



THE DIDACTIC VIEWS OF MEDIEVAL SCHOLARS OF THE EASTERN RENAISSANCE

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Аннотация: В работе освещены вопросы развития педагогической мысли эпохи Возрождения, характеристика данного феномена, основные представители, вклад в развитие педагогической мысли. Влияние концепции гуманизма Возрождения на развитие современной педагогики.

Ключевые слова: воспитание, всеобщее обучение, взаимопонимание, ренессанс.

Annotation: The paper will discuss the basics of pedagogical thought of the Renaissance, the characteristics of this phenomenon, the main representatives, the contribution to the development of pedagogical thought. The influence of the concept of Renaissance humanism on modern pedagogy.

Keywords: education, universal learning, mutual understanding, renaissance.

The Central Asian region existed in history as an ancient cradle of science, culture, and art. Information about this is also available in pre-Islamic sources. In particular, "Avesta" puts forward advanced for that time ideas about spiritual environment, science, education and upbringing, state and legal institutions. It can be stated that the region played an important role in the world Renaissance.

At the solemn ceremony dedicated to the 29th anniversary of Uzbekistan's independence President Shavkat Mirziyoyev noted: "...Today, when the powerful potential of our people is being fully realized, the foundations of a new era of Renaissance - the third Renaissance - are being laid in Uzbekistan. After all, today's Uzbekistan is not yesterday's Uzbekistan. And our people are not what they were yesterday. At the same time, the mentioning of the phrase "New Uzbekistan" on a global scale testifies to the recognition that we have entered an entirely new stage of development in recent years - a stage of huge transformations and achievements.

Currently, there is a pressing need for pedagogical adjustment of personal ideals, and in this regard, we would like to turn to the history of the Renaissance, a



time when pedagogical thought was closely linked to the development of science, art, and literature.

From the 9th to the 12th centuries, in a period often referred to in history as the era of the Eastern Renaissance, Central Asia gave the world great encyclopedic scientists and thinkers who made invaluable contributions to the development of such sciences and fields as physics, chemistry, mathematics, astronomy, geography, medicine, and agriculture.

One of the most prominent figures of this period was Abu Ja'far Muhammad ibn Musa al-Khwarizmi (780-850), a great mathematician who was born in what is now Uzbekistan. Al-Khwarizmi played a key role in introducing the wide use of Indo-Arabic numbering system, as well as the use of zero in recording numbers.

There is very little information about his life. He was born in Khiva in 783. In some sources, al-Khwarizmi is called al-Majusi, i.e., a magician; he was descended from a lineage of Zoroastrian priests who later adopted Islam.

Al-Khwarizmi was born at a time of great cultural and scientific boom. He received his primary education from prominent scholars of Maverannahr and Khorezm. At home he got acquainted with the Indian and Greek science and arrived in Baghdad as a fully formed scholar.

In 819 al-Khwarizmi moved to a suburb of Baghdad, Qattrabbula. He spent a significant period of his life in Baghdad, heading the House of Wisdom (Arabic Bayt al-hikma) under the caliph al-Mamun (813-833). Prior to becoming caliph, al-Ma'mun was viceroy of the eastern provinces of the caliphate, and it is possible that from 809 al-Khwarizmi was one of al-Ma'mun's court scholars. In one of his essays, al-Khwarizmi praised al-Ma'mun, noting his "love of science and his desire to bring scholars closer to him, extending his wing of patronage over them and helping them to clarify what was unclear to them and to relieve what was difficult for them."

"The House of Wisdom" was a kind of Academy of Sciences, where scholars from Syria, Egypt, Persia, Khorasan and Maverannahr worked. It housed a library with a large number of ancient manuscripts and an astronomical observatory. Many Greek philosophical and scientific works were translated into Arabic here. At the same time, Ibn Turk, al-Kindi and other prominent scholars worked there.

Al-Khwarizmi's didactic views were that he was a scientist widely recognized in world science as the founding father of algebra, and it was thanks to his works that algebraic concepts were disseminated in the study of mathematics in Europe. The title of one of his works gave the world the term "algebra," and the word "algorithm" comes from the Latin sounding of the thinker's name.



His works include "Kitab al-jabr wa-l-mukabala", "The Book of Indian Account", "The Book of the Picture of the Earth", "The Book of the Solar Clock", "Astronomical Tables" "A Treatise on the Definition of the Jews and their Feasts", etc.

