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THE SCIENTIFIC HERITAGE OF THE SCHOLARS AND THINKERS OF THE EAST

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Abstract: The article deals with the issues based on describing the scientific heritage of the scholars and thinkers of the East. The Uzbek people, like all the peoples of Central Asia, is the inheritor to an ancient, original and rich cultural heritage. The development of science and culture has begun on the territory of Central Asia since ancient times. In particular, such sciences as astronomy, mathematics, medicine, chemistry, history, philosophy, linguistics, literary criticism, and crafts - sculptural skill, weaving, pottery, glassmaking has received wide development. In this article, we tried to describe the works of Eastern thinkers and their scientific and pedagogical views, which still retain their importance in the educational process.

Keywords: pedagogical science, Central Asia, cultural heritage.

INTRODUCTION

The peoples of Central Asia made a great contribution to the development of world culture. 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. Among the outstanding figures of the centuries-old Central Asian culture, a worthy place is occupied by such educational scientists as al-Farabi, Ibn Sino, Mirzo Ulugbek, Navoi and others. There is not a single area of culture of this period in which the most talented art critics, musicians, architects, craftsmen and scientists in different fields of science. Their contribution to the development of world spiritual culture is extremely significant and occupies a unique place in the history of world culture. Great Central Asian thinkers and creators have not created special works on cultural issues, on ethics, which they have not yet

singled out as a separate, independent science. However, in their works we find not only general philosophical concepts, but also separate provisions on artistic creativity.

DISCUSSIONS AND ANALYSIS

At present, scientists of Central Asia are actively studying the scientific heritage left by scientists of antiquity, enriching science with their new discoveries, making a significant contribution to the development of world science.

In the IX-X centuries, Central Asia turned into one of the largest scientific and cultural centers of the East, where the first scientific institutions, scientific institutions and societies like modern academies began to be created.

In the East, in particular in Central Asia, the organization of scientific activity in the form of an academy became a tradition, and thus institutions similar to the academy in Urgench were created in subsequent centuries. In Samarkand, the academy was organized by Mirzo Muhammad Taragay Ulugbek in the XV century. The academy operated an observatory, the richest library of that time and a higher educational institution - a madrasah. In the madrasah, along with religious sciences, mathematics, geometry, astronomy, medicine, geography and other secular sciences were also taught. Well-known scientists such as Kazizada Rumi, Ghiyasiddin Jamshid al-Kashi and Ali Kushchi worked at the Ulugbek Academy, and, accordingly, the scope of research was very differentiated. The Ulugbek Academy in Samarkand made a significant contribution to the development of such sciences as mathematics, astronomy and geography. In the IX-XV centuries, the exact and natural sciences (mathematics, astronomy, geodesy, mineralogy, medicine, pharmacology, and others) began to develop rapidly. Pedagogical ideas of the great thinkers of the East has a significant contribution to world pedagogy

However, in the modern East, the pedagogical heritage of the thinkers of the Middle Ages before the acquisition of independence by the Central Asian republics was unclaimed. And only in recent years has there been a renewed interest in this treasury of pedagogical thought. The pedagogical views of thinkers represent a

democratic direction in the pedagogical thought of the Middle Ages: they had and still have a huge impact on ideas about a person, on the formation and improvement of the theory of education and training of the younger generation. Their pedagogical ideas to this day are a breeding ground for the formation of ideas not only about a person and his upbringing, but also about humanism, about the formation of a comprehensively developed personality, about the requirements for a teacher.

Studying the pedagogical views of al-Khwarizmi, al-Farabi, al-Beruni, ibn Sina, Omar Khayyam, Saadi, Abdurahman Jami, Alisher Navoi, Zahiriddin Babur, Yusuf Balasagunsky, Mahmudkhadzhi Behbudi, Abdullah Avloni, Mahmud of Kashgari, Ahmad Yugnaki and others we come to the conclusion that the great scientists-teachers, philosophizing about a person, personality, education and training of the younger generation, attached great importance to work, knowledge, intelligence, the art of the word, high moral qualities. They wanted to see a person comprehensively developed, skillful, educated.

Pedagogical principles, guidelines, instructions and advice, requirements and recommendations of the thinkers of the East are still relevant and in demand. Thus, the following pedagogical views of the great thinkers of the medieval East are taken as the basis for the training of pedagogical personnel in the system of higher pedagogical school:

Al-Khwarizmi - independence and creative activity of students; observation of facts and phenomena, their description and consistent explanation, etc.

