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Исламский педагогический Ренессанс: становление и обоснование феномена

Введение. В последние десятилетия в России активно формируется система исламского образования. Становление этой системы обусловило возникновение множества проблем социально-педагогического, научного и технологического характера. Очевидно, что опыт, накопленный традиционной светской системой образования, не может «без купюр» быть использован в исламских учебных заведениях. Организация новой мусульманской системы образования обусловливает формирование адекватных целевых, содержательных, технологических, управленческих решений, соответствующих мировосприятию и мировоззрению обучающихся. Отсюда будет закономерным обращение внимания на опыт, накопленный педагогической наукой в эпоху Восточного Возрождения.

Целью статьи является обоснование идеи об оформлении такого историко-образовательного феномена как «Исламский педагогический Ренессанс».

Материалы и методы. Источниками стали исследования арабских, персидских и среднеазиатских ученых, а также опубликованные работы российских и зарубежных авторов, рассматривающих отдельные проблемы педагогики средневекового ислама. Методы историко-педагогического исследования: монографический, биографический, культурно-типологический, проблемно-хронологический, историко-типологический и конструктивно-генетический. Кроме этого такие общеучебные теоретические (анализ, синтез, систематизация, классификация, обобщение, сопоставление, экстраполяция, индуктивные и дедуктивные методы) и библиографические методы (аннотирование, рецензирование, цитирование, тезирование и др.).

Результаты. Систематизированы педагогические идеи мыслителей Восточного Возрождения, представляющие собой самодостаточную целостную систему, позволившие выделение отдельного историко-педагогического феномена – Исламский педагогический Ренессанс. Обосновано и дано авторское определение понятия «Исламский педагогический Ренессанс». Работа будет способствовать формированию новых научных исследований педагогического, психологического, исторического, культурологического характера, расширяющих и углубляющих познание образовательной теории и практики рассматриваемого явления.

Заключение. В науке впервые предлагается выделение такого педагогического явления и соответственно культурно-исторического периода как «Исламский педагогический Ренессанс». Время, когда на территории арабского Востока, Ирана и Средней Азии в IX – XIV веках была сформирована целостная и теоретическая и практическая педагогическая система. В статье предлагается обоснование выделенного нами феномена и его определение, в котором выделены основные сущностные признаки исследуемого явления.

Ключевые слова: педагогическая система исламского Средневековья, Исламский педагогический Ренессанс

Ссылка для цитирования:
Islamic Pedagogical Renaissance: Formation and Substantiation of the Phenomenon

**Problem.** In recent decades, the system of Islamic education has been actively developing in Russia. The formation of this system led to the emergence of many problems of a socio-pedagogical, scientific and technological nature. It is obvious that the experience accumulated by the traditional secular education system cannot be used “without cuts” in Islamic educational institutions. The organization of a new Muslim education system determines the formation of adequate targeted, meaningful, technological, and managerial decisions that correspond to the worldview and worldview of students. From here it will be natural to draw attention to the experience gained by pedagogical science in the era of the Eastern Renaissance. The purpose of the article is to substantiate the idea of the design of such a historical and educational phenomenon as the Islamic Pedagogical Renaissance.

**Materials and methods.** The sources were the studies of Arab, Persian and Central Asian scientists, as well as the published works of domestic and foreign authors who considered certain problems of the pedagogy of medieval Islam. Methods of historical and pedagogical research: monographic, biographical, cultural-typological, problem-chronological, historical-typological and constructive-genetic. In addition, such general scientific theoretical (analysis, synthesis, systematization, classification, generalization, comparison, extrapolation, inductive and deductive methods) and bibliographic methods (annotation, reviewing, citation, abstraction, etc.).

**Results.** The pedagogical ideas of the Eastern Renaissance thinkers are systematized, which are a self-sufficient integral system, which made it possible to single out a separate historical and pedagogical phenomenon – the Islamic Pedagogical Renaissance. Substantiated and given the author’s definition of the concept of “Islamic Pedagogical Renaissance”. The work will contribute to the formation of new scientific research of a pedagogical, psychological, historical, cultural nature, expanding and deepening the knowledge of the educational theory and practice of the phenomenon under consideration.

**Conclusion.** In science, for the first time, it is proposed to single out such a pedagogical phenomenon and, accordingly, a cultural and historical period as the “Islamic Pedagogical Renaissance”. The time when an integral and theoretical and practical pedagogical system was formed on the territory of the Arab East, Iran and Central Asia in the 9th-14th centuries. The article proposes a substantiation of the phenomenon we have identified and its definition, in which the main essential features of the phenomenon under study are highlighted.

