

USE OF THE SCIENTIFIC AND CREATIVE HERITAGE OF EASTERN THINKERS FOR EDUCATIONAL PURPOSES

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Article history:

Received: 15th January., 2022

Accepted: 16th January., 2022

Published: 18th January., 2022

Abstract. *This article presents scientific facts on the implementation of radical reforms in all areas after the independence of the Republic, as well as restoration of our spiritual and cultural heritage, national values.*

Key words: *upbringing, the era of Oriental awakening, Eastern thinkers.*

No matter what field of knowledge we take, we will see that its development is in many ways strongly dependent on past experience. This is especially true for the development of pedagogical science. In this regard, we work on the basis of national and cultural heritage and its development. Because it is impossible to educate the younger generation to be highly moral without relying on the progressive experiences, methods and techniques of the past.

It is well known that the peoples of the East have a culture that goes back many centuries. These cultural monuments have become national and universal values, works of art and literature only as a result of the life experience of the human hand, mind, skills and abilities received from the past.

In the XI century, science developed in Khorezm. The king of Khorezm Mamun II invites talented scholars to his palace. The House of Wisdom, which he founded, has historically been called the Ma'mun Academy. In the development of this academy, scholars such as Abu Rayhan Beruni, Abu Ali ibn Sina, historian Miskawayh, mathematician Abu Nasr ibn Iraq, philosopher Abu Sahl al-Masihi, physician Abulkhair Hammar were engaged in scientific creation.

The spiritual upsurge in Movarounnahr and Khorasan in the ninth century led to the beginning of the Eastern Renaissance.

Muhammad Musa al-Khwarizmi, Abu Nasr al-Farabi, Ahmad al-Farghani, a philosopher and astrologer, world-renowned for his services in the field of science and enlightenment, made a name for himself in Movarounnahr with his scientific legacy in mathematics, physics, medicine, history, language and literature, and pedagogy. Encyclopedic scholars such as Abu Rayhan Beruni, Abu Ali ibn Sina. Encyclopaedists also pay great attention to the creation of educational and moral works in their scientific heritage, and the ideas put forward in these works have played an important role in the mental, moral, aesthetic and physical development of man, the development of pedagogical thought.

Pure pedagogical works were also created during the Eastern Renaissance, and educational scholars appeared in education with their immortal teachings on specific and general methods of human development.

The above-mentioned thinkers and their immortal spiritual and cultural heritage play an important role in educating the younger generation in the spirit of high morality, diligence, thirst for knowledge, pure conscience, love for parents and the Motherland.

The Arab Caliphate, the socio-political changes that took place, the formation of a single religion of Islam also affected cultural life. The upsurge in cultural life led to changes in spiritual life as well.

This uprising was also called the Eastern Renaissance because it covered the entire Arab Caliphate, the Middle East. This process of awakening lasted from the ninth century to the fifteenth century.

The Renaissance, which began in the ninth century in the Arab Caliphate, began in Baghdad, Damascus, and Aleppo, and spread to the cultural life of all other peoples, paving the way for the cultural development of those states as well. The cultural development in the independent states formed during the collapse of the Khilafah was a continuation of the cultural development during the Khilafah period.

During the reign of Caliph Harun al-Rashid (786-833) and during the reign of his son al-Ma'mun, the Bayt al-Hikma (House of Wisdom) (now the Academy) was established in Baghdad. This Academy will become a scientific center for all scientists. A world library has been established under him. The academy was further developed in 813-833. There was also an observatory under the academy, and later a new library was built. This center of science in Baghdad, in turn, influenced the development of science and the development of spiritual life in the East and the West. It is worth mentioning the patronage of the caliph al-Ma'mun in the development of science.

Indeed, the caliph al-Ma'mun highly valued science. Even when he was the viceroy of the caliphate in Khorasan from the beginning of the ninth century, he gathered scholars from Movarounnahr and Khorasan and created conditions for their scientific creativity. Among them were our compatriots such as al-Khwarizmi, al-Khuttali, al-Jawhari, al-Farghani, al-Marazvi. When Al-Ma'mun ascended the caliphate, he invited all the scholars to Baghdad, and science flourished in collaboration with Arab scholars at the House of Wisdom (Bayt-ul-Hikma) (Ma'mun Academy).

Also, the ancient created cultural monuments, whether Greek, Arab, Movarounnahr and Khorasan, the most ancient culture of the ancient times, served as the basis for the creation and development of Renaissance culture.

