

OPPORTUNITIES FOR USING THE HISTORICAL TEACHINGS OF EASTERN PHILOSOPHERS IN THE FORMATION OF PEDAGOGY WITHIN THE STUDY OF HISTORY

<https://doi.org/10.5281/zenodo.17388651>

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Annotation

This article highlights the formation of the science of pedagogy during the development of the field of history and the role of the scientific and philosophical views of Eastern thinkers in this process. It also analyzes the opportunities for improving the quality of education and upbringing in the teaching of history based on the ideas of thinkers such as Al-Farabi, Ibn Sina (Avicenna), Al-Biruni, Alisher Navoi, Jami, and Ahmad Donish. The article pays special attention to the issues of integrating national and universal values in the teaching of history.

Key words

history, pedagogy, philosophers, education and upbringing, Al-Farabi, Ibn Sina (Avicenna), Al-Biruni, Alisher Navoi, Eastern Philosophy, historical thinking, spirituality.

In the process of modernizing today's education system, the role of the history discipline is steadily increasing. The study of history serves not only to explore past events but also to analyze the experience accumulated by humanity in the course of its social, spiritual, and cultural development. Pedagogy, in turn, defines the theoretical and practical foundations for effectively guiding this process, educating, and nurturing the younger generation. Therefore, studying the historical roots of pedagogy – particularly through the teachings of Eastern thinkers—holds significant scientific importance.

The pedagogical ideas put forward by Eastern scholars have not lost their relevance even today. Their works contain profound philosophical and social insights into human upbringing, spiritual maturity, the pursuit of knowledge, and moral and ethical values. In particular, the educational and moral concepts introduced by Al-Farabi, Ibn Sina (Avicenna), Al-Biruni, Alisher Navoi, Jami,

Ahmad Donish, and others have directly influenced the formation of modern pedagogy.

Abu Nasr Al-Farabi (873–950), in his work *“Fozil odamlar shahri”*, emphasizes that the path to human perfection is achieved through knowledge and moral virtues. According to him, the primary goal of education is to nurture a virtuous person within society. Al-Farabi interprets the human desire for knowledge as the main driving force of the educational process.

Al-Farabi’s most famous philosophical work, *“Fozil odamlar shahri,”* presents a comprehensive doctrine about society, the state, human nature, and morality. In this work, the author analyzes what a “virtuous” (that is, enlightened and moral) society should be like. He emphasizes that the foundation of every society must be built upon knowledgeable and well-educated individuals. Al-Farabi writes: *“Fozil odamlar shahri is one whose inhabitants help one another, encourage goodness, and prevent evil.”* [1]

This idea can serve as an important pedagogical principle in the teaching of history. Studying history is not only about learning the past but also about bringing the positive values of the past into the present. Al-Farabi’s concept demonstrates the necessity of developing the stages of education in intellectual, moral, and practical directions.

Abu Rayhan al-Biruni (973–1048), in his works *“Qadimgi xalqlardan qolgan yodgorliklar”* and *“Hindiston”*, reveals the connection between scientific and historical thinking. His work *“India”* is considered a remarkable example of historical reasoning, intercultural dialogue, and the idea of tolerance.

In this work, he studies the customs, religious beliefs, knowledge, and culture of various nations with deep respect. He writes: *“The faith and customs of every nation are part of its history; therefore, they should not be despised but studied”* [2]. Al-Biruni emphasizes that science must serve the interests of the people and assigns great responsibility to the personality of the teacher.

Ibn Sino (980–1037) in his work *Donishnoma* emphasizes the importance of integrating intellectual, physical, and moral education in the learning process. He promotes the idea that *“knowledge is the adornment of the mind”* [3]. According to Ibn Sino, the process of education should be based on an individual’s natural abilities, and a teacher should approach each student by considering their psychological state.

Alisher Navoiy (1441–1501), in his work *Mahbub ul-qulub*, highly values the role of knowledge in human life, stating that *“knowledge is the lamp that illuminates society”* [4]. He encourages young people to pursue learning, justice,

honesty, and compassion. For Navoiy, education is a spiritual and moral path that leads a person to perfection and serves as a means to improve society.

Navoiy, in his works, mentions historical figures, statesmen, scholars, and poets with great respect. He presents their virtues as examples for young people. For instance, in his work *Nasoyim ul-muhabbat*, he provides examples from the lives of great saints and historical personalities. This allows historical events to be interpreted not merely as stories, but as valuable sources of moral and spiritual lessons.

Navoiy portrays history as a teacher that guides a person toward perfection. In his views, pedagogical thought and historical thinking are harmoniously integrated, and this idea has not lost its significance in today's education system.

Alisher Navoiy's legacy embodies not only artistic, but also profound pedagogical and historical meaning. His educational ideas serve as an invaluable source for the modern study of history. Using Navoiy's works in teaching history enables students to gain not only historical knowledge but also moral and spiritual values. Therefore, in the field of history education, the contribution of Eastern thinkers—especially Navoiy's teachings—is invaluable, as it forms a solid foundation for the history of pedagogy.

Akhmad Donish (1827–1897), in his work *Navodir ul-vakoe*, connects education and upbringing with social reforms. Through historical thinking, he promotes the political and spiritual renewal of society [5]. For Donish, pedagogy is a force that awakens the people.

In his works, Ahmad Donish emphasizes moral perfection, honesty and justice in governance, and the important role of scholars in society. He states, "A people unaware of the truth consider oppression as justice, whereas an enlightened society measures everything by fairness." For example, studying his work *Navodir ul-vaqoe'*, which critiques social injustice and ignorance in the Bukhara Emirate, allows students to learn valuable lessons from the past in history classes.

Jami (1414–1492), in his work *Bahoriston*, explains that human perfection is achieved through manners, knowledge, and honesty. He believes that it is the teacher's duty to ensure the moral and spiritual maturity of the learner [6].

Jami's most famous work, *Bahoriston*, is one of the highest examples of Eastern literature and pedagogy. The work consists of seven chapters, in which, through wisdom, narratives, and exemplary stories, the younger generation is educated in the spirit of morality, patience, manners, honesty, and compassion.

In *Bahoriston*, the connection between historical thinking and moral conclusions is revealed through the lives and actions of historical figures. In this regard, the work serves as an exemplary source for students in teaching history. For

instance, Jami writes about a ruler in Bahoriston: "The name of a sultan who rules with justice remains eternal in history, while the oppressor is forgotten." This example teaches students to apply the principle of justice when evaluating historical events.

In the process of teaching history, using the pedagogical views of Eastern thinkers develops students' historical thinking and analytical skills, strengthens their sense of national pride and identity, and fosters qualities such as humanity, tolerance, and respect for knowledge. Through Al-Farabi's "Virtuous City" concept, social justice and governance issues can be studied in history lessons. Based on Al-Biruni's ideas, scientific research methods can be applied to analyze historical events, promoting independent thinking among students. The principles derived from Ibn Sina's teachings help implement an individual approach in history classes by considering students' psychology. Navoiy's views on justice, honesty, and diligence serve as moral standards when evaluating the activities of historical figures [7].

In conclusion, the pedagogical views of Eastern thinkers play an invaluable role in the development of the history discipline, particularly in shaping principles such as humanism, spirituality, morality, and respect for knowledge. The educational and upbringing ideas in their works serve as a source of inspiration for modern pedagogy and contribute to the development of students' independent, analytical, and moral thinking in history education. The legacy of Eastern scholars is a guiding light from the past toward the future [8]. Proper use of this heritage in teaching history enriches the educational process, deeply instills national values in the minds of young people, and lays the foundation for their formation as well-rounded individuals.

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