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PEDAGOGICAL AND PSYCHOLOGICAL VIEWS OF EASTERN THINKERS ABU RAYHAN BERUNI AND ABU ALI IBN SINO'S

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Indeed, our great-grandfather Abu Rayhan Beruni was one of the great talent and hard-working researchers who made a huge contribution to the development of world science. His immortal scientific works are of great importance in world civilization. Abu Rayhan Beruni was born on September 4, 973 (2nd Dhul-Hijjah, 362 AH) in Kat, the ancient capital of Khorezm. The full lineage of the scientist is Abu Rayhan Muhammad ibn Ahmad al-Biruni. Even during his stay in Khorezm, Beruni carried out academic correspondence with his contemporary, a great physician and philosopher, a son of Bukhara, Abu Ali ibn Sina. Below we want to present some of the pedagogical and psychological views of scientists.

Abu Rayhan Beruni devoted his whole life to science, he was recognized as the greatest scientist and thinker of his time during his lifetime . Beruni's great contribution to the development of science added. "Surround someone who is still similar to him in intelligence and enlightenment He was not able to create it," wrote the 13th century historian Yaqut.

Beruni's ideas about the ways and methods of acquiring scientific knowledge are also relevant for the present era.

his opinion, in imparting knowledge to the student:

- not to bore the student;
- not to teach the same thing or the same subject in education;
- emphasizes the need to pay attention to interesting, mainly visual presentation of new topics.

Abu Rayhan Beruni urges to diligently study the monuments in the field of science, all the treasures of scientific knowledge. The scientist taught the seekers of knowledge that it is necessary to protect the soul from bad vices, situations that a person cannot perceive, vain competition, greed, and fame. Also, while noting that each nation has its own educational methods, ways, and forms, the teaching system of each nation suggests starting with the alphabet. Gives valuable ideas about teaching grammar and mathematics. Beruniy tested his researches on language and literature, history, geography, geodesy, geology, mineralogy, medicine and pharmacology, physics, disaster science in practice as a result of the theory he promoted and observations, and emphasizes that science has the priority of truth. He believed that ignorance is the main evil of all evils. In the acquisition of sciences, the reason for the individual is aspiration and interest, and the environment is emphasized. Learning to understand in the acquisition of knowledge pays special attention to the purity of the

scientific researcher, and promotes the idea that the development of society depends on the development of enlightenment. Beruni pays attention to the fact that teaching should be suitable for a person's spirit and abilities, and not boring him, and he writes: "Our goal is not to tire the student. Reading something over and over becomes boring and exhausting. If the student moves from one problem to another, it is like walking in different gardens, and as soon as one garden is passed, another garden begins. One wants to see and watch them all. It is not for nothing that it is said that "every new thing brings pleasure". Beruni condemns the evil in people's lives. According to him, the main way to get rid of this evil is to find its roots and cut it. There are many branches of evil, but their basis is three things: lust, anger and ignorance. If these bases are cut off, the branches will dry out. The basis of these foundations is appetite and anger. Appetite is the strongest and most deadly enemy of man, it deceives man with the pleasure of eating food and the pleasure of revenge. According to the scientist, this leads to vices, suffering and sin. A person who succumbs to their influence loses his humanity. Beruni considers such people to be beasts and four-legged animals, even devils and devils (same book, p. 70). Beruni glorifies honesty, truthfulness, and condemns lying as a vice that causes conflict between people. According to the scientist, it is better to see the message delivered by a person with his own eyes, to know and have a clear idea about it. The message should not be mixed with lies. The message can be true or false. Because people have different goals. Because of this, there is tension between nations. Beruni says that a person can turn away from justice due to lying, and emphasizes that liars betray trusts, seize other people's property by deception, steal, and cause the destruction of society and people in general. Beruni equates honesty with justice. In his opinion, people love honesty as much as they love justice. But the one who does not want to know its essence, its pleasantness, does not love it. In the seventh chapter of the book "Hindustan", Beruni comments on the level of enlightenment and knowledge, the state of reasoning of people. In this story, the scientist narrates the following story: "A teacher was walking with his students in the dark night. They come across a Koroltin standing on the road. The teacher asks his students to tell him what it is. One of his students answers that he does not know, and the other does not know and is unable to know. And the third one is revealed when the morning dawns, and if there is something scary, it disappears with the dawn. He replied that if there is nothing scary, the situation will be clear. Beruni's condition of the three students, their abilities learns from the answers: the first and second student to the scientist lack of knowledge, the third's procrastination, and his desire for enlightenment, even if he is ignorant. Because of this, Beruni approves his answer. This student goes to the koroltin and sees a sheet of pumpkins that are tangled together. He believes that the koroltin is an inanimate object, he suspects that it is not an animal, he kicks it, and the koroltin collapses. Then the disciple fully believes that he is the ihota. He reported everything he saw and knew to his teacher Beruni and gained attention in front of him. Therefore, it is necessary to clearly and carefully study everything, to

