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THEORETICAL EXPERIENCES IN THE FIELD OF PEDAGOGY IN THE HISTORY OF EASTERN PEOPLES

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Abstract:
This article analyzes the pedagogical views of the Muslim Renaissance. The historical truth is that the land of Transoxiana was considered a place of enlightenment and culture in the medieval Muslim East. The scientific heritage of al-Khwarizmi, al-Farghani, al-Farabi, Ibn Sina, Beruni, Zamakhshari and other great scholars and encyclopedists who came from our country has rightfully become a universal property. If in the former Soviet era a one-sided attitude towards the scientific heritage of these scientists was formed, then by the years of independence a comprehensive and in-depth study of the activities and scientific heritage of these great people began.

Keywords: Renaissance, Spirituality, Quran, Hadith, moral views, Caliphate, pedagogical processes.

Introduction

In the history of the development of our people's culture, the progress of pedagogical thought, including the content and form improvement of educational tools, holds significant importance. Without it, the cultural and educational development in the field of education cannot be clearly envisioned. "A textbook is a state publication defined based on the curriculum, teaching methods, and didactic requirements, containing national independence ideas, and fully covering the topics of a specific subject, aimed at thoroughly mastering the fundamentals of that subject."

Main Part

Each type of education has its own textbooks that encompass the goals and objectives, considering the age and other characteristics of the learners. Typically, a textbook is named after the subject it covers. In addition to theoretical information, practical exercises, experiments, and necessary instructions are provided in the textbook. Textbooks should be based on years of pedagogical and psychological research, advanced experience, and international standards. Specifically, textbooks created for primary school levels should have simple, clear, and understandable language, be appropriate for the student's age and psychological characteristics, and contribute to their speech development and worldview. Each topic in the textbook should build upon the previous one, developing from simple to complex. It should serve to teach ethics

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and moral values, nurturing positive qualities such as love for the motherland, care for others, kindness, politeness, diligence, humility, and conscientiousness in students.

The importance of textbooks as a crucial educational tool is immeasurable. Studying their development history shows that the first versions of textbooks began to be created in the second millennium BC. As a result of archaeological excavations, texts written on clay tablets by ancient peoples living between the Euphrates and Tigris rivers have been discovered in the East. These findings served as "manuals" and "textbooks" in ancient times. Later, handwritten educational books written on papyrus or parchment emerged in other Eastern cultures. These books served as primary sources for teaching specific fields or professions.

Indeed, in ancient times, textbooks were not organized in book form but were written on "makeshift" writing tools made from animal skins and tree bark. Historical literature mentions that the first textbook, a collection of arithmetic problems, was created by the Armenian scholar David Yengilmas in the 6th century AD. A copy of this unique work is preserved in the Matenadaran (an ancient manuscript archive) in Yerevan. It is important to note that, as a result of the development of pedagogy and psychology, the form, content, and structural organization of textbooks gradually evolved and improved over time.

One notable scientific work on astronomy is the "Kitab Surat al-Arz" ("The Picture of the Earth") by Muhammad ibn Musa al-Khwarizmi, which was also used as a textbook in schools and madrasas. Another major work by him, "Zij" (written in 830 AD), consists of 37 chapters and 116 tables, covering topics such as planets, methods for measuring the length and width of geographical regions, and the rules of solar and lunar eclipses. Additionally, the book contains coordinates for 2402 geographical locations, including cities, mountains, seas, islands, and rivers.

The great astronomer, mathematician, and geographer Ahmad al-Farghani (c. 797–865) authored Kitab al-harakat as-samoviyya va javomi’ ilm an-nujum ("The Book of Celestial Movements and the General Science of Astronomy"), which served as a textbook in Europe for many years. In addition to this work, al-Farghani wrote seven other astronomy-related works, all of which were used as textbooks in madrasas. These include The Book on Making an Astrolabe, Al-Farghani’s Tables, A Treatise on Determining the Times of the Moon's Passage Over and Under the Earth, and On the Calculation of the Seven Climates [3;19].

