

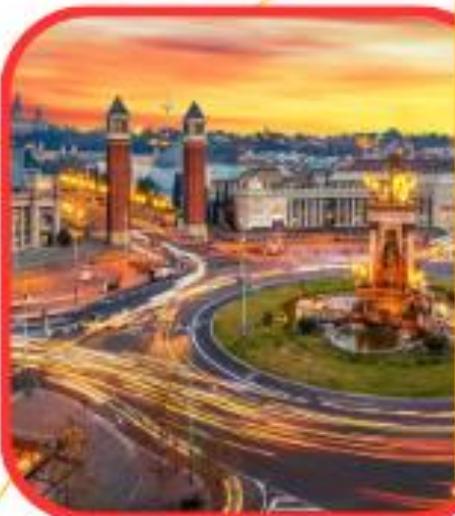


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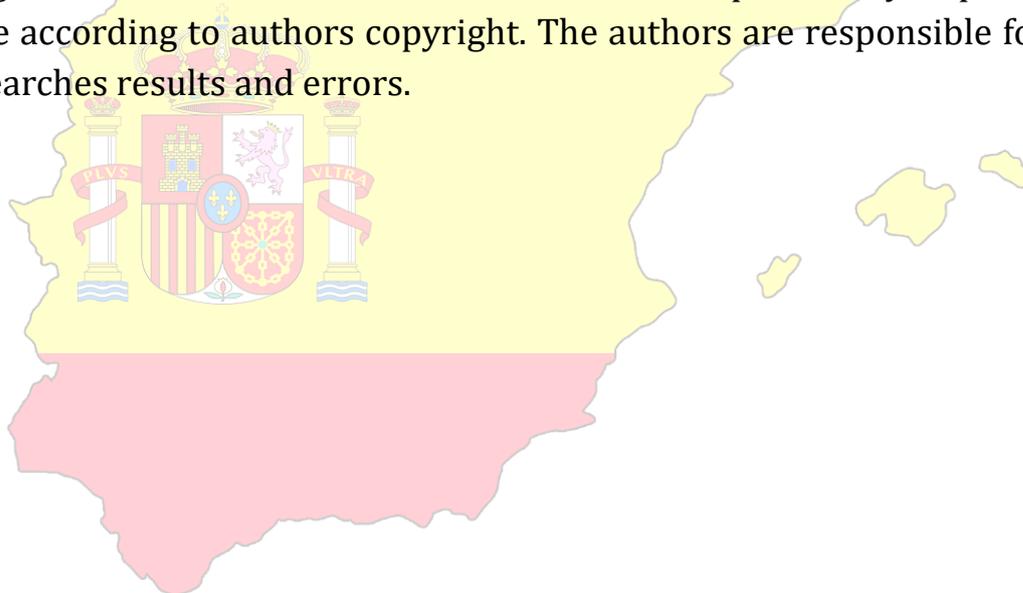


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Development of Pedagogical Thought during the Eastern Renaissance

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Abstract: This paper analyzes the formation and development of pedagogical views during the Eastern Renaissance, a period of spiritual and intellectual revival that took place between the 9th and 15th centuries in Central Asia and the Middle East. The study highlights the philosophical foundations of the concept of the “perfect human being,” the social significance of science and education, and the traditions of the teacher–student relationship that played an essential role in the educational culture of that period.

Keywords: Eastern Renaissance, pedagogical thought, perfect human being, didactic principles, enlightenment, moral education, heritage of thinkers, humanism, teacher–student tradition.

The Eastern Renaissance is considered one of the most important stages in human history, during which science, culture, and spirituality developed at a high level. This period mainly covers the 9th–15th centuries and is characterized by the rapid development of scientific thinking, philosophy, literature, medicine, mathematics, astronomy, and education in the regions of Central Asia, the Near East, and the Middle East.

The Eastern Renaissance is regarded as one of the periods in human history when science, culture, and education developed rapidly. The thinkers who lived and created during this time contributed greatly to the development of pedagogical thought not only through their scientific discoveries but also through their profound views on education and upbringing. In particular, scholars who lived in Central Asia paid special attention to the issues of human perfection, the importance of acquiring knowledge, and the upbringing of a well-rounded individual. Today, special attention is also being paid to science and education in our country. As the President of the Republic of Uzbekistan, Shavkat Mirziyoyev, emphasized:

"We must be worthy of the scientific heritage of our great ancestors and educate our youth in the spirit of modern knowledge and high spirituality." This idea shows that continuing the scientific and pedagogical traditions formed during the Eastern Renaissance and raising the younger generation to be knowledgeable and well-rounded individuals is one of the most important tasks of today.

During the Eastern Renaissance, acquiring knowledge was interpreted not only as a personal need but also as a social duty. Education was conducted in mosques, madrasas, and scientific centers established near royal courts. In the works of the 15th-century thinker Alisher Navoi, the idea of the perfect human occupies a central place. He emphasized the importance of educating young people in the spirit of honesty, justice, generosity, and diligence. According to Navoi, knowledge elevates a person, while ignorance hinders the progress of society. The

Eastern Renaissance (9th–12th and 14th–15th centuries) holds a special place in human history as a period of flourishing science and culture. During this time, the educational system in Central Asia and the Near and Middle East improved significantly, and pedagogical ideas gained a deep scientific foundation.

One of the great representatives of Eastern pedagogical thought was Abu Nasr Farabi, who considered education a means of leading a person to happiness and prosperity. In his work *The Virtuous City*, he scientifically explained that the development of society depends on the upbringing of a perfect individual. Farabi emphasized that the educational process should be organized consistently, logically, and step by step, and he promoted the harmony of knowledge and morality as a fundamental principle of pedagogy. Another great scholar of the Eastern Renaissance, Abu Rayhan Beruni, developed the idea that education should be based on observation and experimentation. He emphasized the importance of connecting knowledge with practical activity and developing students' independent thinking skills. Ibn Sina (Avicenna) interpreted education and upbringing as closely connected with a person's physical, intellectual, and moral development. He stated that teaching children in groups is more effective and that education should progress from simple to complex. Ibn Sina also noted that the personal qualities of a teacher—such as knowledge, patience, and high moral standards—are important conditions for effective education.

In the 14th–15th centuries, during the Timurid period, science and education flourished even more. Amir Temur supported scholars and built madrasas and scientific centers. The madrasa established by his grandson Mirzo Ulugbek became one of the leading scientific institutions of its time. Astronomy, mathematics, logic, and other sciences were taught there in depth. As a result, harmony between theory and practice in the educational process was ensured.

In conclusion, during the Eastern Renaissance pedagogical thought reached a high level and played an important role in the development of science and the education system. The great thinkers who lived and worked during this period—such as the upbringing of a perfect individual, moral maturity, the pursuit of knowledge, and responsibility toward society in their works. During the Eastern Renaissance, special importance was attached to the teacher–student tradition. This tradition played an important role not only in transferring knowledge from generation to generation but also in shaping the moral upbringing of young people. Great attention was paid to the teacher's personal example, knowledge, and ethics, which increased the effectiveness of the pedagogical process. They interpreted education not only as a process of transferring knowledge but also as a factor ensuring the spiritual and moral development of a person.

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