

THE IMPORTANCE OF MEDIEVAL EASTERN PHILOSOPHY IN EDUCATION.

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ANNOTATION: The lofty works left to us by our great scholars, the importance of educating today's youth and make them love their homeland. It focuses on the feelings of being kind to parents.

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Our holy homeland has been the cradle to people who have made a great contribution to the development of the world. The hadiths could only be recognized as authentic if all the links in the chain of narrators were identified, and the most reliable collection of hadiths was written by our compatriot Imam and al-Bukhari. He classified the hadiths according to jurisprudence into chapters that fit them. Imam Muslim used the same method. Later, the famous hadith scholars Abu Dawud, An-Nasam, al-Termizi and Ibn Majah followed in the footsteps of both of them.

At the same time, the eager scientist had the right to use the rich library of the Emir during his service. The description of this library is given in the biography of Abu Ali ibn Sina himself: "One day I asked the king for permission to enter his library and read books on medicine there. The king allowed me. I went into a multi-room library. There were bookshelves in each room, and books were

stacked on top of each other. One room contained Arabic books and poems, and the other housed works of jurisprudence. In this order, each room had a collection of books on a particular subject. Then I read the list of books of scholars that had passed before us and asked him what I needed.



The teachings of the Qadaris were later developed by the Mu'tazilites (Arabic-Mu'tazilites), who were disciples who left their teacher Hasan al-Basri (624-728). The founder of the Mu'tazila doctrine was Wasil ibn Ata (699-748). It was the first school of philosophical theology to express its teachings on reason and to use the concepts and methods of Greek logic and philosophy that had entered the Arab Caliphate through Alexandria at that time.

In the history of the Mu'tazilites, there have been many groups associated with the names of certain thinkers. The main schools of the 9th and 10th centuries were the schools of Basra and Baghdad. Five basic rules (methods) serve as a

criterion that is common to all Mu'tazilites: One of the 15th scholars was Muhammad Taragai Ulugbek (1394-1449), the grandson of Amir Temur. Sultan Ulugbek, the ruler of Movaraunnahr, paid great attention to the development of science and culture. His scientific interests included mathematics, astronomy, geometry, chemistry, history and other sciences. The works of Plato, Aristotle, Ptolemy, Khorezmi, Fergani, Farobi, Beruni, Ibn Sino, Mir Sayyid Sharif Jurjani and other scholars played an important role in the formation of the thinker's worldview

In 1428, under the leadership of Ulugbek, the largest observatory of that time was built in Samarkand. In 1437, he completed his astronomical work, Zije Koragoniy (Koragoniy's Table of Stars). This pamphlet deals with the problems of the year, planetary theory, astronomy, and a table of 1,018 stars. Ulugbek also wrote a book called "History of the Four Nations", which describes the history of the Mongol Empire. Ulugbek was also well versed in logic, jurisprudence, music theory, and literary theory.

Many societies considered philosophical problems and built their philosophical traditions on the work of other societies. For example, Middle Eastern philosophy was influenced by Western philosophy. Russian (some see it as part of Western philosophy), Jewish, Islamic, African, and some Latin American philosophical traditions were influenced by Western philosophy; however, they have not lost their originality. Differences between these traditions are determined by preferred historical philosophers, ideas, styles, or languages. They can be studied by related methods, and there are significant commonalities between them.

The first philosophical teachings It originated in India, China, Central Asia, and Greece, and then spread to the West. The schools of philosophy in ancient India are divided into two types, one is the school of Vedic origin and based on them (vedanta, yoga, vaisheshika, nyaya, sankhya), and the other is the school that

rejects the Vedas (Jainism, Buddhism, Lokoyata). The first philosophical teachings in ancient China appeared in the 7th century BC. U Qad. Occurred in Chinese written sources, these sources include ancient monuments such as the Book of Songs, Spring and Autumn, and Confucius' Aphorisms and Taoism.

Philosophical views in Central Asia are reflected in the ancient Turkic writings, the principles of atheism, and the sacred book of Zoroastrianism, the Avestodya. In addition, the natural philosophical views and ideas of the peoples of the East about respect for the earth, water, air and fire, the basic elements of nature, spread to the Near and Middle East and permeated the thinking of the peoples of Ancient Egypt, Babylon and Lydia. Researchers also know that the first Greek school of philosophy, the School of Miletus, was inspired by the Orient. In the 2nd and 1st centuries BC, the Kushan Empire was established in the area of Merv, Balkh, Termez, Signak, Samarkand, and Bukhara, where Buddhism prevailed, and its philosophy influenced the way of thinking of the people living there. But the ideas of the Avesto do not completely disappear from the minds of the people. By the 3rd century AD, the monastic doctrine of equality had emerged. This doctrine was the spiritual basis of the Mazdak movement.

Philosophy has had a profound influence on Chinese civilization and East Asia in general. Many great philosophical schools emerged during the Spring and Autumn Periods and the War of States, and became known as the Hundred Schools of Thought. The most important of these are Confucianism, Taoism, Mohism, and Legalism. Later, during the Tang Dynasty, Buddhism joined the ranks (it should be noted that there is no clear distinction between religion and philosophy in Eastern philosophy). Like Western philosophy, Chinese philosophy is comprehensive and has schools of thought in every field of philosophy.

In the two thousand years since the establishment of the Aryan-Vedic culture in the history of the Indian subcontinent, philosophical and religious thought has led to the emergence of six Nastika schools. These schools were closely

associated with Hinduism. Indian philosophy formed a large part of South Asian culture and reached the Far East through Dharmic religions. The pluralism of ideas in it transformed Indian philosophy into a form of liberal universalism.

The history of Persian philosophy is rooted in the philosophical traditions of ancient Iran and their Indo-Iranian roots. Persian philosophy was influenced by Zoroastrianism. Various wars in Iranian history - Alexander the Great, the Arab and Mongol invasions - led to the intermingling of different cultures, religions, and the emergence of various philosophical schools. These include Zoroastrianism and Islamic teachings, currents influenced by Greek philosophy, Manichaeism, Mazdaism, and so on.

Central Asian philosophy was influenced by Zoroastrianism and later by Islam. One of the most important philosophers, Ibn Sina, formed logic and metaphysics in Central Asia and the Islamic world in general; in which he relied on the works of Aristotle and Plato. Ibn Sina denies that the universe was created over time; the universe is the emanation of its creator, he says. These views of Ibn Sina are close to Islamic deism and pandeism. Later, other Central Asian philosophers - Beruni, Farabi, Ghazali, Navoi, Bedil, etc. - thought within the framework of Islamic metaphysics, founded by Ibn Sina, and some of these currents reached Europe.

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