know, and only after that to come to a conclusion. In this work, Beruni emphasizes reliance on experience, criticizes ignorance, laziness, and lack of knowledge. According to the scientist, sensation occurs through the organs of their own stimulation. In moderation, stimuli are pleasant and harmless, and in excess, they are painful and destructive. The sense of sight is stimulated by light, the sense of smell is created by the smells that hit the nose with the air, and the taste is created by the taste of food. Special organs that sense these four senses are present in the body. The fifth sense is a whole-body event. By emphasizing the superiority of man over all creatures with these characteristics, Beruni puts forward the idea that the main task of man is to achieve his goal through work, to see good through good, and he expresses this opinion through the following lines of A'sha, a poet from the Robi'a tribe: What the eyes see is what the ears hear. In these lines, it is emphasized that knowledge is acquired through hearing and sight and that it depends on the soul. Beruni cites the following verses of the poet Abu Tammam to prove the correctness of this opinion:

All wise men say

A man's language is the language of his heart.

Abu Rayhan Beruni also says that a person acquires knowledge through the information provided by the sensory organs of the mind. Beruni made a wonderful comment about the importance of memory. The scientist connects learning with moral education. After all, an important criterion of perfection in a person is high morality.

In Beruni's "Relics from Past Generations", "India", "Mineralogy", "Kitab al-Saydona", "Al-Qanuni al-Mas'udi", "Geodesia" and other works, he emphasizes the important place of moral education in human maturity. According to him, morality should be the most basic human quality. This quality does not develop suddenly. It is formed in the process of interaction between people, social environment - society development, or it is manifested as a result of the struggle between good and evil. Goodness and badness are criteria that determine human behavior. Good qualities include correctness, justice, self-control, humility, grace, steadfastness, prudence, generosity, sweetness, fairness in leadership, entrepreneurship. Bad vices include jealousy, avarice, unhealthy competition, self-interest, careerism, etc. Beruni uses pride in the sense of good manners and says in "Memorials": "Pride is in fact to go ahead in good manners and high deeds, to acquire knowledge and wisdom, and to be cleansed of existing impurities as much as possible. Whoever has these qualities, the judgment will be in his favor, and whoever does not have them, the judgment will be against him." Therefore, Beruni divides all the moral qualities of the spiritual image of a person into two types, such as good and bad. As it is a "red thread" in the development of pedagogical thought created by mankind, according to this tradition, moral concepts and moral integrity are important aspects of Beruni. Beruni considers generosity (mutual help, cooperation to benefit each other), benevolence (being kind to people, honesty and truthfulness, making a living with one's own work, etc.) as qualities that show the moral maturity of a person. The problem of moral maturity of a

person has become a central issue in the entire educational system. The scientist condemns such defects as stinginess, lying, hypocrisy, conceit, arrogance, which prevent good wishes. Justice is another of the moral qualities put forward by the thinker. He says that there should be a wise and just ruler to create justice in the society and rid it of evils. Beruni also paid great attention to the issues of daily life. Every morally perfect person can make his lifestyle harmonious and beautiful. Harmony is the basis of beauty and elegance. He says that the most important external human qualities are neatness and education, and the closest thing to a person is his nature and soul.

Therefore, it shows that it is necessary for a person to do what is pleasing to his nature. In this, he demanded harmony between the inner world and the outer beauty of a person, the beauty of his lifestyle. It is emphasized that everything should be beautiful, from the clothes a person wears to the way he walks in everyday life, his words, his heart, and his work. Finding the composition of modesty, elegance, taste, chastity, grace, sweetness in every person makes human life more beautiful. The scientist's thoughts about the rules of conduct specific to human life are of pedagogical importance.

In conclusion, a person can achieve true perfection only if he is beautiful both inside and outside. Beruni equates neatness and mediocrity with nobility. A person always insists that it is necessary to observe them. His ideas that it is necessary for a person to be able to control himself, to have the strength and will to develop the qualities necessary for every mature person, have not lost their relevance even today.

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