He made an important contribution to the development of the theory of cognition. He was one of the first to establish such methods as induction, deduction, observation and experiment. Thanks to Khwarizmi, the Indian numerals were widely spread around the world as Arabic numerals.

Khwarezmi analyzed the astronomical tables of Indians and managed to compile the famous astronomical tables called "Zij al-Huarazmi".

Al-Farabi Abu-Nasr Ibn Muhammad (873-950) was a philosopher, encyclopedic scientist, astronomer, mathematician, physician of the medieval East and one of the main representatives of Oriental Aristotelism intertwined with Neoplatonism. His nickname was Second Teacher (after Aristotle).

Pedagogical thought in the views of Al-Farabi brightly expressed in his works: "Hemes of wisdom", "Treatise on the views of the inhabitants of a virtuous city", a treatise on the classification of the sciences, "The Big Book of Music".

Pedagogical views are as follows:

Farabi was one of the first scholars who defined the concepts of education and training. Education, he said, is carried out only by word and study. Education is carried out by work, practice and experience.

Learning and education is accomplished in two ways: patience, inspiring words, and coercion.

Whoever chooses learning, knowledge, let him begin it from childhood, let him keep his word, let him guard himself against ignorance, treason, intrigue and cunning, let him try to be conscientious, pious and noble, not sparing his well-being from wise, knowledgeable and intelligent people.

If a man has not had a good upbringing and life experience, he may not perceive much and ignore useful knowledge. He will treat everything with disregard. Eventually what he ignored will turn out to be an important asset in life.

Abu Rayhan Biruni (973-1048) was a great scholar from Khorezm, author of numerous capital works on history, geography, philology, astronomy, mathematics, geodesy, mineralogy, pharmacology, geology, etc. For the first time in the Middle East, Biruni expressed an opinion on the possibility of the Earth's movement around the Sun, defined the length of the Earth's circumference. He considered the hypothesis of the Earth's movement around the Sun; he claimed the same fiery nature



of the Sun and stars, in contrast to the dark bodies - planets, the mobility of the stars and their huge size compared to the Earth, the idea of gravitation.

Scientific and pedagogical views of Abu Rayhan Beruni are given in such works as "Mineralogy", "Geodesy", "India", "Monuments of ancient peoples", "Saidana" and others.

Beruni sees in man the supreme perfection of nature. He divides all moral qualities in the spiritual image of man into two types: good and evil.

According to Beruni, three factors play an important role in human development:

1. Heredity.
2. Environment.
3. Nurture.

Beruni's views on the ways and means of acquiring scientific knowledge are also relevant today. He says that the following principles should be kept in mind when teaching the student:

- Get the student's attention and interest in the learning material;
- Avoid having classes taught in a row by one teacher;
- continuity, consistency;
- interesting, mostly visual, presentation of new topics, and others.

Abu Ali Ibn Sina's views on upbringing and education

Abu Ali Ibn Sina (known in Europe as Avicenna) (980-1037).

The views of Abu Ali Ibn Sina on upbringing and education

Works: "The Canon of Medical Science" (Al-Qanun fit-t-tibb) and "Books of Healing" (Kitab ash-shifa), "The Book of Knowledge" ("Danish-name"), "Medicines" ("Al-adviyat al kalbiya"), "Logic", "Removing Harm from Various Manipulations by Correcting and Preventing Errors" ("Daf al-mazorr al-kulliyya an al-abdon al-insonia bi-tadorik anvo'hato an-tadbir") and others.

Avicenna's scientific and pedagogical views are manifested in the following:

According to Ibn Sina, there are some flaws in human behavior. These are: deceit, jealousy, revenge, enmity, slander, and wantonness.

Ibn Sina points to the need to educate children in school as a group in education and stresses the need to adhere to the following in education: 1) do not suddenly engage in a book during the education of a child, 2) transfer of knowledge from the easy to the difficult form of education, 3) age of exercise, 4) focus on schooling as a team, 5) Considering the biases, interests and abilities of children in learning, 6) Combining learning with exercise.

Yusufa Hass Hajib was a prominent Turkic poet and thinker who lived in the 11th century in the Karakhanid state, in the cities of Kashgar and Balasagun. "Kutadgu Bilig" is the first work written in the language of Muslim Turks during the



Muslim Renaissance and is fully preserved in three later copies, as evidenced by the poet's words at the beginning of the poem:

"Yes, the Arabs and the Tajiks have many books,
And with our speech this book is only the beginning.
He who is wise will appreciate this book with reverence,
Only he who is wise will appreciate this book with reverence...".

