

VIEWS OF EASTERN RENAISSANCE THINKERS ON ISSUES OF CHILD REARING

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Annotation: This article examines the views of the great thinkers who worked in the era of the Eastern Renaissance (9th-12th centuries) on the upbringing of children. The thoughts of each scientist and thinker about the role of education in human maturation and his contribution to the development of pedagogical thought are also analyzed.

Key words: Renaissance, Oriental Renaissance, thinker, thought, upbringing, education, science, enlightenment, spirituality, perfect man, morality, behavior, physical education, aesthetic education, labor education, scientific heritage.

Today the new Uzbekistan is making new steps. The main factor in the development of any country and state is education and upbringing. Investing in science, education, spirituality and enlightenment is an investment in a great future. We know well from the centuries-old history and experience of highly developed countries of our century that an undeveloped state can never be a full-fledged state. Indeed, knowledge and enlightenment are the bliss of two worlds. The ignorant person does not realize the value of the blessings bestowed upon him. Knowledge is salvation for man.

The word "Renaissance" in French means "rebirth". More precisely, this is a period of separate cultural and intellectual development that took place in Central Asia, Iran, China (IX-XII-XV centuries) and in Western Europe.

As a term, its meaning is much broader: in culture, science, art, education in general after a long period of stagnation in society means rapid development, a new qualitative stage in the system of social consciousness and values. This term was first used in Europe after the Middle Ages "Golden Renaissance" to refer to a period of development in the 15-16th centuries. This social phenomenon, called the Renaissance, is interpreted in Uzbek as a revival.

In 1909, the outstanding Austrian orientalist Adam Metz published his fundamental work "Muslim Revival". Since then, views and studies began to appear that the Renaissance was not only a European phenomenon, that the peoples of the East experienced it earlier than Europeans. The great Russian orientalist academician N.N.Konrad points out that the Renaissance began in China in the 7th and 8th centuries and continued in India in the 8th century, then continued in the Islamic world in the 9th-12th centuries and slowed down again during the reign of Amir Temur and the Temurids.

During the Eastern Renaissance, the human problem was a major problem in the spiritual realm and attracted a lot of attention. Since the idea of humanity embodies high moral qualities, the educational and moral direction played an important role in the philosophy and pedagogy of the Eastern Renaissance. The problem of morality was in the center of attention of philosophers, great thinkers.

During the Eastern Renaissance (IX-XII centuries), the world famous philosopher and astrologer Muhammad Musa al-Khwarizmi, known for his services in the field of science and education, made a name for himself scientific heritage in the field of mathematics, physics, medicine, history, language and literature, pedagogy. Encyclopedic scholars such as Abu Nasr al-Farabi, Ahmad al-Fergani, Abu Raikhan al-Biruni, and Abu Ali ibn Sina made an enormous contribution to the Renaissance.

Encyclopedic scholars also paid great attention to the creation of educational and moral works in their scientific heritage, and the ideas put forward in these works played an important role in the mental, moral, aesthetic and physical development of a person.

Among them: "The City of Noble People", "The Book of Achieving Happiness", "Treatise on Morality", "Treatise on Love", "Kutadgu bilig", "Akhloki Nasri", "Akhloki Jalali", "Akhloki Mukhsini", "Khibatul -hakayik ", " Kobusnoma ", " Gulistan ", " Boston ", " Mahbub ul-kulub "and others.

Moral works acquired significance as purely pedagogical works in solving the problem of the spiritual and moral formation of a person and human appearance. These pedagogical works put forward the idea of mastering high morality and science in the spiritual development of a person.

In their scientific heritage, encyclopedists paid great attention to the issues of mental, moral, physical and aesthetic improvement of a person. For example, Muhammad al-Khorezmi (783-850) played a worthy role in the development of pedagogical thought, promoting the idea of the importance of science in human development and the establishment of human relations.

Khorezmi makes an important contribution to the theory of knowledge. He was one of the first to lay the foundations for testing and testing methods. On the basis of a table reflecting the movement of celestial objects, he developed a solution to mathematical problems by an algorithmic method.

Al-Khorezmi opened a new era in the field of astronomy and mathematics in Europe and the East. Thanks to the Khorezmi, the decimal numbers of the Indians spread throughout the world under the name "Arabic numbers". He went down in the history of Khorezm as the founder of algebra.

The scientist also made a great contribution to the field of science with his works "Measurement of the Earth's surface" (astrolabe) about the sun, clocks, "History of the Jews and the celebration of their holidays", etc.

Abu Nasr al-Farabi, who was named the second teacher in the East after the famous Greek philosopher Aristotle, created works in various fields of philosophy, music, philology and other natural and scientific sciences.

"The task of the state is to lead people to happiness, "Farabi wrote in his treatise On the Way to Happiness. He achieves this through knowledge and morality. " In his works on education, Farabi reflects on the importance of upbringing and education, on what should be especially paid attention to the methods and techniques of teaching. Socio-pedagogical views were expressed in such works as "The City of Noble People", "The Book of the Achievement of Happiness", "Ihsa-al-ulum", "The Origin of Sciences", "On the Meanings of Reason".

Although Farabi taught in his work that upbringing and education is an integral part of human development, he emphasizes that each of them has its own place and character in human development. According to him, purposeful upbringing develops a person both mentally and morally, in particular, a person learns the laws of nature and society and behaves correctly in life, treats others correctly, follows the rules of society.

Farabi believes that the main the task of education is to bring up a mature person capable of satisfying the needs of society and serving this society.

