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Alimkhanova Nigorakhon Amilevna

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¹Teacher of the department “Theoretical aspects of the English language N1”Independent researcher, Uzbekistan State World Languages University



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Alimkhanova Nigorakhon Amilevna

Teacher of the department “Theoretical aspects of the English language N1” Independent researcher, Uzbekistan State World Languages University

Email: alimkhanova_nigora@mail.ru

ABSTRACT

The article deals with the issues based on the pedagogical thought and pedagogical practice of eastern thinkers in the example of Abu Rayhan Beruni's works. Abu Rayhan Beruni's pedagogic views, thoughts on upbringing and education are highlighted. Also, the aspects that should be paid attention to in the education of a perfect person, the essence of imparting knowledge without separating upbringing and education from each other are also presented.

We have investigated and summarized only one of the aspects of the rich scientific heritage of the outstanding scientist. Abu Rayhan Beruni became world famous not only for his outstanding scientific achievements, but also for his ideas and beliefs that were advanced for that time. Many of them, including pedagogical ones, retain their significance to this day.

Keywords: pedagogical thought, eastern thinkers, science and education, scientific heritage, scholars, scientific achievements.

INTRODUCTION

The peoples of Central Asia made a great contribution to the development of world culture. Among the outstanding figures of the centuries-old Central Asian culture, a worthy place is occupied by such scholars and educators as al-Fergani, al-Khwarizmi, al-Farabi, Ibn Sina, Omar Khayyam, Mirza Ulugbek, Navoi and others. The “Great Khorezmian” shares this glory with them - Abu Raykhan Beruni, who made an invaluable contribution to the treasury of the entire cultural heritage, despite the feudal oppression and the opposition of the reactionary clergy.

Great thinkers and progressive teachers have put forward many ideas, the critical study of which contributes to the development of pedagogical science and the enrichment of the history of pedagogy.

The study of the scientific work of Abu Raykhan Beruni, rightfully recognized by historians of world science as the greatest mind of his time, indicates that his views at one time constituted a solid foundation for scientific education and upbringing, based on the achievements of progressive thought. The scientific heritage of Beruni in the field of astronomy, mathematics, geodesy, physics, philosophy, history, mineralogy was the subject of a comprehensive study of many Soviet and foreign scientists.

A systematic study of the scientific heritage of Beruni, translation of his works into European languages and commentary begins in the second half of the last century. The recognition of Beruni's genius all over the world speaks of how great his contribution to universal science and culture is. His name is on a par with the names of such scientists as Ptolemy, Leonardo da Vinci, Copernicus, Lomonosov and others. The well-known American historian of science J. Sarton throughout the first half of the XI century. in the history of world science calls the Beruni period.

The works of J. Reno, B. Boncompagni, M. Fiorini, E. Wiedemann, G. Zuter, K. Shoy, S. Kh. Nasr and others are devoted to consideration of various aspects of the scientific heritage of Beruni.

DISCUSSIONS

Changes in the social life of society led to a revision of the essence of education, thanks to which one should turn to the experience of medieval teachers.

The development of the socio-pedagogical situation was influenced by the contradictions between pedagogical practice, the policy of states in the field of education and the needs of the time: raising the level of universal education, finding methods and ways of teaching, opening schools and all-class education.

It is necessary to take into account the connection of generations, the development and characteristics of the Middle Ages, the influence of the state and the church on education. But the most important thing will be that if, when creating a new educational system, we rely on the experience of past generations, modern educational systems will be more effective and significant for the state and the whole society.

The practical significance of the study lies in the fact that on the basis of past experience, schools and educational institutions of a "new level" are being created and will be created, where the younger generation can learn a lot and from where the youth will come out prepared for life in modern conditions.

The development of pedagogical thought in a vast region (Iran, part of Central Asia, Syria, Egypt and North Africa), conquered in the 7th-8th centuries. Arabs, marked with the stamp of Islam. The spiritual values contained in the Qur'an determined the religious and moral principles of upbringing and education. Islam - the last of the world's religions - was formed under the influence of Christianity. Many canons of the Qur'an are similar to the biblical moral precepts.

Islam grew up on the basis of interconnected cultures of the countries of the Arab Caliphate, Byzantium, India, and China. The Arab conquest did not mean a complete break with the cultural and pedagogical traditions of Hellenism and Byzantium. The Islamic world accepted and mastered ancient philosophy, in particular Plato and Aristotle, borrowing from it a rationalistic view of man.

