PROBLEMS OF EDUCATION AND EDUCATION IN THE WORKS OF EASTERN MASTERS

Annotation: In this article, the problems of education and education in the writings of Eastern thinkers

Keywords: history, Farabi, Beruni, education, training, thinker

ПРОБЛЕМЫ ВОСПИТАНИЯ И ОБРАЗОВАНИЯ В ТРУДАХ ВОСТОЧНЫХ МЫСЛИТЕЛЕЙ

Аннотация: В этой статье рассматриваются проблемы образования и образования в трудах восточных мыслителей

Ключевые слова: история, Фараби, Беруни, образование, обучение, мыслитель

History - the memory of the people, drawing from it wisdom, it gets a new force for social development and advancement to the future. In this respect, the heritage of representatives of Eastern thinkers such as Abu Nasr Farabi, Biruni, Ibn Sina, Husain Voiza Kosifi, Alisher Navai, etc., is of particular interest.

The basic principles of education and training developed by the thinkers are a powerful stimulus in the formation of national culture, the improvement of school education and upbringing. It is obvious that the formation of consciousness of the younger generation without taking into account the national and cultural heritage of the people can have a reverse effect on this process.

Studying the political and pedagogical heritage of Abu Nasr Farabi, Biruni, Ibn Sina, Husain Voiza Kosifi, 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 man and give important recommendations on education and upbringing. A characteristic 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 personality development was dedicated to thinkers who possessed truly encyclopedic knowledge. These include Kindi, Farabi, Biruni, Avicenna, Averroes, Tusi, Ibn Khaldun, and others who viewed pedagogical problems not as abstract theories but as part of the living process of human development. Such an approach largely explains the significant influence of the thinkers of the East on the European enlighteners of subsequent eras. The second teacher after Aristotle contemporaries called the brilliant scientist and philosopher Abu Nasr ibn Muhammad al-Farabi (870-950). He had brilliant comments on the works of Aristotle, he developed in detail the problems of mental, moral, aesthetic and physical education of youth, the problems of pedagogical work, which closely interwoven with his philosophical views.

In particular, Farabi was the most consistent opponent of the fanatical ideology of Islam. Commenting on the "Ethics" of Aristotle, he argued that the supreme good is in the existing world and only the insane believe that it is outside it. The problem of upbringing appeared in Farabi as one of the most important and complex parts of his philosophical system. The main goal of education, according to his concept, is to lead a person to happiness by mastering him by virtue, which consists in the performance of good deeds. But for the performance of truly good deeds, knowledge is needed to help the formation of morality.

In the treatises of Farabi, specific methods for the education of virtue are offered by means of cognition. He divided them into "soft" and "hard." If the educated themselves show a desire to master the sciences, the desire for work and good deeds, then in this case the soft methods of upbringing that help to strengthen these aspirations are appropriate. If the wards are vicious, self-willed, lazy, they can use "hard methods", that is, coercion. At the same time, the use of such
methods should be determined by the level of morality of the educator himself. Educational activity, thus, requires extensive knowledge and high moral qualities of the educator in combination with the observation and experience of the educated themselves.

The legacy of the outstanding scientist Beruni is a huge treasure trove, which contains valuable ideas about science, the content of education and upbringing.

Beruni's thoughts about teaching, his ways and significance are found in many works, they seem to be scattered through the pages of his books. According to our opinion of Beruni, training should be considered in the following classification:

1. the awareness of learning;
2. Visibility;
3. systematic and consistent;
4. soundness;
5. The connection of theory with practice;
6. Requirements for the textbook.

The objectivity and impartiality of the scientist, observations, experiments, the study of oral and written monuments, a critical approach to the information obtained, comparing them with the goal of establishing the truth, a logical generalization of facts to conclusions, and inferences to the theory - these are the characteristic features and fundamentals of Beruni's scientific method. For his era, this method was a huge achievement and was of great scientific value. Beruni himself, guided by this method, has made great strides in the scientific activity on the consciousness of learning.

Analyzing the comparison, logical operations and other thoughts of the scientist are correct also for the present time, since the basis for the education of a modern school is the conscious mastery of knowledge. This means that the student
must have not only a fund of scientific knowledge, but also be able to extract them independently, and this is achieved through mental operations.

Emphasizing the need to combine theory with practice, Beruni writes that doctors have the greatest rights to respect for their efforts in improving their science, for not only "raising it on the wings of theory, but also applying it in practice."

The work of Beruni is a textbook on mathematics, astronomy, geography and other subjects intended for initial training in these sciences.

On the sequence of subjects studied in the book "The Science of the Stars," Beruni gives the following explanations: "I started with geometry, then went to arithmetic and numbers, then to the universe device, and then to the verdicts of the stars, because only he is worthy of the rank of astrologer who has fully studied these four sciences."

The thinkers saw moral duty in explaining to people their duty to serve the common cause, the interests of the people, to protect, develop and disseminate a culture of communication and tolerance that should be based on a supportive and friendly relationship.

The pedagogical tactic of Biruni and Farabi is based on the following activities of the educator: interest and love for the pupils, enthusiasm for the pedagogical profession, mastery of psychological and pedagogical vigilance and observation, pedagogical tact, imagination and organizational skills; to be fair, sociable; demanding, persistent; have restraint and candor, spiritual and cognitive needs and interests, intellectual activity, etc.
Used course:

