

## VIEWS OF MEDIEVAL EASTERN SCIENTISTS ON EDUCATION

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### ABSTRACT

*This article provides information on the views of medieval Eastern scholars on education and the spiritual maturity of the individual. A parent who is able to correct his or her own shortcomings can be an educator. One of the most important tools in moral education is to encourage the child to have a one-on-one conversation without touching his or her feelings or pride. Therefore, the history of the origin of our national instruments connected with the written works on the source of medieval music. During the years of independence, as in all spheres, special attention has been paid to the preservation of national masterpieces and the restoration of our values. Attitudes toward our people's history, past, customs and cultural heritage have changed dramatically.*

**KEYWORDS:** *Education, Upbringing, Maturity, Personality, Spirituality, Scholar, Art.*

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### INTRODUCTION

“The rich spiritual heritage of our great scholars, writers and thinkers, who grew up in our ancient and unique land, based on high humanistic ideas, has rightly been recognized by the world community as a great contribution to the development of universal civilization and culture, secular and religious science are recognized”. [1]

This assessment of the scientific heritage of our great ancestors by the President of the Republic of Uzbekistan SH.M. Mirziyoyev determines the methodological basis of the scientific pamphlet we present.

Indeed, even in the study of the history of the musical culture of the peoples of the East, written monuments of medieval music should be considered as the main sources. Therefore, the history of the origin of our national instruments connected with the written works on the source of medieval music. The theoretical views of Oriental scholars based on existing experience in the performing arts, and in their treatises, they provide detailed information about the role and importance of music in society.

It is fair to say that the contribution and services of Eastern scholars to the development of world culture and art, world science, education and the spiritual development of the individual are commendable.

The organizational forms of social life of the Turkic peoples of Central Asia have developed in such a way that they closely linked with knowledge of speech, customs, traditions, education, culture, music and human development. Evidence of this is the folk songs of the VI-VII centuries. Most of the quartets in **Makhmud Kashgari's** XI century "Devonulug'otutturk" are masterpieces of the ancient Turkic people, accompanied by folk songs and music.

The work of **Abu Nasr Al-Farabi** is of great importance in the history of the development of Eastern culture and music. We all know that **Al-Farabi** was known in the East as "Al-muallimas-soniy" because of his great knowledge in various fields. We find in many written sources that Farabi was a great musician. There are legends as well as real information about **Al-Farabi's** scientific and creative research. It is narrated that **Al-Farabi** knew more than 70 languages. He said, "Whoever wants to learn science, let him start at a young age, be in good health, have good morals, and be able to keep his word. Let him beware of evil deeds, let him know all the rules, let him be knowledgeable and eloquent, let him respect the learned and the wise, let him have knowledge of all real material things" [2]. We can take as an example his views on education and the spiritual maturity of the individual. In doing so, he emphasized the importance of moral education in educating young people to be perfect human beings, emphasizing that, in his view, knowledge and enlightenment must be adorned with good morals.

**Al-Farabi's** contribution to science is significant. He has created works in about 200 different fields - philosophy, logic, law, political science, physiology, psychology, pedagogy, medicine, mathematics, music, ethics, and aesthetics. In his book "The Great Book of Music" ["Musiqahaqidakattakitob"], **Al-Farabi** provides valuable information about the music, musical genres, and musicians of the time, as well as his own research in the field of music.

In addition to being a skilled researcher, **Al-Farabi**, as a skilled performer, emphasizes the role of musical instruments in the life of society, and he writes "... There are special instruments that are played when singing love songs" [3]

The above opinion of **Al-Farabi** proves that the instruments played a leading role not only in the palaces, but also in the urban and rural population, artisans, as well as in the musical culture.

In his scientific views, **Al-Farabi** paid special attention to the study of the role of musical instruments in society. According to Kurt Zacks and Erich Hornbostel, the leading scholars who created the universal classification system of musical instruments of the peoples of the world in the XX century, **Al-Farabi** founded the science of organology. For the first time in the history of musicology, the "Kitabulmusiqiy al-kabir" (The Great Book of Music) describes the scientific classification of instruments [4].

Thus, the great scholar of the East, as a branch of musicology, founded the field of instrumental studies. This field later enriched and developed in the works of other scholars as well.

