

FUZAILOVA Gavxar Siddikovna

*International islamic academy of Uzbekistan
associate professor of the department of History
and source study of islam IRCICA,
doctor of philosophy in historical sciences (PhD)*

PEDAGOGICAL VIEWS OF THE EASTERN THINKERS ON EDUCATION

ШАРҚ МУТАФАККИРЛАРИНИНГ ТАРБИЯ ҲАҚИДАГИ ПЕДАГОГИК ҚАРАШЛАРИ

ПЕДАГОГИЧЕСКИЕ ВОЗЗРЕНИЯ МЫСЛИТЕЛЕЙ ВОСТОКА О ВОСПИТАНИИ

Аннотация: Мақолада буюк мутафаккирларнинг таълимга оид таълим-тарбиявий қадриятлар сифатида тикланаётган педагогик қарашлари, тарбия ҳақидаги педагогик қарашлари ва Шарқ мутафаккирларининг ўқитувчиларнинг педагогик маҳорати ҳақидаги таълимотлари, шунинdek, ўзига хос кўп асрлик тарихига эга бўлган педагогикада инсонпарварлик анъаналари таҳлил қилинган. Бу муаммо Ибн Сино, Фаробий, ал-Фарғоний, Элбек, Авлоний каби ўрта осийлик олимлар томонидан қузатилган.

Калит сўзлар: таълим-тарбия, шахсни ривожлантириш, миллий мерос, маънавий тарбия, ўзини ривожлантириш, педагогик қарашлар, маданий мерос

Аннотация: в статье анализируются вопрос педагогических воззрений великих мыслителей на воспитание, которые возрождаются как образовательно-воспитательные ценности, педагогические взгляды на воспитательный процесс, взгляды мыслителей Востока о педагогическом мастерстве учителей, а также рассматривается генезис гуманистической традиции в педагогике, который имеет свою многовековую историю. Данная проблема прослеживалась еще учеными Средней Азии такими как Ибн Сина, аль-Фараби, аль-Фергани, А.Навои, Эльбек, Авлони

Ключевые слова: образование, воспитание, развитие личности, национальное наследие, духовное воспитание, саморазвитие, педагогические воззрения, культурное наследие.

Annotation: this article analyzes the issue of pedagogical views of great thinkers on education, which are revived as educational and educative values, pedagogical views on the educational process, the views of Eastern thinkers on teachers' pedagogical skills, as well as the genesis of the humanistic tradition in pedagogy, which has its own long history. This problem was traced back to scientists of the Middle Asia such as Ibn Sina, Al-Farabi, Al-Ferghani, Alisher Navoi, Elbek, Avloni.

Key words: education, upbringing, personality development, national heritage, spiritual education, self-development, pedagogical views, cultural heritage.

History is the memory of the people, drawing wisdom from it, it gets new strength for social development and advancement into the future. In this regard, the heritage of representatives of Eastern thinkers such as Abu Nasr Farabi, Ibn Sina, al-Ferghani, Mashrik Yunusov (Elbek), Avloni, Alisher Navoi, etc. is of particular interest. The basic principles of upbringing and education developed by the thinkers are a powerful incentive in the shaping of national culture, improving education and upbringing. It is obvious that the formation of the consciousness of the younger generation without taking into account the national and cultural heritage of the people can have the opposite effect on this process. Studying the pedagogical heritages of thinkers sheds light on many aspects of the education and training of medieval Eastern society. Scientists of the East in their works reveal the inner world of a person and give important recommendations for education and upbringing. A distinctive feature of the system of pedagogical views of these thinkers was a special attention to the harmonious development of the individual. The study of a wide range of issues related to the harmony of the soul and body in the process of personal development, thinkers who had a truly encyclopedic knowledge devoted their works, considered pedagogical problems not as an abstract theory, but as part of the living process of human development. This approach largely explains the significant influence of the thinkers of the East on the European enlighteners of subsequent eras.

In the history of Central Asia, there were thousands of thinkers who left their own directions,

special pedagogical schools, and their own points of view about education and learning. This rich heritage, based on the basis of philosophical, scientific, religious, social, pedagogical and literary thoughts, combined with traditions, customs, customs, faith, trends, formed a complete chain of education of the mind and knowledge, the development of the perfection of the spiritual generation of human beings. Therefore, the study, analysis and research of the history of culture and education of the nation, as well as pedagogical legacies, are important for the revival and justification of the worldview and the development of human perfection, and, accordingly, for the improvement of today's society.

