

The Role of Central Asian Scholars in Modern Education

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Abstract

This article discusses the role of Central Asian scholars in modern education. Scientists of the East in their works reveal the inner world of a person and give important recommendations on education. A characteristic feature of the system of pedagogical views of these thinkers was special attention to the harmonious development of the personality. According to thinkers, the realization of the ideas of humanity, the attainment of spiritual perfection depends on deep knowledge and enlightenment. The pedagogical heritage of the encyclopedists of the middle Ages is the most important basis for the development of the younger generation in the field of modern education.

Keywords: Kharezmi, Abu Nasr Farabi, Biruni, Ibn Sina, Husain Voiz Koshifi, Alisher Navoi, eastern speculators, East, inner world, important recommendations, upbringing, pedagogical views, special attention, personality, humanity, pedagogical heritage, encyclopedists.

Introduction

The scientific research of pedagogical scientists on the issues of education and spiritual development of the individual plays an important role in the development of pedagogical science in the works of Eastern thinkers. However, they did not approach the issues of education promoted in the legacy of scholars on the basis of national principles.

In fact, in the views of Central Asian scholars on education, the emphasis on spiritual values is central, a phenomenon that can directly contribute to the formation of human maturity.

The radical changes taking place in Uzbekistan in the economic and social spheres in the last decade, including in education, objectively require a deep analysis and adjustment of not only upbringing and educational practice, but also the fundamental aspects of the theory and methodology of education.

The main findings and results

At the same time, the change in the state-political and socio-economic system in our country has created a fundamentally new situation in the education system in general. A new approach to the educational system and education of modern youth is being formed in society.

This approach consists in using in the educational process the works, ideas and teachings of the thinkers of the medieval East, since the basic principles of education and training developed by the thinkers are a powerful incentive in the formation of national culture, the improvement of the system of education and upbringing.

The pedagogical heritage is the memory of the people, drawing wisdom from it, the society receives new strength for social development and advancement into the future. In this regard, the heritage of representatives of Eastern thinkers such as Kharezmi, Abu Nasr Farabi, Biruni, Ibn Sina, Husain Voiz Koshifi, Alisher Navai and others is of particular interest.

The contribution of Eastern thinkers to the field of spiritual culture is extremely rich, and the content is characterized by the fact that it covers all areas of values. They are:

- values associated with the formation of mental culture;
- spiritual values;
- socio-political values;
- artistic and elegant values;
- Expressed in the form of religious values.

The study of the pedagogical heritage of such thinkers as Kharezmi, Abu Nasr Farabi, Biruni, ibn Sina, Husain Voiz Koshifi, Alisher Navai 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 on education and upbringing. A characteristic feature of the system of pedagogical views of these thinkers was special attention to the harmonious development of the personality.

Thinkers who possessed truly encyclopedic knowledge devoted their works to the study of a wide range of issues related to the harmony of the soul and body in the process of personality development. These include Farabi, Biruni, Avicenna, Averroes, Ibn Khaldun and others, who considered pedagogical problems not as an abstract theory, but as part of a living process of human development. Studying the pedagogical views of al-Khwarizmi, al-Farabi, al-Biruni, ibn Sina, Omar Khayyam, Saadi, Abdurakhman Jami, Alisher Navoi 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.

Human morality, on the other hand, is based on the study of science and enlightenment, and spiritual maturity is based on reason. According to thinkers, the realization of the ideas of humanity, the attainment of spiritual perfection depends on deep knowledge and enlightenment. That is why they value science at the level of universal values, call on all members of society to acquire knowledge, and appreciate the role of science in human spiritual life.

The main theses of the implementation of the pedagogical ideas of the thinkers of the medieval East in the education of modern youth are as follows:

- 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;
- a course towards humanization in the target, content and procedural orientation of the educational process;
- formation of ethical culture, moral and spiritual interests among students;
- active acquisition of knowledge, primarily professional, intellectual development (especially logical thinking);
- individual approach to personality development;
- Search for new methods, techniques, ways and means of integral development of the personality.

Farabi is a great scholar who has achieved unprecedented success in his time. The word Farabi in his name is derived from the name of his village, which is located on the left bank of the Syrdarya. Farabi Manashu was born in 873 in the village of Farab.

A prominent Central Asian scientist Al-Farabi Abu-Nasr (870-950), who is considered the founder of the medieval philosophy of the East, made a great contribution to the development of the science of personality education. The scientist deeply and originally saw the essential pedagogical problems. In his treatises “The Pearl of Wisdom”, “On the Foundations of Knowledge”, “On the Merits of Science and Art”, “Indicating the Way to Happiness”, it was proved that virtue is primarily the fruit of education. A supporter of secular education, Farabi argued that only madmen believe that the highest good is outside the existing world. The purpose of education, according to Farabi, is to bring a person to this good through encouraging the desire to do good deeds. Knowledge helps to realize what exactly is good or evil. In order to become moral and resist vices, a person had to know himself.