**Keywords:** pedagogical system of the Islamic Middle Ages, Islamic Pedagogical Renaissance

**For Reference:**
There are several important periods in the civilizational development that have played a significant role in enriching universal culture. One of such periods – "spikes", of course, is the Renaissance. There are two main types of it in this era – the Eastern and Western Renaissance. Notably, the Eastern Renaissance precedes the Western one and, in addition, serves as a prerequisite for the Western European Renaissance. There are many approaches in science that analyze the phenomenon under consideration within the framework of cultural, civilizational, axiological, temporal, spatial, regional and many other paradigms. For example, reflecting on the Eastern Renaissance, A. Mez highlights the Renaissance of the Near and Middle East of the 8th–9th centuries, R. Frye – Eastern Herat, Central Asia and Iran of the 10th–11th centuries, E. Browne – the rise of classical poetry of the 10th–15th centuries in Farsi. Many other researchers, such as N.I. Konrad, A. Zayonchkovsky, V.V. Bartold, A.F. Losev considered the Eastern Renaissance not a local, but a historical phenomenon that preceded the European Renaissance and generally marked the beginning of the world Renaissance.

In general, the Renaissance is a rather multidimensional and diverse phenomenon, such that there is still no unambiguous interpretation of it in modern science. Nevertheless, in most definitions, this phenomenon is interpreted as the highest stage of the development of universal culture, the flowering determined by the revival and further deepening of progressive ideas and elements that previously took place in the history of ancient culture. Scientists of all fields of humanitarian knowledge associated the development of medieval Eastern culture with the emerging new world religion, Islam. The fundamental ideas of Islam have caused changes in all scopes of social reality: politics, ideology, public administration, science, art and the people's way of life. Branches of sciences such as philosophy, mathematics, astronomy, mineralogy, literature, medicine, architecture began to develop rapidly [20]. Additionally, pedagogical theory and practice have fundamentally changed, it is Islamic educational institutions – madrassas that are becoming models for the emergence of Western European universities. Islamic thinkers of the period under consideration created many works in which pedagogical problems were revealed to a greater or lesser extent. But, unfortunately, in modern science there is no holistic representation of the pedagogical system formed during the flowering of the Eastern Renaissance, there are no studies revealing the place and importance of the pedagogy of Islam in the development of the entire pedagogical science.

Hence, we have a hypothesis, which is based on the idea that one of the important components of the culture of the entire Eastern Renaissance was the Islamic Pedagogical Renaissance. To prove or refute the proposed hypothesis, it is necessary to solve the following tasks:

1. To organize a conceptual and comprehensive analysis of the theoretical and practical background of Muslim thinkers of the Medieval East, to identify, systematize and classify its educational potential, to substantiate the idea of forming an integral pedagogical system.
2. To justify and formulate the author's definition of the concept of "Islamic Pedagogical Renaissance".

Other tasks that need to be solved include problems of a methodological nature, issues of determining the chronological, geographical scope of research, identifying best practices of Islamic theory and practice that are relevant, and much more.
The basic methodological foundations of the work were determined: at the philosophical level, the civilizational approach (M.A. Barg, L.S. Vasilyev, G.B. Kornetov, B.S. Erasov, etc.) was applied; at the general scientific level, the systemic (V.G. Afanasyev, I.V. Blauberg, M.S. Kagan, E.G. Yudin, etc.); at the specific scientific level – axiological (M.V. Boguslavsky, N.P. Medvedev, Z.I. Ravkin, etc.); at the technological level, the author’s concept of the logic and structure of historical and pedagogical research based on the modern interpretation of the holistic pedagogical process is applied [4].

In the process of formulating the concept, we relied on the works of such Russian classics of pedagogy as V. I. Andreev, Yu. K. Babansky, V. S. Ilyin, V. V. Kraevsky and others who considered various aspects of the pedagogical process. Accordingly, we have given the matrix and the scheme of the process under consideration, on the basis of which the concept of historical and pedagogical research is built.

The main sources of the proposed article are the studies of Arab, Persian and Central Asian scientists, whose translations were actively published in the USSR in the 1970-1980s. In this regard, in the last two decades in our country and abroad there has again been a noticeable increase in interest in the studies of Muslim intellectuals of the Middle Ages. This circumstance has caused a raise in the number of works translated into Russian and other languages of the peoples of Russia and the world as a whole. In addition, we relied on the published works of Russian and foreign authors who studied certain issues of pedagogy of medieval Islam.

The subject of the analysis of the authors who studied the works of Islamic thinkers were philosophical, historical, philological, religious and legal aspects. Among the researchers there are those who have been engaged in the pedagogical ideas of individual scholars of the Islamic East. Nevertheless, in science today there is no holistic representation of the pedagogical system that developed in the 9th – 14th centuries on the territory of the Arab East, Iran and Central Asia. This problem caused our appeal to this topic.

Chronological framework. According to most researchers, the Eastern Renaissance covers the 9th – 12th centuries. The chronological framework of the Islamic Pedagogical Renaissance is also quite well-manifested; its boundaries coincide with the periods highlighted in the whole of the entire Eastern Renaissance. Just as in other humanities (history, philosophy, philology, etc.), there are two main stages in the Eastern Renaissance – Gold and Silver, then in the Islamic Pedagogical Renaissance, similarly, these two periods can also be distinguished. We believe that the 9th – 12th centuries were the Golden Age of the Islamic Pedagogical Renaissance, and the 13th – 14th centuries were the Silver Age. Hence, the lower boundary of the Golden Age of the Islamic Pedagogical Renaissance is the 9th century, its upper boundary is the 12th century.