In the East, the education of a person associated with many customs and religious traditions is absolutely different from Western education. Therefore, the orientalist V. M. Alekseev rightly notes: "The sooner and the more complete Oriental studies will be recognized as equal with Western studies, the more complete will be the science of humanity" [1, 35].

Of course, we are not saying that Eastern education is better than Western education. It is proved that many sides and aspects of education in the West and in developed countries are generally recognized and generally accepted, and there is no doubt about it. But in every country and region there are traditions, customs, and religious rites that certainly affect different aspects of education.

Upbringing also has its own measures, criteria, facets and dimensions. All things cannot be learned by training and upbringing. Upbringing is embodied in periods, sizes, and volumes. Eastern thinkers in the period of many centuries, when traveling and observing different people, looked with their own eyes, compared, drew conclusions, checked friends openly and secretly, from a philosophical point of view, determined the process of educating a person.

The genesis of the humanistic tradition of pedagogy goes back to ancient times. This problem was traced back to scientists of the Middle Asia. In the teachings of thinkers Middle Asia, such as Abu al-Abbas Ahmad ibn Muhammad al-Ferghani (798-861), Abu Nasr ibn Muhammad al-Farabi (873-950), Abu Rayhan Beruni (973-1050), Abu Ali ibn Sina (Avicenna) (980-1037),

Omar Khayyam (1048-1131), Nasir ad-Din Tusi (1201-1274), Muhammad Taragai ibn Shahrukh ibn Timur Ulugbek Guragan (1394-1449), Alisher Navoi (1441-1501), Makhtumkul Faraghi (1724-1807), Muhammad Aminkhoja Mukumi (1850-1903), Zakirjan Halmukhammad Furkat (1858-1909), Abdullah Avloni (1878-1934), Mashrik Yunusov (Elbek) (1893-1939), Tashmukhameed Niyayazovich Kary-Niyayazov (1897 — 1970) it is claimed that science and scientific knowledge contribute to the development of the best moral qualities of scientists, which ultimately lead to spiritual perfection, to the development of such components of this sphere as intelligence, intellect, consciousness, independent thinking, morality, volition, etc..

The main mechanisms of the formation of human individuality since ancient times were considered external influence and internal self-development, which opposed each other, both in theory and in practice.

The ideal of self-knowledge and self-improvement was the central element of the pedagogical teachings of the great Ibn Sina, called by his contemporaries "the lord of sciences", the adviser to the rulers of various countries of the Near and Middle East. Ibn Sina is an encyclopedist, experimenter, medical theorist and practicing physician-healer, poet, musician, author of works covering almost all branches of knowledge of his era. It is revealed that Ibn Sina left a huge invaluable trace "in 12 branches of science" (3,18), including in the field of pedagogy, which today, after 1000 years, have not lost their relevance.

Ibn Sina devoted many years to teaching and left many works, among which stands out the "Book of Healing", which includes treatises directly related to the pedagogical theory of the "Book of the soul", the "Book of knowledge", the "Book of designation and instructions". Ibn Sina dreamed of a versatile education and training, and above of all music, poetry, philosophy, he has a creative approach to the issues of education and upbringing of children. He shows a broad and deep understanding of the nature of the child and approaches it not only as a doctor, but also as an outstanding teacher. Ibn Sina saw education as a tool for developing a creative, thinking, feeling,

and acting person. The great Avicenna was looking for a way to make a person happy from the point of view of both his individual and his social existence, he defended the ideas of the self-worth of the individual and the right of the individual to free development [4, 45].

Such a path was seen by him in the organization of joint studies of pupils, introducing the spirit of rivalry. Co-education was to take place at different levels according to the abilities of the students. The foundation of all education Avicenna called the mastery of reading and writing. General development was to precede pre-professional and vocational training. As soon as the teenager mastered the letter, he should be prepared for the future profession (for example, to teach how to make reports and other documents). Then it was necessary to introduce the actual profession: the teenager should start working and earning money.

In his work "Book of designation and instructions", he reasoned: an individual, before considering himself a human being, must understand why he is called a human being. It is usually thought that the essence of a person is his body, his external organs. However, the scientist says, observations have established that the essence of an individual is what makes a person become a person, and this essence becomes the main one in a person.

