



PEDAGOGICAL POSSIBILITIES OF EDUCATION OF YOUNG GENERATION AT ABU RAYHAN BERUNI TEACHING

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Annotation

Pedagogical views of Abu Rayhan Beruni. One of the world-famous encyclopedic scholars of the Middle Ages East is Abu Raykhan Beruni, whose formation as a scientist was greatly influenced by scholars of that time al-Khorazimi and al-Farabi. Abu Ali ibn Sina, Firdausi and Daqiqis created at the same time as him.

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The number of works attributed to him is more than 150, dedicated to almost all fields of science. The scientist's works such as "Monuments of the Past", "Geodesia", "The Science of the Stars", "India", "Kanuni Mas'udi", "Menerology", "Pharmacognosia" have been translated into Uzbek and Russian languages. He did not write special works dedicated to the social sphere, but in all his works we encounter a whole system of pedagogical views on the issues of education, manners and ethics. Despite the fact that Beruni himself is famous as a medical researcher, his work devoted to the study of social phenomena has won the admiration of many scientists for its wide scope, depth and logical consistency.

"The method of studying and knowing the nature created by him occupies a great place in Beruni's scientific heritage. This also determined his attitude to secular and scientific sciences. According to him, it is necessary to look for the fields of knowledge that science has not answered in religious knowledge. He never went against religion, he was a religious believer and a true Muslim. Beruni's scientific method was characterized by his objective observation, reliance on experiences, study of oral and written monuments, critical approach to facts, making them already known. It shows scientific operations, methods and methods, such as connecting with existing reality, making logical generalizations, and creating theories from mental generalizations.





In the year 1000 AD, Beruni wrote the work "Monuments left from the past peoples" and in it scientifically investigated the traditions of the ancient peoples of the East, Arabs, Syrians, Jews, Iranians, Sugdians, Khorezms and other peoples, thereby laying the foundation for the ethnography of the peoples of the East. This work is written on the basis of valuable information on the history of the ethnography of the peoples of the East. This work of his was translated into Uzbek by A. Rasulov, and its summary is given in the book dedicated to Abu Raykhan Beruni and Ibn Sina by Prof. A. Qayumov. The work contains personal information about the alternation of night and day, the movement of the sun and the earth, the year and the moon, and the views of Iranians, Sugdians, and Khorezmians. Eastern countries, the Romans, the Jews, the Arabs are reported to have counted the year. It contains a table on the calculation of the time when man began to live, it also contains information about the ideas about the appearance of man among different peoples. For example, the beginning of the history of Iranians is divided into three periods, from Qayumars to Alexander the Great's victory over Darius, from this period to the period of Ardasher Babak (226-241), a branch of the Sasanians, and from that period to Islam. Beruni writes the following about the historical account of the Khorazmites: "They (Khorazmites - Yu.A.) used to take history from the time when people began to settle in Khorezm. This was 980 years before Alexander. He also reported that all literate religious people who knew the Khorezm script were killed by Qutayba. does.

The ancestors of the current Uzbek people lived several millennia ago, and they went a long and hard way to create a unique culture. Our history up to the period of the use of the first stone tools for livelihood, the making of more advanced work tools, and the achievements in economic life and cultural development up to the time of seed cultivation, testify to the fact that our ancestors had a rich ancient culture. ;' (In the first millennium BC, different tribes and peoples lived in countries such as Bactria, Khorezm, Sogdiyona, Margyona, Parthia and Parkana. It consists of tribes and clans like the Parkana people, and they are the ancestors of the peoples living in the territory of the present Central Asia.

In the first half of the century before our era, in the ancient states: Bactria and Sogdiyona, Margyona, Khorezm, Parkana, Parthia, development took place in various fields of the national economy. The Ahmonites, who appeared in the 9th-6th centuries BC, Greco-Bactria, which was formed in the middle of the 3rd century BC, the Kushans, which were formed in the 1st century AD, the Hephthalites, which appeared in the 5th century AD, then the Sassanids, and finally in the states of the Turkish khanate. culture grew.





The spiritual culture monuments of the Turkic and Persian-speaking peoples, created as a complex of wisdom and art of living, recognized as an example of a practical attitude to existence, are the "History" of the ancient Greek historian Herodotus, "Geography" of Strabo and Mahmud Koshgari. His works such as "Devonu Lugatit-Turk" have been preserved in literary and historical sources such as Urhun-Enasoy inscriptions. The study of the nature of these monuments shows the importance of material and spiritual culture in the formation of a person. In the book "History" of the Greek historian Herodotus, who lived approximately 484(480)-431(425) BC, important information is given about the education and upbringing of the ancient Persians, Soks, Masoguts. According to Plutarch, Alexander the Great tried to harmonize the traditions of Macedonians and local peoples in order to get closer to the local peoples.

For this purpose, he ordered to separate thirty thousand children and teach them the Greek language and the secrets of the Macedonian military art. A lot of coaches are assigned to accomplish this goal. The later adoption of the Greek alphabet in this country indicates that many schools were opened at that time and that the children of the peasant population were also educated there.

We can also get valuable information about education established in the most ancient times from the examples of folklore: legends, heroic epics, songs, proverbs and expressions. Because the educational experiences characteristic of folk pedagogy have been generalized in the folklore, which is a bright example of folk wisdom. Most of the legends that served to illuminate the dreams, thoughts, goals and aspirations of the people of the primitive system are known to us through the oldest monuments - "Avesta", Firdavsi's "Shahnoma".

"Avesta" - the oldest written educational monument In the middle of the millennium BC, our oldest ancestors created a lot of legends and stories on the theme of heroism. According to the moral guidelines of Zoroastrianism, the first sign of a person's sense of duty is spiritual purity. Caring for women was considered a social necessity. It is considered a basic human duty to show kindness to pregnant women in particular. According to religious ideas, soil, water, air and sun are sacred. People are encouraged to worship them and worship the sun. In Zoroastrian teachings, strict adherence to personal and life hygiene is emphasized as a measure that prevents the occurrence of various diseases among people.

They had madrasahs, schools and sanctuaries. Madrasahs are considered Muslim higher education institutions. Schools were established under mosques and in private houses. Among the khans, there was a special school for the education of the children of nobles and nobles. For example, it is written in the work "Ansab as-solatin wa





tawarikhi al-havokin" that "by the order of the Muslim commander, a school was built in Orda to educate the children of Khudoyar Khan and the Kipchaks, and Mulla Sodiq was appointed as the schoolmaster." However, this school was located in the 1845 Khan's Horde, not Khudoyar Khan's Horde, which currently exists in Kokan. Later this place was destroyed. Usually, schools mainly taught reading and writing, arithmetic and literature. In old people's homes, mostly the blind read and memorized the Qur'an, epics, and poems. Schools were separate for girls and separate for boys. For example, the famous poet Dilshad opened a school in Kok. He wrote about his schooling: "My interlocutors and friends were intelligent girls and talented poets. For fifty-one years I was a schoolmaster, and with an average of 20 to 30 pupils a year, educated eight hundred and ninety girls, of whom nearly a quarter were capable of poetry, and poets and poets of their time. were smart and wise people"

The number of schools in Kokan city was more than in other cities. This shows that the majority of the Kokan people are literate and are masters of reading and writing. Apart from the private schools that the teachers opened in their homes, all educational institutions, various individuals and organizations it was done on account of the income from donated endowments. In their custom, mosques were in the first place, because schools were opened in almost all mosques.

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