"Kutadgu Bilig" ("Blessed knowledge") is the first work written in the language of Muslim Turks in the Muslim Renaissance era and is completely preserved in three later copies, as evidenced by the words of the poet at the beginning of the poem. Kutadgu bilig means knowledge leading to happiness. The poem "Blessed knowledge" is both a work of fiction and an ethical-didactic and political-philosophical treatise. The characters are allegorical characters personifying justice (Kun-Togdy), happiness (Ai-Toldy), reason (Ogdulmish), and contentment (Ogdurmish). The poem is built in the form of dialogues between the main characters. "Kutadgu Bilig" ("Blessed Knowledge") is the first work written in the language of Muslim Turks in the Muslim Renaissance era and is fully preserved in three later copies, as evidenced by the poet's words at the beginning of the poem. Kutadgu bilig means knowledge leading to happiness. The poem "Blessed knowledge" is both a work of fiction and an ethical-didactic and political-philosophical treatise. The characters are allegorical characters embodying justice (Kun-Togdy), happiness (Ay-Toldy), reason (Ogdulmish) and contentment (Ozgurmish). The poem is built in the form of dialogues between the main characters.

The poem Kutadgu bilig contains 6,520 bays divided into 85 chapters and has three appendices containing 124 bays divided into three chapters. The main body of the poem is written in mesnevi, aruz, abbreviated mutakarib, while the first supplement is written in full mutakarib.

The main idea of the poem "Kutadgu bilig" holds on four postulates expressed by the author through the characters:

1. The firm right law, the embodiment of which is Kuntogdy (translated as "the sun has risen").
2. Happiness. Its embodiment is the image of the fair vizier Aitoldy (translated as "the full moon").
3. Reason. It is embodied by the vizier's son Ogdulmish (translated "prudent").
4. The future, the afterlife. This notion is embodied by the vizier's brother Ogurmish (translated "awakening").



Thus, the author of the poem put forward in his work a number of just requirements for the leadership of society: to be educated, take care of people, be well versed in literature and art, etc. The poem "Kutadgu bilig" is in many ways perfect. It is quite high level of social relations in the society, and the great importance of culture of relations between people, and culture in general, and especially the presence of moral concepts and foundations of upbringing of the younger generation. And we can assume that at that time such a voluminous and highly artistic work was not the only one. Apparently, there was a well-developed poetic tradition, and Yusuf Has Hajib Balasaguni was one of its best representatives.

Ahmad Yugnaki - Karakhanid Turkic poet of the XII century. Ahmad Yugnaki was a major scholar of his time, and his name was widely known to the Turks of the vast Karakhanid state. He was soporific by birth, and had a good command of the Turkic and Arabic languages. As a connoisseur of Shariah, he received the respectful name "Adib Ahmed". He wrote legends-epics based on Islamic values. They were later compiled into a collection of didactic verses, Hibat al-Haqai'iq (The Gift of Truth), which survived in two manuscripts. "The Gift of Truths" is a work written in a didactic motif. It has no plot per se. Each chapter of the poem talks about a particular issue, and as a whole this book is about moral standards, ethics, education, and upbringing. The poem "The Gift of Truths" pays special attention to the moral and ethical norms of human behavior. Ahmad Yunaki believes that the main difference between a cultured man and an ignorant one is his ability to express his thoughts correctly and deliberately. The author attaches great importance to the ability to conduct polite and reserved conversation.

Kei-Kawus (Unsur al-Maali)-Persian writer. The author of Qabus-Name[3] (the book was first translated into Russian in the 19th century by O. S. Lebedeva). He was born in 1021 during the reign of Kabus's son Manuchihr. The educational value of Qabus Kabusnameh. Qabus-name ("Book of Qabus" or "Notes of Qabus") - written by Qabus in his 63rd year, 1082-1083, for his son Gilanshahu. "Qabus-name" was the board book of rulers, religious figures, scholars, and teachers in the Middle Ages. As a source of morality, the work played an important role in educating the young generation for many centuries.

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 of pedagogical staff, which determines the new professional and quality level of future teachers. It is well known that one of the important principles serving as a reference point for improving the quality of education is the reference to the history,



traditions of previous generations, in particular, to the pedagogical heritage of the thinkers of the East.

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