

The Creative Heritage of Great Scientists: The Development of Pedagogical Thinking

A.G. Alijanov

Kokand state pedagogical institute, Uzbekistan

ABSTRACT

Knowing the essence of this historical process shows us that human thinking has been formed in a very long time and in complex conditions. In studying our cultural riches in the historical process, we rely on the creative heritage of great writers and scholars as the main source. Especially during the Eastern Renaissance, pure pedagogical works were created, and the scientific works of educators, known for their immortal teachings on private and general methods of human development in education, are still valued today.

KEY WORDS: *Eastern Renaissance, education, teachings, great scientists, great writers and scholars, pedagogical thinking.*

While upbringing influenced a person's mental and moral development, the formation of a person, in turn, helped human society to make decisions. Thus, the process of ensuring the maturity of a person who is able to think and the social development of society are inextricably linked. Knowing the essence of this historical process shows us that human thinking has been formed in a very long time and in complex conditions. In studying our cultural riches in the historical process, we rely on the creative heritage of great writers and scholars as the main source. Especially during the Eastern Renaissance, pure pedagogical works were created, and the scientific works of educators, known for their immortal teachings on private and general methods of human development in education, are still valued today. The encyclopedic scholars' views on education also amazed European scholars. Indeed, our great ancestors, such as Muhammad Khorezmi Abu Nasr Farabi, Abu Rayhan Beruni Abu Ali ibn Sino, Mahmud Zama khshari, Alisher Navoi, with their scientific and creative heritage have conquered the highest peaks of world science. In this regard, President Shavkat Mirziyoyev in his speech at the solemn ceremony dedicated to the Day of Teachers and trainers on October 1, said: The rich scientific and cultural heritage of our people, ancient stone inscriptions, priceless architectural monuments, rare manuscripts, various artifacts testify to the deep roots of our three-thousand-year history of statehood. ”

The encyclopedic scholar Abu Nasr al-Farabi reflected his pedagogical views in his works "On the Achievement of Happiness", "The City of Noble People", "On the Meaning of the Mind", "On the Study of the City". Farabi was the first scholar to describe education and upbringing. According to him:

- Education is based on words and learning. Education is done through practice, work experience. Education is carried out in two ways: satisfying, inspiring words and coercion. and let him be free from deceit, let him be pious, and let him not deprive himself of knowledge and the people of knowledge. The man is not well educated and is married.

If he doesn't have a good experience, he ignores a lot of things and hates them. Things that seem inappropriate to him are necessary.

The encyclopedist Abu Rayhan Beruni reflected his scientific and pedagogical views in the works "Mineralogy", "Geodesy", "India", "Monuments of ancient peoples", "Saydana". Beruni sees man as the highest perfection of nature. It divides all the moral qualities in a person's spiritual image into two types, good and evil. According to Beruni, three things play an important role in human development:

- 1) Heredity.
- 2) Environment.
- 3) Education. Beruni's views on the ways and means of acquiring scientific knowledge are still relevant today. In teaching the student:
 - not to bore the student;
 - not to teach the same thing or the same subject in education;
 - membership, consistency;
 - It is necessary to present new topics in an interesting way, mainly in a visual way, and so on.

Encyclopaedist Abu Ali ibn Sina, "Tadbir al-Manazil", "Laws of Medicine", "Treatise on Morality", "Treatise on Duty", "Al-Qanun", "Treatise on Love", "Hay ibn-Yakzan", "Encyclopedia" As an author of such works, he reflected his views on education. According to Ibn Sina, there are some flaws in human behavior. These are:

- deception
- jealousy
- revenge
- adovat
- slander
- reluctance.

Ibn Sina also commented on the description of the sciences. The scientist puts the medical sciences first. Philosophy can be divided into two groups: theoretical and practical. He belongs to the first group:

- ethics
- economy
- introduces a policy. To the second group;
- physics
- mathematics
- Metaphysics includes all the sciences that study the laws of the world.

Ibn Sina points out the need to teach children in school as a group in education, and emphasizes the need to adhere to the following in education:

- 1) not to be too busy with the book while educating the child;
- 2) imparting the right knowledge from easy to difficult in education;

- 3) the age of the exercises;
- 4) focus on teaching at school as a team;
- 5) take into account the inclinations, interests and abilities of children in education;
- 6) combining teaching with exercise.