Among the pedagogical views of the great thinker, which have not lost their relevance even today, the most of interest is Ibn Sina's innovative pedagogical idea of collective learning in school. In his book "Tadbiri Manzel", in the section "Education and upbringing of children in school", Ibn Sina, first of all, focuses on the issue of the inclusion of all children in school. His thoughts on the benefits of collective learning are as follows:

1) if students study together, they will not be bored, they will develop a desire to compete with each other. This creates a desire to keep up with each other;

2) in conversations with each other, students pass on interesting stories that they have learned from books and heard from their elders;

3) when children learn together, they begin to be friends and respect each other, they help each other in the assimilation of educational materials.

In addition, they perceive each other's good habits [5,47].

The above didactic principle of collective, joint learning of Ibn Sina is still relevant today. The Russian scientist M. V. Moiseeva sees the effectiveness of this method in the following: "When teaching in cooperation, the main influencing force on the educational process becomes a team, a group of students who work together to solve a problem. The main features of this process are: participation, socialization, discussion, cooperation for self-development" [6,15]. The same point of view is shared by P. E. Polat, I. P. Savelyev, and V. S. Kakushin. As we can see, the idea of collective and joint learning, which attracted the attention of many modern teachers, was proposed by Ibn Sina 1000 years ago.

Another major scientific representative of the medieval East, the great philosopher and mathematician Al-Farabi, belonged to the category of advanced personalities who created scientific schools. In his scientific system, he aspired to pedagogical naturalism, in the broadest and noblest sense of the word, and put human, humane education before special education; at the same time, he highly valued the individuality of the child, for the development of which he considered the family to be the best environment.

Al-Farabi's approach to the problem of man and his upbringing was quite extraordinary in his writings. These problems that were the complex components of his philosophical system. Just as logic should explain the principles of human cognition, he said, ethics should indicate the basic rules of human behavior. The great encyclopedist claimed that only the human mind decides what is good and what is bad. The goal of education, according to Farabi, is to bring a person to this good by encouraging the desire to do good deeds. Knowledge helps us to understand what is good and what is bad. Farabi proposed a system of methods for educating virtues. Techniques were divided into "tough" and "soft". If the pupil shows a desire to learn, work and do good deeds, soft methods are appropriate. If the teacher's ward is malicious, negligent, wayward, punishments are quite justified - "tough" education [7, p. 3]. Each person must develop internally, education is obliged to help him in this: these are his ideas of education.

The scientist claimed that a person is naturally endowed with abilities, thanks to which his actions, mental manifestations, behavior may not be as it should be, but even distorted. Consequently, a person does not only wonderful, but also horrid things.

A significant difference between al-Farabi and most of his predecessors was that he derived his pedagogical ideas from practice and tried to test their effectiveness in the work of educational institutions opened by himself. One of the pedagogical ideas of al-Farabi was the idea of instilling in children an interest in music. The great scientist believed that music has great opportunities in the moral, ethical and physical improvement of a person, it is able to cause positive emotions and spiritual purification-catharsis. al-Farabi attached special importance to music in the development of emotional responsiveness in children. He also considered music as a psychotherapeutic tool that can have a strong emotional impact on human psychology [8,105]. Al-Farabi's idea of the positive influence of music in the process of education has not lost its relevance today. Confirmation of this is the fact that at the moment in pedagogical universities a new discipline "Pedagogical correction" has been introduced, in the program, which highlights the topic: "Music Therapy as a method of pedagogical correction". The main purpose of this topic is to show future teachers that music contributes to the creative, moral, aesthetic and physical improvement of children [9, 86].

Abu Rayhan Beruni made a significant contribution to the development of these humanistic ideas. In more than one hundred and fifty treatises, the outstanding thinker of the East, in many scattered important fruitful pedagogical ideas: clarity and consistency, the development of cognitive interests of teaching, etc. Biruni argued that the main goal of education is moral purification-from inhumane customs, fanaticism, recklessness, the thirst for power, that without scientific knowledge, a person becomes doubtful in his essence. Science is a sign of the superiority of man over living beings, as well as the principle of existence throughout life. According to Beruni, the main criterion for the value of a person is affair, work.

Mashrik Yunusov (Elbek) is a great scientist of Uzbek linguistics and literary studies, a great

educator of the 20-30 years of the last century. It was at this time that Elbek developed his humanistic project. He considered the child to be a being with an independent value, demanding respect for himself, and believed that the teaching should be guided by the natural inclinations of the child. And the children themselves, Elbek noted, do not like idleness, they strive for free and diverse activities.