Farabi’s philosophical views on human nature are extremely important in the study of his pedagogical views and teachings on education. In his philosophical views, Farabi focuses on the study of human structure, psyche, material and spiritual world.

Al-Farabi considered education as “endowing peoples and cities with theoretical virtues”, and education as a process of “endowing cities with ethical virtues and arts. The concept of “happiness” is one of the main categories of his pedagogy. Farabi was convinced that unkind deeds bring misfortune to a person.

According to Farabi’s teaching, man has abilities and powers that are not present in all other bodies — mental power — the ability to reason and speak — which distinguishes him from other bodies in nature and gives him the ability to rule over them. Striving to know the world, al-Farabi leaves his homeland. According to one source, he left as a teenager, according

to another, at the age of forty. Al-Farabi visited Baghdad, Khorrun, Cairo, Damascus, Aleppo and other cities of the Arab Caliphate.

Al-Farabi clarified the essence of human knowledge. Feeling is not enough to understand the essence. This can only be achieved with the help of the mind. Farabi was truly a world-class man who, in his creative achievements, studied and summarized Arabic, Persian, Greek, Indian, and his own Turkish culture. The echo of Turkish culture is evident in his famous *Kitab al Musiq al Kabir* (The Great Music Book).

Farabi's manuscripts are in many libraries around the world. There is also a wide range of scholars studying Farabi's work. Scholars who have published Farabi's works and studied various aspects of his true encyclopedic legacy have contributed to Farabi studies.

Farabi was constantly trying to study the structure of the world. According to their research, the head of all is God, as always. The middle is the hierarchy of beings. Man is a cripple who understands the world and moves in it. The end is to achieve true happiness. Farabi is well aware of the importance of the natural sciences for the practical activities of man. He calls such sciences the sciences of real things. In his commentaries on the books of Greek naturalists Euclid, Ptolemy, and Galen, and in his book on geometry, he emerged as a great scholar of the ancient world and medieval mathematical ideas. The formation of Farabi's worldview was influenced by the traditions of the ancient advanced culture of the East, popular movements against the Arab caliphate, the achievements of medieval natural science, and the philosophical heritage of Greece.

For Farabi, the world is a bud, and it is gradually opening up, revealing more and more of its colorful aspects and inexhaustible riches. Such an interpretation of existence paved the way for the further development of natural-scientific ideas. Abu Ali ibn Sina and later thinkers based their philosophical views on this system of beings.

Farabi was the first in the middle Ages to develop a coherent doctrine of the origins, goals, and objectives of society. It covers many aspects of social life - governance, education, morality, enlightenment, religion, war and reconciliation, labor, and more. It is said that Farabi himself was a skilled musician, composer, and inventor of a new musical instrument, in which he created extremely impressive melodies. Farabi considered music as a means of educating human morality and strengthening health. His legacy in the field of music is of universal significance in the history of music culture.

Speaking of the intelligent man, Farabi writes: "Intelligent people are those who are virtuous, sharp-witted, devoted to useful work, have a great talent for discovering and inventing what is necessary, and avoid evil deeds. Such people are called wise. Those who have the intellect to invent evil deeds cannot be called intelligent, they must be called cunning and deceitful".

The teachings of science, knowledge, and reason are consistently and perfectly elaborated in Farabi's works. He regarded the question of knowledge as an integral part of the explanation of human nature.

Al-Farabi's book, "On the Classification of Sciences", can be used instead of the results of multidisciplinary research. It lists all the sciences of its time in a strict order and examines the definition of each science.

In this regard, the task of education is to promote the development of positive traits and eliminate negative character traits. Farabi proposed a system of methods for educating virtues. Receptions were divided into “hard” and “soft”. If the pupil shows a desire to learn, work and do good deeds, soft methods are appropriate.

Abu Nasr al-Farabi teaches that if the theoretical foundations of all sciences are studied in education, then spiritual and moral rules, norms of etiquette are studied in education, and professional skills are formed. These are done by educators and coaches using a variety of methods. Farabi pays more attention to the theoretical implementation of educational work.

If the ward of the teacher is malicious, negligent, wayward, harsh punishments are fully justified. Farabi saw the essence of education in the friendly communication of the mentor and pupils. Reflecting on what an ideal mentor should be, Farabi emphasized that we are talking about a scientist and teacher who owns expressive speech, who knows how and loves to transfer knowledge, who is persistent in achieving the tasks of education and training.

At the same time, he put forward the idea of using methods of encouragement, habituation and coercion in education. He was engaged in mathematics, logic, medicine, science, music, law, linguistics, poetics, and studied various languages. According to sources, he knew more than 70 languages.

In the treatises of another outstanding thinker of the East, al Biruni (970–1048), important and fruitful pedagogical ideas are scattered in a multitude: visibility and consistency, development of cognitive interests, etc. Biruni argued that the main goal of education is moral cleansing from inhuman customs, fanaticism, recklessness, and the thirst to rule. In the monumental work Canon Masud, the philosopher advised that only scientifically reliable information be communicated to students, not relying on religious faith alone.