If the Arabs invaded Central Asia and lost the centers of science and culture that once existed here, soon the ancient scientific tradition will be gradually restored, and as a result, mature figures of science will begin to emerge. As a result of the combination of all these, a whole culture in the East is formed and begins to develop.

In the Near and Middle East, including Iran, the development of trade relations in the Caucasus and Movarounnahr, the development of science, handicrafts, material and cultural ties have all influenced the overall development. The main reason for the rise of culture in the countries of the Near and Middle East was a new stage of feudal relations. The strengthening of economic ties between the countries subordinated to the Arab Caliphate and the consequent close interaction and interaction of different cultures - Indian, Movarounnahr, Iranian, Arab, Egyptian, Greco-Greek-Roman - played an important role in the cultural development of this period. Indeed, during this period the economy developed, agriculture, handicrafts developed.

During this period, the area of agricultural land expanded, many irrigated lands were opened, irrigation facilities were restored, new ones were built, cotton, flax, hemp were planted and fabrics were woven from their fibers. In Movarounnahr, in particular, Khorezm, Urgench, Fergana, Samarkand and Bukhara textile products, especially Samarkand and Bukhara silk were world famous.

Agriculture and handicrafts, the production of industrial products led to the development of trade. As a result, the volume of trade between the countries of the Near and Middle East with foreign countries: Spain, India, China, Byzantium has increased.

The conquest of the Iberian Peninsula by the Arabs opened new pages in human history. The significance of this process, especially for Europe, has been immeasurable. The East not only influenced the development of European culture, but in general, the psychology, thinking, character, lifestyle of the European man radically changed the historical process. This, in turn, affected mathematics, philosophy, astronomy, nature, medicine, behavior, lifestyle, socio-economic life.

The collapse of the caliphate in the 10th century in Movarounnahr and Khorasan with the emergence of independent feudal states - Tahirids, Samanids, Qarakhanids, Ghaznavids, Seljuks, Khorezmshahs - also led to the further development of cultural life.

During this period, money circulation developed. Changes in the political, socio-economic life of society, of course, have an impact on cultural life.

In the Samanid state, Merv, Bukhara, Samarkand and Urgench were the cultural centers of that period.

During this period, Arabic was the language of science and communication. Classes in schools were conducted in Arabic. Official documents and Sharia rules were written in Arabic. Scientific works were also written in Arabic. By the middle of the 10th century, Persian-Tajik language was also used. However, the documents were written in Arabic, even if the works were in Persian-Tajik.

Sources say that even ordinary children from the surrounding villages attended the schools in these cities.

At that time, Bukhara had a large book market. In bookstores, scientists and scholars met, held scientific discussions and debates. Abu Ali ibn Sina narrates in his autobiography that in one of the bookstores he bought Farabi's commentaries on Aristotle's *Metaphysics*.

The palace of the Emir of Bukhara had a large library.

The Amir Library was recognized as the only library that could compete with the Sheraz Library at the time.

During the Samanid period, such thinkers as Rudaki, Firdausi, al-Khwarizmi, al-Farghani, Abu Rayhan Beruni and Abu Ali ibn Sina created. In the Karakhanid state, which consisted of the second half of the tenth century, some khans also established libraries in their palaces. These libraries contained works by Arab and even Western European scholars. During this period, the Turkish language was formed. Scholars such as Yusuf Khas Hajib and Mahmud Qashqari have created works of world importance. At the beginning of the XI century the state of Ghaznavids, then the state of Seljuks, Khorezmshahs was formed. Scientific, socio-philosophical ideas also developed during the Ghaznavid period. Mahmud Ghaznavi amassed a huge cultural treasure in his palace, inviting scientists to scientific work. In particular, Abu Rayhan Beruni's famous work "India" was created here.

During the Seljuk period, when Alp-Arslan Muhammad ruled, his minister, Nizam ul-Mulk, was a prominent political figure and one of the most enlightened men of his time.

The Seljuk government was militarized, and the internal and external policies of this government were governed by Nizam ul-Mulk. He made some changes to the way the treasury worked, developed a method of governing the government, and created his own "Policy" (1091-1092). This play describes the principles of governing the state. Nizam ul-Mulk plays an important

role in the development of education. In 1067, in Baghdad, he built for his own funds the most famous educational institution of the time - the Nizamiya Madrasa. He pays great attention and care to scholars, religious leaders, Sufis. Another of his great services was that he reformed the calendar. He compiled a calendar-calendar for the countries of the Middle East in 1074, which is one of the most advanced calendars to date.

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