The realization of humanistic ideas can be traced in the work of Elbek - "A book for reading". These ideas are as follows:

1. Follow the following rules of education: a) the unity of education; b) the vitality of education; c) taking into account the age characteristics of the child in education; d) respect for the child's personality.
 2. Use the methods of moral education: a) story; b) conversation; c) training; d) example; e) punishment.
 3. Use the cooperation of the family, the school and the public in the upbringing of the child.
 4. Taking into account the role of the mother and the family in the upbringing of the child. Equal treatment of women in society.
 5. Describe good and bad moral qualities, show their significance.
 6. To value humanity and patriotism as the main moral qualities. [10,78]
- Since the time of Elbek, the family and the folk school in its general, in exalted sense have become the main subject of pedagogical theory and pedagogical art.

Uzbek educators such as Avloni and Kary-Niyazov also sought to provide a person with the opportunity to freely manifest his spiritual essence, developing their pedagogical concepts.

Abdullah Avloni, the great educator and enlightener of the early twentieth century, believed that it is impossible to develop or educate a person without his own participation, without his activity and effort; in every person, only a receptivity to impressions, to development and education is innate. "Everyone's self – activity", Avloni believed,"is the fruit of a person's own labors, upbringing ends when a person feels the desire and strength to continue his self-education for the rest of his life. Each person, first of all, is the culprit of what results his life has given; but as a child, he

is not yet aware of this, and the teacher is aware of it for him. The child does not and cannot have any preconceived plan for his education, but can only show inclinations, discover abilities, which is adult's, the educator's responsibility to find out. "[11,144]

Having identified scientific education as one of the most important means of mental and moral development, Eastern encyclopedic scientists devoted a lot of time to the issues of the moral image of the teacher, the interaction of the teacher and the student.

Ibn Sina paid more attention to the role of the teacher in the upbringing and education of young people. He formulates a number of requirements for the teacher's personality:

- 1) teachers should exercise moderation in their treatment of children;
- 2) the teacher should pay special attention to how the student implements his teaching;
- 3) in the learning process, the teacher should apply a variety of methods and forms of work with children;
- 4) the teacher should take into account the individual characteristics of each child and interest him in his classes.

The scientist demanded from the teacher that his thoughts be accessible to all listeners. Every word had to be accompanied by facial expressions and gesticulation, because learning with such techniques, the scientist says, is more understandable, and causes an emotional response in children.

The formation of the ideas of humanistic pedagogical culture was promoted by the creativity and scientific activity of the largest educator of the East, Alisher Navoi. His progressive activity in the field of national culture is very diverse: the founder of Uzbek literature, thinker, scientist, artist, musician, statesman.

A. Navoi called for the development of science and art, as they significantly affect the improvement of the school. The more sciences are studied, the more perfect the school becomes. Navoi considered the content and ways of comprehensive personal development. He believed that there can be no educated person who does not know several languages.

Navoi's pedagogical ideas are characterized by great humanism. In his view, a person is the highest, noblest being in the world, and a child is a luminary that illuminates the house, brings joy to the family. It is not enough to love your own children; a person must love all children – the generation of the future. He noted that the child cannot distinguish between good and bad, and therefore the role of the teacher is great, which will have a beneficial effect on him. An ignorant teacher is a great scourge to the school. The teacher must not only master the knowledge perfectly, but also set an example for everyone.

The work "Umid" tells about a school that requires strict discipline among students and deep knowledge. This should be the education in the madrasah. Skills of the teacher A. Navoi saw the in the ability of the teacher to determine the level of knowledge of students and to carry out, based on this, training. Every teacher should work on himself to give deep knowledge. A. Navoi criticized ill-mannered, ignorant, mischievous teachers and believed that such people had no place in maktabas and madrasas.

According to A. Navoi, the goal of education is to prepare the younger generation for further creative life, which is impossible without a good education, mastering the best human qualities and fighting for the happiness of the people. He ardently encouraged young people to study science and develop intelligence. A. Navoi believed that "Knowledge and wisdom are the adornment of man." Education is a necessary quality.

Navoi considered hard working to be one of the most valuable qualities of a real person. Work, he claimed, adorns a person, thanks to work, a person improves and reaches certain heights.