Abu Ali ibn Sina encourages the acquisition of enlightenment, which is the first criterion for attaining perfection. Because science must 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. He who refuses to be perfect is the most cowardly of men. "

He says that an enlightened person will be brave, not afraid of death, and will only try to know the truth, he said. Ignorant people are ignorant, they are ignorant, they are ignorant, they are ignorant. He emphasizes the need to keep scientific opinions secret from such people. He teaches that in order to know the truth, one must have knowledge, but that any knowledge does not lead to truth, and that one must also know logic in order to know the truth of one's knowledge. Ibn Sina's teaching on teaching methods is based on the idea that knowledge should be based on logical thinking, personal observation and experience. Ibn Sina stressed the need to educate and bring up the child in school, and opposed the idea of teaching the child alone at home, saying that the children of all people should be involved in the school and taught and brought up together. The benefits of having a child go to school as a team are as follows:

- ✓ If a student studies together, he will not be bored, he will be interested in science, he will try not to be separated, he will want to compete. All of this helps to improve reading.
- ✓ In conversations, students tell each other what they have read in books and heard from adults.
- ✓ "When children get together, they start to respect each other, make friends, help each other with learning materials, and learn good habits from each other."
- ✓ While emphasizing the need to educate children in school, in education
- ✓ emphasizes the need to adhere to the following aspects:
- ✓ not to engage in books all at once to educate the child;
- ✓ imparting knowledge through easy to difficult learning;
- ✓ The exercises should be age-appropriate;
- ✓ focus on teaching at school as a team;
- ✓ to take into account the wishes, interests and abilities of children in education;
- ✓ Combine training with exercise.

These requirements are valuable because they are in line with modern educational principles. He addresses the above issues in a special section in his book, Address Address. Explains the process of education and upbringing in the section "Teaching and educating a child in school." The above principles, on the other hand, help children to acquire deep and solid knowledge in all aspects, rather than to acquire light knowledge. The works of our ancestors, such as the great Mahmud Kashgari, Yusuf Khas Khojib, Ahmad Yugnaki, Kaykovus, in the spirit of pandnoma are also important in the education of today's youth. For example, Kaykovus's "Nightmare" has a special educational value, and, as he himself noted, the whole work is devoted to the education of young men, described in the last chapter. Kaikovus said, "... I wrote all my thoughts and ideas in a book for you, and I knew every science, every profession, and every profession. I described them all in forty-four chapters." described the ways and means of perfection in connection with. The book deals with the theory of

education in the following areas, which should be mastered by young men:

- 1) About learning.
- 2) About professions and various professions.
- 3) About the rules of life and behavior.
- 4) About physical maturity.

Because it is necessary for every man to have a body, a soul, a passion and a meaning, that is, to have both militaryness, enlightenment and wisdom, and these qualities are mentioned in these four directions.

Kaikovus emphasizes that the following ten qualities mentioned by Pythagoras are contained in each person. These are: not fighting with someone who is better than you; not to sit in public with a jealous person; not to be friends with a hypocrite, not to be friends with a hypocrite: not to deal with a liar: not to talk to a stingy person; not to drink wine with a hostile person; not sitting with wives; not telling secrets to people; if someone says something is wrong, try to get rid of it; not praising or insulting anyone too much; not to intimidate the needy with anger; to pardon the sinner; be kind to the little ones; it gives vital advice, such as not ordering two people to do the same thing, that one encounters such behaviors at every moment of one's life.

Alisher Navoi, the Sultan of the Word, has been a school of life for us all his life. In particular, Navoi's humanistic views view man as a personal value, thus manifesting a system of values and notions that man is an honorable being. Like his predecessors, the poet sees the dignity of man in his moral qualities - purity of heart, generosity and devotion to friendship, aspiration to change the world for the better, and so on. Human dignity is measured by one's actions and practical activities for the development of people and society, not by belonging to a higher lineage or class, wealth, or social background. In Sab'ai Sayyar, Navoi writes: When the source of rain (morality) is formed from honor, this drop of rain gives life to a waterless hill. Immoral people cannot be respected, they are despised and under the dome of the sky. "

In conclusion, the head of state Sh. Mirziyoyev should be quoted as saying: "We must create all conditions for the youth of our native land, who gave to the world such great scholars and saints as the Bukhara, Beruni, Termez, Moturidi, Khorezm, to grow up worthy of their great ancestors". So, the most urgent task is to continue the path of radical renewal of the life of our society, relying on the determination of our great ancestors, the will of our people, our growing harmoniously growing generation.

References

1. Shavkat Mirziyoyev. Insonparvarlik, ezguaikva bunyodkoraik – manaiy goyamizning poydevoridir . «Tasvir» nashriyot uyi Toshkent – 2021
2. Shavkat Mirziyoev. Yangi O'zbekiston strategiyasi. "O'zbekiston" nashriyoti Toshkent-2021
3. Hoshimov K., C.Ochil. O'zbek pedagogikasi antologiyasi. – T.: O'qituvchi, 2010
4. Ma'naviyat yulduzlari (Markaziy Osiyolik mashhur siymolar, allomalar, adiblar). - T.: A.Qodiriy nomidagi Xalq merosi nashriyoti, 1999.
5. Yuldasheva, S. (2021). The Emergence of Libraries as a Hotbed of Spirituality and Enlightenment. *International Journal of Culture and Modernity*, 10, 43-51.
6. Yuldasheva, S., Habibjonov, I., & Haydarov, A. (2020). Librarianship in the formation of book reading. *Journal of Advanced Research in Dynamical and Control Systems*, 12(2), 2925-2927.