Farabi: "Education is only words and learning. "Education is the study of the experience of the practical work of this nation, which consists of practical skills."

Biruni connects education with moral upbringing. After all, an important criterion of perfection in a person is high morality.

Beruni emphasizes the important role of moral education in human development in his works "Monuments of Past Generations", "India", "Mineralogy", "Kitab al-Saidona", "Al-Qanuni al-Masudi", "Geodesy", etc. According to Biruni, morality should be the most basic quality of a person. This

quality does not add up overnight. It is formed in the process of interaction between people, the social environment - the development of society.

Beruni emphasizes the importance of three factors in human excellence, as modern pedagogy recognizes these three factors: heredity, environment and upbringing.

It is also known that Ibn Sina, like other thinkers, expressed his views on education in connection with his socio-philosophical views and interpreted them in special treatises. Abu Ali ibn Sina calls for the attainment of enlightenment, which is the first criterion for achieving perfection. Because science should serve man and reveal the laws of nature to future generations.

He says that in order to achieve this goal, one should not be afraid of difficulties. "Brothers! People's heroes are not afraid of trouble. The one who refuses to be perfect is most afraid of all. "

In the end, an enlightened person will be brave, not afraid of death, but simply trying to find out the truth," he continues.

Ibn Sina called his work on morality "Practical Wisdom" ("Practice of Wisdom"). According to the scientist, the science of ethics studies the norms and rules of people's behavior towards themselves and others.

Ibn Sina describes the basis of morality in two concepts, good and evil:

Everything that exists in the world is from nature strives for excellence. Striving for excellence is, in fact, a good thing ... "

Ibn Sina analyzes the importance of physical education from both theoretical and practical points of view, along with mental and moral education.

Before Ibn Sina did not have a holistic teaching about the influence of physical education on human development. Ibn Sina was the first to create a scientific and pedagogical system of physical education.

He scientifically and practically proved that exercise, proper nutrition, sleep and adherence to a daily routine are important factors in maintaining human health.

Ibn Sina taught, that if mental training is carried out as a result of the study of various knowledge, moral training is best carried out through the practice of good moral qualities, habituation, and conversation.

In Ibn Sina's educational views, family and family upbringing have a wide place. Because upbringing and maturation in a person begins in the family.

Ibn Sina wrote a special book on family education, *Tadbir al-Manazil*. In it, the scientist highlighted the role of parents in raising children and expressed his complex views on education.

In the chapter "Comparison of morality", parents and educators are given the following advice: Parents should be careful when raising children.

In particular, it is necessary to eliminate deficiencies in the child's behavior without prejudice to his personality. The largest chapter of the work is devoted to the interpretation of the educational activities of the family and parents, in which he, as a thinker, provides guidance. According to Ibn Sina, parents should be well aware that family education is both practical and theoretical. If a parent uses a variety of methods to raise a child, this family will be happy.

Therefore, the chapter "The Way of Advice" describes the responsibilities of parents and what qualities a parent must have in order to fulfill these responsibilities.

Merits and the responsibilities of mothers are discussed in a separate chapter of the book. In general, the views in individual treatises of Ibn Sina on upbringing and education, which have so far been emphasized by researchers, can be called an educational scientist not only in the context of socio-philosophical ideas, but also because of the deep scientific and practical expression of ethical problems.

It is obvious that the great thinkers of the Eastern Renaissance Khorezmi, Farobi, Beruni and Ibn Sino based their scientific heritage and pedagogical teachings on the formation of a perfect person.

Farobi emphasizes the importance of the interconnection of both mental and moral education in human development. It is noteworthy that the teaching methods recommended by Farobi have not lost their relevance today.

Biruni, on the other hand, divides all moral qualities in the spiritual image of a person into two types: good and evil. Just as it was a “red thread” in the development of pedagogical thought, created by mankind, in accordance with this tradition, Biruni's moral concepts are important aspects of moral perfection.

From the above, it is clear that these ideas of Biruni about the formation of an ideal person are of great importance not only for his time, but also for the improvement of modern educational work.

With their knowledge and heritage, they demonstrated to the whole world the scientific and cultural power of the Middle East. They made a huge contribution to the development of human culture.

That is why Khorezmi, Farobi, Biruni and Ibn Sina were recognized as great figures of world culture, scientists and famous encyclopedists.

Thus, the personal activities of these thinkers play a special role in the development of universal human pedagogical thought, their teaching on the study of secular sciences, their views on education. Today's youth are the main force building a new renaissance in our country.

We all know that one of the main goals of the Strategy for Innovative Development of the Republic of Uzbekistan is to become one of the 50 leading countries of the world by 2030.

In carrying out these tasks, we, representatives of the education sector, parents, and the intelligentsia, must work hard. As these tasks, I propose the following:

To foster an axiological attitude towards national and universal culture through the study of the scientific heritage of the Renaissance;

- Development of social adaptation, activity and mobility for each member of our society;
- Ensuring the strength and further development of four links (preschool ; general secondary and specialized secondary; vocational and higher education) in our country;
- Each of us needs to develop ourselves and improve education based on personal life experience.

In conclusion, it should be noted that special attention, given to science and education in our country, has a deep meaning. Science and education are the basis of a new era of awakening, on the basis of which the national thinking of the citizens of this country, the national idea, confidence in the future, development, which is one of the main priorities in ensuring stability in society. As science develops, the development of not only the economy, but also the socio-cultural sphere is guaranteed, and this guarantee is undoubtedly a sign of a new revival, a new renaissance.

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