Al-Farabi - comprehensive development and improvement of the individual; education of moral standards of behavior, positive and noble properties and qualities; the formation of spiritual needs that determine the main traits of a person's character, his intellectual development. Requirements for a teacher: phenomenal memory, logic, keen observation, love of knowledge, brilliant speech, justice and virtue. Pedagogical methods: persuasion, proof, discussion, dialectical-logical, visualization, etc.

Abu Nasr al-Farabi was born in Wasij near Farab. He is from a noble family. As a teenager, he went to Baghdad for education. Here he studies logic, grammar,

philosophy, music, mathematics and other sciences. Some historical sources say that Farabi understood 70 languages. His works in Arabic, Persian and Turkic have come down to us. In the medieval West, Farabi was awarded the honorary title of Maqister sekundus, in the East he was called "Al-muallim-soni".

“Abu Nasr al-Farabi was nicknamed the “Aristotle of the East”, “the second teacher”, which expressed high respect for his teaching. It is said that there are four great scholars in the world, two of them lived before Islam, namely Aristotle and Alexander, the other two under Islam, namely Abu Nasr (Farabi) and Abu Ali (ibn Sina), who used the works of Farabi.

Indeed, in the process of studying the sciences, Farabi became interested in Greek wisdom and especially the works of the greatest thinker of antiquity, Aristotle. Soon Farabi became a famous scientist in the field of philosophy, mathematics, logic, music and other fields of knowledge. Music was a great pleasure for Farabi. Being a virtuoso performer, he liked to participate in small "concerts" organized by his friends and students. He wrote a treatise on music, testifying to the encyclopedic knowledge of the philosopher and influencing the musical theory of the Middle Ages.

The thinker is an encyclopedist of the medieval East. Created 160 works. Among them, of particular importance are: "Sources of Philosophy", "Treatise on Reason", "Treatise on the State", "Fundamentals of Wisdom", "On the Classification of Sciences", etc.

The “Book of Views of the Residents of an Ideal City” (“The Virtuous City”) reflects the concept of creating an ideal society headed by a virtuous ruler who will educate and educate the inhabitants of the city. And the ruler himself must possess 12 virtues: wisdom, prudence, intellectual development, good breeding, spirituality, etc.

Farabi has treatises on mathematics, alchemy, astronomy, medicine, Arabic grammar, etc. However, the leading place in his work is occupied by the problems of philosophy: he promotes the heritage of the most universal head of Aristotle. His idea of the abilities of the human soul is, as it were, the psychological basis of his

pedagogical views. In his opinion, man is the highest achievement of nature and, thanks to his mind, can cognize the world around him:

“A wise man needs faith.

They call him wise

who is virtuous and capable

Choose good and avoid evil”

The scientific activity of al-Farabi consists in the classification and analysis of the sciences of that time. According to his teachings, science has three sources: the senses, the intellect and speculation. With the help of the sense organs and the intellect, knowledge is directly achieved, and inference allows us to grasp the essence of things.

In his book *On the Origin of Science*, classifying the sciences of that time, he says that the science of numbers is arithmetic, which is divided into 7 independent sciences; the science of measurement - geometry; the science of the stars - astronomy; natural science - natural science; beyond natural science, metaphysics or divine science; musical science. In addition, there are: the science of language, the science of city administration or political science, jurisprudence and kalam. Farabi calls the first 4 sciences pedagogical, since they educate and educate a young person, make him more perfect and show him the way to learn those sciences that follow them. According to the philosopher of science and knowledge in general, being derived from being, do not arise from subjective desire, but gradually and consistently as a result of the developing needs of a person for them.

Farabi was the first of the medieval thinkers to develop the doctrine of the features and structure of social life. Society arises as a result of the desire of people to satisfy their needs, it is necessary for the existence of people and their perfection. Society consists of peoples who differ from each other in their habits, customs, character, language. Farabi explains all this by the peculiarities of the geographical conditions in which this or that people lives. He considers the achievement of social perfection and universal happiness in the *Treatise on the Achievement of Happiness*,

which is carried out in the process of assimilation of high intellectual and moral standards developed with the help of science.