The evolution of culture, education, and pedagogical thought in the Islamic medieval world went through a number of stages. In the early period (VII-X centuries), the problems of education in the Islamic world were not considered. The first treatises on education appeared in the XI century. (Avicenna, Abu Hamid al-Ghazali and others).

The time of a kind of oriental renaissance came in the IX-XII centuries. The prestige of knowledge has grown. Eastern thinkers tried to penetrate into the essence of human nature, to take into account the social and biological determinants of education. Particular importance was attached to the social essence of man. The main goal of education was seen primarily in the desire of a person to acquire high spiritual and moral qualities.

The thinkers of the Arab East devoted their works to the development of a program for the harmonious development of the personality. They themselves were the standard of such harmony and condemned both educated scoundrels and pious ignoramuses.

The list of scholars-encyclopedists of the Islamic world is opened by the founder of Arabic philosophy Abu-Yusuf Yakub ibn-Ishak Kindi (801-873). He put forward the concept of four types of intelligence: actual, potential, acquired and manifesting. Considering science to be higher than religion, Kindi believed that during education it is necessary to form not Muslim fanaticism, but high intelligence.

In more than one hundred and fifty treatises of another outstanding thinker of the East, Al-Beruni (970-1048), important fruitful pedagogical ideas are scattered in a multitude: visibility and consistency, the development of cognitive interests in learning, etc. Beruni argued that the main goal of education is moral purification - from inhuman customs, fanaticism, recklessness, and thirst for power. Beruni considers that the external image of a person cannot be changed, but the spiritual world of his inner image can be changed. He says that if a person cannot overcome his anger and anger, he will only be able to cultivate good qualities in himself. In his pedagogical views, Beruni emphasizes the breaking down of such moral qualities during education, as well as explaining moral categories such as honor and pride, good and bad, justice and family, beauty and ugliness. According to him, such education should be carried out on the basis of a continuous, demonstrative (provable) and specific target system. The main role in the education of young people is played by labor education, according to which knowledge and work can save people from poverty and ignorance. In his pedagogic views, Beruni also supports the idea of friendship between people of different nationalities, and considers such friendship as "a precious blessing of life".

When the scientist mentions on rereading everything that has been read, basically, without making mistakes, without breaking words, without using excessive sounds, without omitting syllables, and keeping the emphasis on the word itself. Fast, accurate and expressive reading, self-correction of the child during reading helps to read without mistakes. In this kind of reading, it is emphasized to understand the main content and read the words correctly and to understand the inner and outer essence of the events expressed. Currently, there are four main components in the literate reading of a student-student. part is particularly important. These are conscious, expressive, accurate and fast reading. They have the motives of internal mutual connection. The great sage of the Middle Ages, Beruni, thought about reading that this mutual connection would create an opportunity to improve and develop the study activity of students. Abu Rayhan Beruni prioritizes repetition in acquiring knowledge, at the same time, imparting knowledge in a variety of ways, most importantly, by strengthening the student's memory, enriching his thinking, and deepening his knowledge with various means without boring or tiring the student. needs to be increased. He talks about eliminating all the uncertainties and doubts that block the way to achieve the real goal, it is necessary to move very carefully, and the acquired knowledge will not be useful if it is not experienced in life.

Called by his contemporaries the "master of sciences", adviser to the rulers of various countries of the Near and Middle East, Ibn Sina (Avicenna in Latin transcription) (980-1037) devoted many years to teaching and left many works, among which the "Book of Healing" stands out, which included those with direct attitude to the pedagogical theory of the treatises "The Book of the Soul", "The Book of Knowledge", "The Book of Instructions and Instructions". Ibn Sina dreamed of a versatile upbringing and education, and above all music, poetry, philosophy. He saw such a path in organizing joint studies of pupils, introducing a spirit of rivalry. Co-

education was to take place at different levels according to the abilities of the students. The foundation of any education Avicenna called the mastery of reading and writing. General development was to precede pre-professional and vocational training. As soon as a teenager mastered literacy, he should be prepared for a future profession (for example, taught to draw up reports and other documents). Then it was necessary to enter into the actual profession: the teenager should begin to work and earn money.