Called by his contemporaries the “master of sciences”, adviser to the rulers of the 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 relation to the pedagogical theory of the treatises “The Book of the Soul”, “The Book of Knowledge”, “The Book of Instructions and Instructions”. Ibn Sina, based on Muslim theology, combined the philosophical tradition of Plato and Aristotle with the tradition of monotheism. Intellect, according to Avicenna, being divine in essence, at the same time is a rational ability. Knowledge comes from within, from intuition, but in a rational way, and this intellectual faculty is responsible for learning.

The scientist dreamed of a comprehensive education and development, primarily through the development of music, poetry, philosophy. The organization of joint studies was proposed, with the introduction of a spirit of rivalry. Collaborative learning at different levels was recommended 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 special and vocational training. As soon as a teenager mastered literacy, he should be prepared for future work (for example, to learn how to draw up reports and other documents). Then it was necessary to enter into the actual profession: the teenager should start working and earning money.

Ibn Sina, reflecting on morality, drew attention to the cultivation of feelings of camaraderie and fidelity to friendship. He was skeptical about the role in the upbringing of the

mother, who, in his opinion, only spoils the child with affection and kindness. The main educator was called the father; physical measures of influence on the child were also allowed.

As Ibn Sina argued, education should include mental education, physical health, aesthetic education, moral education and craft training. The training plan, according to Ibn Sina, should be consistent with the interests of students, built on the principle of “from simple to complex” and at the initial stage should not be tied to books. Abu Ali Ibn Sina opposed the individualization of education, as he was convinced that through collective learning, a sense of rivalry arises among children, which drives them in an effort to gain more knowledge. At the same time, thanks to collective learning, boredom and idleness disappear, they are replaced by conversations, during which students have the opportunity to express their point of view and argue on topics that concern them.

Collective learning teaches students respect, mutual assistance, and friendship and promotes their positive influence on each other. Ibn Sina considered the goal of moral education to be the formation of a person who lives not for himself, but for others. According to the thinker, personality education is a complex process in which the teacher’s knowledge of the child’s individuality is important. Ibn Sina “preferred a kind example over importunate conversation. He considered it necessary to speak kindly to children about their shortcomings. A well-known proverb says that work ennobles a person. Ibn Sina also thought so, proposing to accustom children to work from an early age, teaching them the basics of crafts.

The creations of the great Mir Alisher Navoi are priceless. He was not only a poet, but also a wise politician, a major scientist and philanthropist, a great thinker, musician, and artist. The basis of the creativity of Navoi’s lyrics is reflections on a person. But Navoi’s man is not an abstract being, but a bearer of vice or virtue. Vices were castigated by almost all the poets of the Eastern Middle Ages. Intolerance to human shortcomings came from the deep humanism of the servants of the muse, their desire to help people. Alisher Navoi, a prominent representative of Sufi pedagogy, considered a person “the highest being in the world, and a child - a luminary that illuminates the house and brings joy to the family”. Navoi believed that it was not enough to love one’s own children, a person should love all children, for they are the future generation.

In his opinion, the formation of the mind takes place during adolescence. And if during this period the mind, and not passion, seizes a person, then on his life path he will be guided by noble ideas. The pedagogical views of Alisher Navoi are embodied in the principles of communicative pedagogy, which considers learning as a process of communication, a dialogue between a teacher and a student, in which the student acts as a subject of learning, determining the ways and means of cognition.

Another talented representative of the Sufi school, the thinker and poet Nuriddin Abdurrahman ibn Ahmad Jami, had great knowledge in many sciences. He was convinced that the dignity of a person is determined not by his position, not by wealth, but by honest work. Abdurrahman Jami saw the purpose of education in preparing the student for serving the people, for being useful to society.

The thinker urged a person to look for his inner “I” in order to feel his uniqueness and make his own, special, contribution to social development. Ahmad Jami considered the ancient Greek philosopher Aristotle to be an ideal teacher. Like his predecessors, Jami continues the humanistic traditions in the upbringing and education of the younger generation. So, the pedagogical views of the great thinkers are reborn as educational values and enrich not only

domestic, but also foreign pedagogy. The pedagogical heritage of the encyclopedists of the middle Ages is the most important basis for the development of the younger generation in the field of modern education.

Conclusion

In conclusion, no matter what the field, it is necessary to study it carefully and gain in-depth knowledge of this field. Because every field is an ocean. To live in this ocean, you need to know how to swim perfectly. A person who does not know how to swim can definitely drown. The only thing that saves is knowledge, skills and abilities. It is up to the individual to master and apply it. When we own a field, one of the most important tasks is to look at the shortcomings in the industry, to try to correct them, to analyze not only the industry, but also the mistakes we make. An interest in professionals in this field, studying and analyzing their lives, paying attention to the mistakes and shortcomings they have made, and the habit of not repeating these mistakes will elevate any researcher in the field. It is up to us to use them, which our ancestors left us a very rich heritage.

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