A retrospective analysis of the history of pedagogical thought in the East shows that the self-worth of a person, the ascent to the values formed in childhood, and the careful attitude towards children are an integral part of the historical and cultural pedagogical tradition.

The study and understanding of the historical development of the cultural and pedagogical tradition helps to better understand the problems of our time. The understanding of the unifying essence of culture in pedagogical activity was greatly helped by familiarity with historical and cultural

traditions that consider the human personality as the highest value, the development of such a person as a goal, and democratic pedagogical culture as a means of real existence of the individual.

REFERENCE:

1. Alekseev B.M. Nauka o Vostoke. - M.: Nauka, 1992.
2. Azizxodjaeva N. N. Pedagogicheskie texnologii i pedagogicheskoe masterstvo. T.: Izdatel'sko-poligraficheskij tvorcheskij dom imeni Chulpana, 2005. p.200
3. Avloni A. Turkiy guliston yexud axlok. - Toshkent: Ukituvchi, 1992. - p.162
4. Al' Farabi Abu Nasr. Traktat o razume/ Inv.No2385/ XVIII.Ll. p.406.
5. Raximov. S.R. Pedagogicheskie idei bu Ali ibn Sina. - Tashkent: Fan,1979. p. 84
6. Ibn Sina va tadbiri manzel. -Tegeran. 1939 (perv., s arabskogo na persid. yaz. i kommentarii. Muxxameda Najmi Zanvani).
7. Vasil'ev, L.S. Istoriya Vostoka: uchebnoe posobie / L.S. Vasil'ev. - SPb: Nauka, 2007. - p. 543
8. Moiseeva M.V. Netradisionnie metodi obucheniya // Vestnik visshey shkoli. - 2000. No3. p.15-26.
9. Dubravina I.V. Psixologo-pedagogicheskaya korrektsiya. - M.: "Akademiya", 2008 - p. 160
10. Uzakov X. Poet poyushiy marsh pobedi. // Zvezda Vostoka. - 1978 g. No 3.
11. Voinova M. G., Axrarova G. P. Pedagogika (uchebnoe posobie) T.: Tashkentskiy gosudarstvenniy yuridicheskij institut, 2006. p. 96
12. Klimenko I. V. Pedagogicheskoe masterstvo (uchebnoe posobie). T.: Tashkentskiy institut tekstil'noy i lyogkoy promishlennosti, 2011. p. 252
13. Bal'sevich, V.K. Ocherki istorii shkoli i pedagogicheskoy misli Drevnego i Srednego Vostoka: uchebnyk / V.K. Bal'sevich. - M.: Eksmo, 2001
14. Barabanov, A.G. Obshepedagogicheskie idei uchyonix-ensiklopedistov Blijnego i Srednego Vostoka: uchebnoe posobie / A.G. Barabanov. - M.: Eksmo, 2004. - p. 70
15. Gorinevskiy, V.V. Istoriya Vostoka: uchebnyk / V. V. Gorinevskiy. - M.: Belyi grif, 2010. - p. 69
16. Isломov, Zohidjon (2019) "THE ROLE OF THE INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN IN THE DEVELOPMENT OF ISLAMIC STUDIES," The Light of Islam: Vol. 2019: Iss. 1, Article. Available at: <https://uzjournals.edu.uz/iiu/vol2019/iss1/1>
17. Matibaeva R. Povishenie trebovaniya k pedagogu - odna iz zadach reformirovaniya i innovatsiy v sisteme obrazovaniya Respubliki Uzbekistan / PROCEEDINGS International scientific-practical conference «II Yunusov Readings: Modernization of the Great Steppe values as a key factor in the development of science and education». - Shimkent, 2019/3/19. p. 23-225.
18. Vospitanie i obuchenie s tochki zreniya musul'manskix misliteley / koll. avtorov; per. s pers. Dj. Mirzoeva; nauchn. red. N. Nurulla-Xodjaevoy. - T. II. - M.: OOO «Sadra», 2018. - p. 376
19. Izmaylov A. 3. .Mashkevich A. A.Pedagogicheskie idei rannego srednevekovya v Sredney Azii/ DZovetskaya pedagogika,1984.-№ 12.- p. 100-107.
20. Tllashev X.X.Obshrpedagogicheskie i didakticheskie idei uchennix-en-siklopedistov Blijnego i Srednevekovogo-Vostoka epoxi srednevekovya. Tashkent: Fan,1989.