Al-Ghazali (1056/59-1111), one of the most prominent philosophers of the East, paid great attention to the problems of education. Al-Ghazali emphasized the need to learn from an early age to behave at the table. The soul of the child acquires the desired shape if educators, especially parents, follow certain pedagogical recommendations. The teacher accepts the child from the parents and continues the traditions of family education. The moral principle, Al-Ghazali believed, is formed through self-education and imitation of wise mentors. With education, the strengthening of the intellect, the role of self-education grows. Self-education begins with self-observation and self-knowledge. By observing the misdeeds of others, you can see your own shortcomings and make a judgment about them. To overcome moral vices, God's help, long-suffering and constant spiritual efforts are needed. If a bad habit is too ingrained, it can be "shielded" by replacing it with a less harmful one, and then get rid of it altogether. It is possible at the same time to use corporal punishment, although they should not be carried away. It is necessary to punish in private, so as not to humiliate the child in his own eyes and in the eyes of others. It is preferable, however, to act by persuasion, taking care not to bother the pupil with admonition (Balsevich, V.K. 2001).

Moral self-improvement is one of the constant themes of Eastern philosophers and leading, for example, in treatises on psychology, logic and ethics of the "sage of sages" ibn Baj (the Latinized name of Avenpace (end of the XI century - 1139).

The popularizer of Aristotelianism and at the same time the original scientist from Andalusia ibn Rushd (Latinized name Averroes) (1126-1198) as a teacher is best known for his treatise "The System of Evidence". Consistent rationalist, ibn Rushd asserted important didactic principles of consciousness, scientific character, visualization.

Various ideas about upbringing and education are contained in more than 150 treatises by the Iranian philosopher Nasiraddin Tui (1202-1273). His pedagogical works Teaching Wisdom, The Book of Wisdom, On the Education of Students, Instructions for the Student on the Path of Learning, and others present reflections on the expediency of the harmony of mental, aesthetic and physical education. Knowledge, Tui believed, is the drug that a person uses throughout his life path. To get such a drug, it is necessary to clearly understand the purpose and method of achieving knowledge (Barabanov, A.G. 2004).

A prominent representative of thinkers of the medieval East was the Arab scientist Abdurrahman ibn Khaldun (1332-406). Being on the position of Aristotelianism, Ibn Khaldun argued that a person realizes himself in relations with other people. The mind, which is formed as a result of observations, generalizations and experience - "what time teaches" allows a person to streamline his relations within society. Khaldun emphasized that the mastery of science requires systematic intellectual effort. Scientific knowledge is a kind of skill acquired through prolonged practice. It was suggested to avoid studying several subjects at the same time and teach in such a way that students move from one subject to another. First, a brief outline of the subject should be given, then focus on the details, and finally consider the unclear and controversial. Learning should become more difficult gradually, otherwise the student experiences weakness, loses hope of mastering knowledge. At the highest level of education, Ibn Khaldun called discussions the most effective method of teaching, believing that they best give the skill of expressing thoughts. He ardently supported the ancient custom of acquiring knowledge through travel, associating with many teachers. Ibn Khaldun organically linked education with general development, moral education. He highly appreciated, for example, teaching mathematics, the logic of which develops the intellect, accustoms to accuracy and discipline. Ibn Khaldun rejected the tradition of starting learning with the Qur'an (preferably, he said, starting with the study of the Arabic language and literature). He wrote that small children are not able to understand the Qur'an, therefore, in order to force them to study, they resort to violence, and violence intimidates, suppresses independence, generates deceit (Barabanov, A.G. 2004).

In the period of Beruni, culture, in the broadest sense of the word, was available only to the top of the feudal nobility and the Muslim clergy; for the masses of the people the road to science and enlightenment was closed.

After the conquest of Central Asia, the Arabs forcibly began to spread the Arabic script, Muslim schools played an important role in this. Schools led by the Muslim clergy were divided into two types: primary school and higher - madrasah. Usually schools were opened at mosques. The existence of schools in the period of Beruni is also evidenced by sources written by his contemporaries. So, in the appendix to the book "History of Masud" by Abu-l-Fazl Beyhaki. Higher schools - madrasas - also arose in connection with the spread of Islam. In the studies of academician V.V. Bartold, we find information that the first madrasas appeared on the territory of Central Asia, namely in Khorasan and Maverannahr.

During the period of the feudal Middle Ages, the ruler's treasury was the source of livelihood for scientists and poets. Materially independent were only scientists who themselves were large feudal lords, such as, for example, the teacher and educator of the young Beruni Ibn Iraq.

The study of the state of education and science in the period of Abu Rayhan Beruni is impossible without studying the work of individual Central Asian scientists, thinkers and poets, since thanks to their work remarkable results were achieved, making this period one of the most interesting stages in the development of pedagogical thought.

Beruni's main field of activity was astronomy and related geometry and trigonometry. In his writings, Beruni repeatedly mentions the astronomical heritage of Khorezmi, in particular his "Small Sindhind".