Along with scientific activity, Farabi is known for his pedagogical ideas. He taught in the madrasah, had great authority not only among the students, but also among the people. Farabi wrote many of his works for his students in the madrasah. The section on ethical and pedagogical issues in the Treatise on the Achievement of Happiness talks about the importance of education and upbringing, the use of various methods for better education and upbringing, taking into account human abilities, and the attitude of teachers and students.

The highest level of human spirituality is the soul, mind, thinking.

He considered the acquisition, accumulation of knowledge, mastery of it as indicators of education, and 5 senses play an important role in this: representation, memory, imagination, intuition, reflection.

"Reasoning in discovering what is truly good in order to do it or what is evil in order to avoid it - this is understanding."

According to Farabi, the education of intellectual and moral qualities can be carried out in two ways: voluntary actions of the individual and coercion by force.

There is only one goal: the formation of a personality that has high virtues that meet the requirements and tasks of a perfect ideal society.

The path to it is science and education. True happiness is achieved through the mastery of knowledge. A person dies, but the happiness he achieved during his lifetime, being a spiritual and sublime phenomenon, does not perish, but remains after him and can serve humanity. Each person can achieve his happiness only in earthly life, his best deeds are immortal.

Thus, Farabi, in his pedagogical ideas, summarized the best aspirations of the medieval East, aimed at educating a perfect person.

Al-Beruni - equipping students with scientific facts; experience and observation, repetition and communication; accessibility of education (from close to more distant, from unknown to less known), etc.

Ibn Sino - education of a perfect personality, while using individual capabilities; The pursuit of excellence; principles: to live not only for yourself, but also for others; be creative in your work; have high moral character. Requirements for the teacher: to know the nature of the child, his soul, individuality, to see him as a person, to believe in his abilities and reveal them; moderation in relations with the student, subtlety and insight; humanism and confidence in raising a full-fledged personality; morality is the main subject of education. Methods and techniques: conversation, suggestion, example, analysis, synthesis, generalization.

Omar Khayyam - about the teacher: deep assimilation of knowledge, their independent acquisition; self-formation (positive qualities); discipline and willpower; achievement of the set goal; in education, the main thing is comprehension, thinking, habits, and the use of various methods. Methods: repetition (actions, operations).

The great personalities of the medieval East left for centuries their unshakable pedagogical guidelines, pedagogical judgments and principles, methods and methods of teaching and education, requirements for a teacher and mentor. They all wanted to see a person comprehensively developed and educated. In their worldview there is a huge spiritual strength, viability and vitality of concepts, continuity of principles, the scale of pedagogical thinking, high humanism, patriotism, truthfulness and peacefulness.

To solve the problem of training teachers, all the ideas, principles, methods and methods proposed by the great thinkers of the East are recognized as relevant, because they represent an undeniable pedagogical potential and educational value in the modern educational process. These are, first of all, the following provisions of the encyclopedists of the Middle Ages: holistic and comprehensive development of the personality, including the teacher, his high qualification; division of sciences into theoretical and practical in their direct connection; activation of cognitive activity of students, development of their logical thinking; scientific teaching, visibility and visibility; deep understanding of knowledge, their independent acquisition; active participation of the student in self-education and self-education.

The main theses for the implementation of the pedagogical ideas of the thinkers of the East in the professional and pedagogical training of future teachers: (a) a guide to the philosophical and pedagogical concept of the thinkers of the East about the comprehensive harmonious development of the personality, its improvement to the level of a full-fledged personal, professional and social needs plan; (b) a course towards humanization in the target, content and procedural orientation of the educational process; (c) creative approach to pedagogical activity; (d) formation of ethical culture (pedagogical ethics), moral and spiritual interests among future teachers; (e) active acquisition of knowledge, primarily professional, intellectual development (especially pedagogical thinking); (f) an individual approach to the development of the future teacher's personality; (g) search for new methods, techniques, ways and means of integral development of the future teacher's personality.

CONCLUSION

Thus, from the pedagogical heritage of the great scientists and thinkers of the East, the relevant ideas and principles of their use in the modern practice of training teachers are taken, which determines a new professional and qualitative level of future teachers. It is well known that one of the important principles that serve as a guideline for improving the quality of education is an appeal to history, the traditions of previous generations, in particular, to the pedagogical heritage of the thinkers of the East.

The pedagogical views of great thinkers are being revived as educational values and enrich not only domestic but also foreign pedagogy. The pedagogical heritage of the encyclopedists of the middle Ages is an important basis for the training of specialists in the field of modern education.

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