Abu Nasr al-Farabi, through his scientific and pedagogical works such as Risola on Ways to Achieve Happiness, The Advice of the Inhabitants of the Virtuous City, and On the Meanings of the Intellect, attempted to shed light on issues related to education and upbringing, contributing significantly to the culture and pedagogical practices of the peoples of Central Asia, particularly in the creation of textbooks. Al-Farabi categorized arithmetic, geometry, astronomy, and music as educational sciences. Emphasizing their educational importance, he stated: "These four sciences are called educational sciences because they educate students, make them more refined, and provide proper guidance for learning and acquiring further knowledge." According to him, science about nature is "richer and broader than any educational science." Al-Farabi, comparing the importance of the various sciences, stated: "The first science is the science of language... the second is grammar... the third is logic... and the fourth is poetics." Therefore, al-Farabi paid special attention to the place and influence of these sciences in the educational system and their importance in the development of the individual. The works he created served as

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textbooks for centuries in educational institutions, many of which hold immense pedagogical value as unique didactic sources.

Ibn Sina (980-1037), with his works Kitab al-Qanun fi al-Tibb ("The Canon of Medicine"), Kitab al-Najat ("The Book of Salvation"), and Kitab al-Insaf ("The Book of Justice"), produced scientific works on geometry, astronomy, botany, zoology, and logic. His Kitab al-Shifa ("The Book of Healing"), consisting of 22 volumes, covers topics on logic, physics, mathematics, and metaphysics [3;19]. These works were used in madrasas and schools for teaching natural and mathematical sciences.

Abu Rayhan al-Biruni (973–1048), in his work Tahdid Nihayat al-Amakin li-Tas'hih Masafat al-Masakin ("Determining the Boundaries of the Regions for the Purpose of Measuring the Distance Between Habitations") – also known as Geodesy (1075-1144), discusses astronomy and geography, providing analytical material on celestial bodies and geographical locations. In addition, his scientific work Mas'ud Qanuni includes some issues related to mathematics and astronomy [4;704]. The aforementioned works of this great scholar were also used as textbooks in madrasas.

In his work Qutatg'u Bilig, Yusuf Khos Hojib emphasizes the importance of literacy, presenting valuable ideas on the intellectual, physical, and moral upbringing of youth. He calls for them to become kind, honest, and knowledgeable individuals. In particular, he highlights the benefits of acquiring knowledge: "Learning and understanding are like a torch in the dark night. Knowledge is like the light emanating from that torch. It illuminates and provides clarity," he states [3;19].

Kaykovus' Qobusnoma (translated by Muhammad Rizo Ogahiy, 2nd edition) consists of 44 chapters, with Chapter 34 titled "On the Science of Stars (Astronomy) and Geometry." This chapter, where the secrets of the universe and geometric sciences are taught, has been used as a textbook in madrasas [5;173]. The pedagogical significance of this work must be emphasized, as it has been a valuable resource for the upbringing of youth by teachers and parents for centuries.

During the 15th-16th centuries, secular education and upbringing in madrasas developed considerably. During this period, in addition to Arabic, Iranian languages were also taught in schools. Great importance was given to the teaching of the fundamentals of fiqh (jurisprudence), hadith (Prophet's sayings), Arabic language, falakiyot (astronomy), and medicine. In madrasas, the works of the prominent Arabic language specialist Jamal al-Din Abu Amr Usman ibn Umar al-Hojib (1175–1249), including al-Kofiya-nahv ("Syntax") and ash-Shofia-sarf ("Morphology"), were considered the only textbooks for learning Arabic grammar.

The famous historian and Orientalist V.V. Bartold, in his scholarly work Ulugh Beg and His Time, mentions that not only religious knowledge but also secular sciences, particularly astronomy, were widely taught in madrasas. In addition to advancing science, Ulugh Beg encouraged the public to become literate. During his time, mathematics and astronomy flourished in schools and madrasas, and an observatory was established [6;641-642].

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