**Abu Ali ibnSina**, who made a great contribution to world science and medicine, also worked in all fields of knowledge of his time. According to some estimates, he has created more than 450 works. Of these, 242 have been reached so far. His contemporaries, acknowledging IbnSina's boundless knowledge and ability, called the great physician "Shayxar-rais" (Leader of the Wise). IbnSina has five works on the art of music, musicology, and music pedagogy:

- “The Music Science Collection” in “Kitob ash-shifo”;
- “The Summary of Musical Knowledge” in “Kitob an-najot”;
- Part of the “Mathematics” section of the “Encyclopedia” [“Donishnoma”]
- In addition, the pamphlet “Introduction to the Art of Music” [“Musiqasan’atigakirish”], which has not reached us;
- “The Book of Slimming People” [“Ariqlovchilarhaqidagitob”] in “Kitob ash-shifo” is the only book known to the author on the subject of weight loss.

IbnSina said to have been able to correct patients through music. Many patients have been told that they can recover by learning music, playing an instrument, or learning to sing well.

IbnSina expressed his valuable insights into child rearing and parenting methods. He also mentions the issues of housekeeping in his views on the moral upbringing of children. Raising a child is the main goal and duty of a family parent. A parent who is able to correct his or her own shortcomings can be an educator. One of the most important tools in moral education is to encourage the child to have a one-on-one conversation without touching his or her feelings or pride. IbnSina considered the formation of moral qualities in a child in harmony with labor, physical and mental upbringing, as a key factor in his development as a human being.

At the beginning of the XII century, in the village of Rishtan in the beautiful city of Margilan in Fergana, in 1123, a healthy and talented child was born in the family of Abu Bakribn Abdujalilibrn al-Khalil, one of the great faqihs of his time. His name was Ali ibn Abu Bakr. From a young age, Ali ibn Abu Bakr distinguished by his unique qualities, which earned him the love of his family members. His innate talent, natural ability, sensitive spirit, and effort to understand and comprehend were evident in his gait.

He finally mastered the Arabic language and literature, which is a means of studying all disciplines and writing in all fields. His great talent and ability in this field can be seen in his works, especially in “Hidoya”.

Since the relentless efforts of the young scholar in the pursuit of knowledge and the discovery of aspects of his harmonious personality are in the center of everyone’s attention, the nicknames of Shayxulislom, Imomixumom and Burhonuddin are his full name, Ali ibn Abu BakribnAbdualilibrn al-Khalil al-Fergani was added to al-Marghinani.

Imam Humam refers to a high-willed and highly respected religious leader, while Burhanuddin refers to a scholar who is every word on religious affairs and Shariah is at the level of a document and a burhan, that is, a solid evidence.

NajmiddinKubro Ahmad ibn Umar ibn Muhammad Khivaqi, one of the brightest stars of the mystical world of the XII-XIII centuries, was born and raised in Khiva, Khorezm in 540 AH (1145 m).

NajmiddinKubro went to Tabriz in search of knowledge, where he took lessons from a scholar of theology named Imam Abu Mansur Hafda. In Tabriz, ShayxBoboFarajTabrizi, AmmarYasir, Ismail Kasri, and other great Sufi scholars learned many external and internal mystical sciences. NajmiddinKubro, wearing a hijab from Ismail Kasri’s hand, returns to his first shayx, Rozbehan al-Misri.

Soon, many disciples and disciples gathered around the founder of the new sect and set out on this path. Among them a number of famous Sufis of the XII-XIII centuries grew up and became known as murshids and wali.

According to Ali Akbar Dehhudo's famous "Dictionary" ["Lug'atnoma"], because of his immense intelligence and inexhaustible intelligence, he was able to solve any problem when asked and win over the one who argued with him, so that he was called "at-Tommatul-Kubro"(great disaster). According to Shamsiddin Sami, the word "at-Tomma" gradually abandoned during the conversation, and the word "al-Kubro" (great) became an integral part of his nickname, Najmuddin Kubro.

During the years of independence, as in all spheres, special attention has been paid to the preservation of national masterpieces and the restoration of our values. Attitudes toward our people's history, past, customs and cultural heritage have changed dramatically. In the process, simple musical instruments that had not been used in the past were revived. Today, however, the instruments have changed in appearance as well as in name, in keeping with modern music. The information in the books and pamphlets of Eastern thinkers was the main source.

In short, the invaluable heritage of hundreds of Eastern thinkers and scholars, who laid the foundation of world science by making a unique contribution to the development of world science, culture and art, education and spiritual maturity of the individual. If we study, if we do research. We believe that this scientific research will continue for many more years.

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