Al-Farabi lists twelve virtues that should be manifested in the image of a leader.

In our opinion, these qualities should be reflected in every modern person, because they guarantee a balanced life and success in organizing certain professional activities.

Abu Rayhan Beruni also believes that the basis of perfection is knowledge and emphasizes that the main cause of all illnesses is ignorance. According to the

scholar, morality, truthfulness, justice, entrepreneurship, self-control, humility, honesty, prudence, as well as being fair and conscientious are the most important qualities that should be reflected in the image of a perfect person.

In the works of Alisher Navoi, the problem of the perfect person occupies a central place and he tries to embody the ideal of the perfect person in the form of the heroes of his works.

The thinker's views put forward the idea that a perfect person should have the following qualities: intelligent, moral, knowledgeable, creative, capable, wise, humble, humane, generous, patient, just, kind, healthy, physically strong, courageous and brave.

Abdullah Avloni, enriching the thoughts of Eastern thinkers with his views on the upbringing of a perfect person, believes that the qualities of patriotism and discipline should also be manifested in the image of a perfect person.

Eastern thinkers paid special attention to the place and role of the community in ensuring the development of the individual. In particular, Abu Ali ibn Sino highly appreciates the role of the social environment in the formation of the individual. It emphasizes that the external environment and people have a significant impact not only on a person's understanding of the essence of existence, the changes and processes taking place in it, but also on the formation of good and bad qualities in his behavior.

Eastern thinkers paid special attention to the issues of knowledge and human intellectual thinking in their works. In particular, Abu Nasr Al-Farabi assessed the role of science as a decisive factor in human understanding of existence and understanding the secrets of nature. According to the scientist, while a person's body, brain, and sensory organs are present at birth, his mental knowledge, spirituality, spirit, intellectual and moral qualities, character, religion, traditions, and education are formed under the influence of the external world, the social environment, and in the process of his relationships with people.

According to Abu Nasr Al-Farabi, human intelligence and thought are the product of his spiritual ascension. As a person acquires knowledge, he can assimilate information that existed in existence before the creation of living beings, create them, and scientifically substantiate them.

Abu Ali ibn Sina, while commenting on the concept of knowledge in his works, specifically notes that the deep mastery of knowledge is wisdom: “Science is the study of things with the help of the human mind. Knowledge is the perception of things.

Yusuf Khos Hajib’s work “Kutadqu Bilig” (“Knowledge Leading to Happiness”) can be considered a dictionary on the essence of knowledge, its importance in social life, its role in ensuring human perfection, and its ability to eliminate illiteracy. In the scholar’s opinion, being knowledgeable is a guarantee of the triumph of good deeds, and with its help, the path to heaven is even opened.

Alisher Navoi emphasizes the need for consistent, continuous mastery of knowledge. He also emphasizes that learning science is a difficult task, and that one has to overcome certain difficulties in learning it, and that perfect knowledge can be acquired only by being patient, content, and resilient on this path.

Abdullah Avloni, while speaking about the intellectual perfection of man, states the following: "Science is the honor of this world and the honor of the hereafter. Science is a very sacred thing for man."

"It is a virtue, because knowledge shows us our state and actions like a mirror, sharpens our mind and thoughts like a sword, and a person without knowledge is like a fruitless tree."

The scholar also emphasizes that knowledge is the most effective means of saving a person from ignorance: "Knowledge saves us from the darkness of ignorance, takes us into the world of culture and enlightenment, turns us away from bad deeds and corrupt actions, and makes us possess good character and manners..."[5]

"The desire for freedom and the need to live freely is an innate feeling of a person. A person can only live freely and independently in their homeland. Therefore, the issue of fighting for the freedom of the homeland has been a central theme in the works of scholars from ancient times and in teachings that express noble ideas. For instance, it is emphasized in the Hadith that loving one's homeland is a part of faith."[6]

As a conclusion, it is appropriate to mention the following words of our President Sh. Mirziyoyev: "Our homeland, which has given birth to great scholars and revered saints such as Bukhari, Beruni, Termizi, Maturidi, and Khorezmi, must provide all the necessary conditions for its youth to grow up worthy of these great ancestors." Therefore, it is our most urgent task to continue the path of radical renewal in our society, relying on the determination and courage of our great ancestors, the steadfast will of our people, and the growing, well-rounded generation. From the above statements, it is clear that Eastern thinkers have been enriching the intellectual legacy of our ancestors with their pedagogical ideas for many centuries. Even today, their constructive ideas continue to hold great value in the education and shaping of the younger generation.

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