

## The Views of the Scholars of the Renaissance Period Based on a Special Approach to Pedagogy and Education

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### **Abstract:**

This article discusses the pedagogical views of scholars on spiritual, educational and moral issues during the Eastern Renaissance, as well as the content of the works they wrote down.

**Keywords:** manners, ethics, education, training, pedagogy, Renaissance period, Eastern thinkers.

**Introduction:** During the Eastern Renaissance, the main issue in the spiritual and educational sphere was the problem of man, and the idea of humanity, the glorification of man, developed in the main works related to education. Such works were written under the influence of the Islamic religion, and the factors leading to good were at the top of the list.

The educational and moral direction was important in the philosophy and pedagogy of the Eastern Renaissance. The issue of ethics has been the center of attention of philosophers, historians, poets and writers alike. Educational and ethical treatises were published, both theoretical and practical issues of ethics were analyzed. Such as "Qutadgu Bilig", "Qabusnama", "Hibbat ul-Haqaiq", "Gulistan", "Bo'ston", "Akhlaiqi Jalohy", "Akhlaiqi Nasiri", "Akhlaiqi Muhsini", "Mahbub ul-Qulub", the educational and moral works of Yusuf Khos Hajib, Kaikovus, Ahmad Yugnaki, Muslihiddin Sa'di, Nasiriddin Tusi, Abdurrahman Jami, Alisher Navoi, Jalahdin Davani, Husayn Vaiz Koshifi solve the problem of spiritual and moral formation of the human personality that we mentioned above, were considered important as purely pedagogical works created in the dental field.

In the works, the idea of educational and moral issues, the spiritual maturity of a person, the acquisition of high morals, and the acquisition of science are put forward.

Philosophical foundations of education and human relations are revealed in Sufism. Including the holy book of the Islamic world, the Holy Qur'an, five principles of perfection are required to achieve perfection.

1. My work is my love.
2. My enlightenment is my investment.
3. My religion is my mind.
4. My knowledge is my weapon.
5. The dress of patience and satisfaction.

IX-XV centuries are an important period in the development of the spiritual culture of Central Asia. Therefore, philosophers, historians, pedagogues, mathematicians have conducted a number of scientific researches about the cultural and educational heritage of this period.

In the work of pedagogue-scientists, scientific research on the issues of education and spiritual maturity of the individual has an important place in the development of the science of pedagogy.

However, they did not approach the issues of education promoted by the legacy of scholars based on the principle of nationality.

Contributions of Eastern thinkers to the field of spiritual culture are extremely rich and are characterized by the fact that they cover all directions of values. They are:

- values related to the formation of intellectual culture;
- moral and spiritual values;
- socio-political values;
- artistic and elegant values;
- expressed in the form of religious values.

Philosophical thoughts about human qualities are of great importance in the study of Farabi's pedagogical views and teaching on education. In his philosophical views, Farabi attaches importance to studying the structure, psyche, cultural and spiritual world of a person. In his teaching, it is shown that man has abilities and strength, mental strength, intelligence and speech that are not found in all other bodies.

In this worldview, Farabi pays special attention to mental processes that serve to know things and enrich the human mind with knowledge, making it knowledgeable and enlightened. In his many treatises, such as "On the Attainment of Happiness", "Classification of Sciences", "What You Need to Know Before Studying Philosophy", "The Virtue of Sciences and Arts" emphasizes that its development depends on science and enlightenment.

Abu Rayhan Beruni emphasizes that knowledge is the key to learning universal values. An enlightened person is a fighter for the fate of society, the fate of people, and is far from all evil. "The benefit of science is not to collect gold and silver greedily, but to acquire things necessary for man through it."

In general, Abu Rayhan Beruni, as a great supporter and fan of science, believed that the prosperity of the country lies in the flowering of science, and the happiness of a person lies in his knowledge and enlightenment. In the works he created, he gave examples of poems and wisdoms about education, through which every person should strive for goodness according to the dictates of his heart, and he emphasize that we should not show kindness and honor to gain artificial reputation and fame.

Yusuf Khos Hajib's thoughts on intellectual, moral, work, physical and refinement education in the work "Kutadgu bilig" are of great educational importance. He glorifies man. According to him, the greatness of a person lies in his intelligence, ability to speak, knowledge, learning, and skill. Adib distinguishes between learning and knowledge: learning is innately present in the human psyche, and knowledge is acquired through study and work. If both of them are combined, the value of a person increases:

Where there is wisdom, there is greatness.

Whoever has knowledge, there is greatness.

The intelligent sleeps, the educated knows,

A knowledgeable, intelligent person can make a wish.

Yusuf Khos Hajib recommends that education and training should be inextricably linked, and emphasizes that boys should learn several arts and crafts. This means that they are necessary for their future life and development of society.

The formation of pedagogy as a science stems from the need to prepare the young generation for life, to effectively implement their education. This need requires the need to generalize those experiences and develop laws and regulations on youth education after the experiences gained in the field of education have been collected.

First of all, the theoretical buds of pedagogy appear on the basis of philosophy. Educational issues have always occupied the minds of thinkers, writers, and scientists. They contributed to the development of pedagogic ideas with their bright comments about raising children and raising them to become well-rounded people. For example: Nizamulmulk's "Politics", Nasir Khisrav's "Saodatnama", Ahmed Yugnaki's "Hibatul-Haqayiq", Alisher Navoi's "Mahbub - ul Qulub", Yusuf Khos Hajib's "Kutadggu Bilig" are directly related to manners and ethics.

"Nightmare" by Kaikovus, "Kalila and Dimna" by Beydabo, an Indian philosopher who lived in the 4th century, epics "Ramayana", "Mahabhorat", "Gulistan" and "Bostan" by Saadi, "Bahoristan" by Jami, Ahmad Donish "Advice to boys", besides the Holy Qur'an, Hadith Sharif, "Chor dervish", "One Thousand and One Nights" books were valuable spiritual and cultural heritage. The peoples of the East and the West have enjoyed it for thousands of years and have illuminated its edges on the mountain of perfection.

**Conclusion:** *High moral qualities such as humanity, honest work, friendship, true love and loyalty are reflected in these works. Formation of a scientific worldview in young generations has always been the focus of attention of advanced people of the nation.*

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