Information has been preserved that Beruni more than once spoke out in defense of the works of Khorezmi, in particular against unfounded criticism of his Zij. Beruni even wrote a special treatise entitled "The book of mediation between the views of al-Ahwazi."

The great scientist Abu Ali Ibn Sina, known in Europe under the name of Avicenna, was also a contemporary of Beruni. Ibn Sina calls for persistent study of science, striving for excellence. For the fastest mastery of deep knowledge, he considered collective learning to be rational, which was especially important for his period. Ibn Sina's thoughts on science and education indicate that "he tirelessly sought to show the role of science in the development of human society, fought for the meaningful assimilation of academic disciplines, the application of theoretical knowledge in life, for the development of a person's independent thought."³ Speaking about the content of upbringing, education and learning, Ibn Sina means 1) mental development and education; 2) moral education; 3) aesthetic education; 5) labor education (Vasiliev, L.S., 2007).

In the East, during the time of Abu Rayhan Beruni, the original pedagogical composition "Kabus-name" was of great importance in the education of the younger generation. It consists of 44 chapters, each of which sets a specific task for educating the younger generation. This book is written for the aristocrats, and from beginning to end is belittled with relevant ideas and principles. The important educational value of this work can be judged by the fact that over the course of several decades it was translated into many languages. The main idea of the book is to give targeted instructions to children so that they are reasonable, morally strong, brave, honest, truthful, masters of their craft, engaged in useful and profitable business. Particular attention is paid to the fact that children grow up physically strong, healthy, and love art. Kay Kavus, the author of the book, believes that without education and skill, a person will not benefit either himself or others. The scientist says that the worst form of immorality in society is violence and theft, and shows ways to punish and re-educate people of this category, which confirms that the scientist as a lawyer:

"As for theft, punishment is given depending on the amount of the stolen thing. Sometimes it is severe and moderate, and sometimes it is punished by giving an example to the people, sometimes it is stopped by torture and compensation, sometimes it is spread among the people and made public. While exposing the moral image of such people, Beruni mentions as "They try to achieve happiness by means of lies" because of their inferiority. They lie out of spite or out of cowardice and fear. "They don't even know anything about pride, they don't know shame and honor." According to Beruni, to be a brave person means to be truthful not only in words, but also in deeds. A brave person should fight for the truth and fight against lies despite any persecution and danger. He writes: "He who avoids from lies and follows the truth deserves praise. If the truth is even against you, tell the truth." Beruni taught that "do not be afraid of their power when speaking the truth in front of kings, they can rule over your body, but they cannot touch your conscience."

Thus, the time of Beruni is a period of acute social clashes and internecine wars. Despite this, the scientific and pedagogical heritage of scientists, poets, great thinkers of the early Middle Ages are the greatest asset of progressive world literature and science. Huge achievements in the field of science and culture had a decisive influence on the formation of the personality of the great scientist and thinker Abu Rayhan Beruni.

CONCLUSIONS

The period of the Middle Ages was marked by the appearance of the first books on education and upbringing, the emergence of schools, universities, the publication of the first act regulating the position of teachers and pupils in society, and also introduced a focus on education by Faith and spiritual development into pedagogy.

The study of the scientific heritage of the great scientist Abu Rayhan Beruni showed that a comprehensive analysis of his ideas is possible only if the period in which he lived and worked was illuminated, the originality and contradictions of which were reflected in the scientist's worldview and his scientific activity.

The time of Beruni is a period of acute social clashes and internecine wars. The great scientist was not only a witness, but also an active participant in events of historical importance. The greatest genius of early medieval science laid aside his astronomical instruments, books, and scientific writing materials when the interests of his homeland required him to become a politician.

Turbulent political events could not prevent the emergence of huge achievements in the field of science and culture, which largely determined the formation of the personality of the great scientist.

Beruni was primarily a naturalist in the poem, in his works there is no coherent teaching in the field of social sciences. However, many of his remarkable works contain interesting thoughts on the philosophy of sociology, pedagogy, psychology and other sciences.

Beruni's thoughts on the processes of cognition and thinking, visual perception and memorization are of great scientific interest. The scientist attached great importance to speech, sensations, and reason. According to Beruni, knowledge of the issues of psychology is necessary for the educator, teacher, parents. One of the great merits of the scientist is the scientific method he developed for studying nature.

The medieval pedagogical tradition shows that positive results in education and training are by no means always achieved by placing a person at the center of the universe, separating him from the world and opposing his personal essence to the whole universe. Thus, Abu Rayhan Beruni's moral and legal views related to the development of society and the role of a person in it and the education of a well-rounded person will never lose their value, and it is very important to follow it in the current era.

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