We believe that the beginning of the chronology of Islamic pedagogical culture was laid by Abu Yusuf Yaqub ibn Ishaq Al-Kindi, the founder of Eastern Peripateticism, deservedly nicknamed the "philosopher of the Arabs", born into a noble family of the rulers of Yemen around 800. The final boundary of the phenomenon we are investigating can be determined by the period of Ibn Khaldun's life (1332-1406). A man born already at the time of the decline of the Islamic Caliphate and Islamic culture, whose scientific and pedagogical activity is called a real miracle. The crisis of Islamic culture, of course, had a negative impact on the development of pedagogical theory and educational practice in the following centuries.
Therefore, after Ibn Khaldun, the development of Islamic pedagogy slows down and loses the power it possessed in the previous period.

The geographical framework within which the theoretical and practical components of the Islamic Pedagogical Renaissance were formed is the territory of the Arab East, Iran and Central Asia.

Research results

Following the goals and objectives of this work, we will justify the assumption we have put forward. Firstly, it is necessary to pay attention to a fairly large number of world-famous medieval Islamic thinkers who dealt with the problems of pedagogical science. History did not know such a surge of interest in these issues either before the Eastern Renaissance, or for a long time after it. Only in the age of Enlightenment, to a certain extent, and at the end of the 19th century, during the period of Reform pedagogy, there was a visible leap in the development of pedagogical theory and educational practice.

Among the thinkers of the time under study who dealt with the problems of upbringing, learning and education, it is necessary to point out Al-Kindi, Al-Khwarizmi, Ibn Sahnun, Al-Farabi, Ibn Zakaria Al-Razi, Al-Qabisi, representatives of the society of "The Brethren of Purity", Abu Muin Nasir Khusraw, Ibn Miskawayh, Ibn Sina, Kaykovus, Yusuf Balasaguni, Al-Biruni, Al-Ghazali, Ibn Bajja, Al-Marwazi, Ibn Rushd, Al-Zarnuji, Ahmed Yukneki, Yahya Suhrawardi, Al-Din Al-Tusi, Ad-Din Maulavi, Ibn Khaldun and many others. At the same time, what is important is that all the Islamic thinkers of that time, following the ideological values, were not only theorists, but practical teachers.

The new Islamic civilization as a whole, and its culture in particular, wisely absorbs the progressive that humanity has accumulated in previous centuries, namely the culture of the Ancient East and the era of Antiquity. In particular, the ethical core of ancient Eastern philosophy and pedagogy, in which the purpose of education is the development of personality as a comprehensive person, and morality acts as the core of its formation. Or the idea of rationality, the desire of the individual for moral beauty – "kalokagathia", the methodology and logic of scientific research and many other ideas of Ancient culture were perceived, creatively processed and enriched by Islamic civilization.

The whole pedagogical system of Islam is quite multifaceted; it is difficult to imagine it in the form of one general classification. Nevertheless, one of such classifications is offered by the modern Iranian authors of the book "Education and Training from the point of view of Muslim Thinkers" [5]. The basis for the construction of this classification is the ethical core, identified by the authors of various pedagogical schools and approaches. The classification identifies seven schools, which, in our opinion, it is better to call the schools of Muslim pedagogical thought from the beginning of its formation to date. So, the authors distinguish the following schools (approaches):

1. The Philosophical School.
2. The Hadith and Kalam School.
3. Fiqh School.
5. Practical and Analytical School.
6. The School of Writers.
7. Compilation school.
Interestingly, the first six ethical and pedagogical schools identified in the classification were formed precisely during the era of the Islamic Pedagogical Renaissance we are considering. It is also one of the arguments contributing to the resolution of the hypothesis proposed above.

It should be noted that this classification of ethical and pedagogical schools includes only thinkers of the Middle East, primarily Iran. It did not adequately reflect the researchers of the Middle East and Central Asia. A complete classification of all pedagogical systems of the Islamic world is still waiting for its researchers.

Islamic pedagogy of the time under consideration was closely connected with such sciences as philosophy, psychology, anatomy, physiology, medicine and history. The methodological basis of Islamic pedagogy was such sciences as philosophy, anatomy and physiology, and psychology and medicine enriched the methodological arsenal of the pedagogical process. In turn, pedagogy, of course, expanded and enriched the theoretical provisions of the above-mentioned sciences [1].

One of the methodological problems considered by Islamic thinkers was the theory of cognition [3]. In this regard, the theoretical developments of Al-Kindi are interesting, in which the laws of the process of human cognition of reality and, in general, its epistemological system are revealed. He, just like the ancient authors, distinguishes sensual and rational (reasonable) cognition. So he writes: "The first kind of knowledge is closer to us, but further from the essence. This is cognition through the senses ... Another kind of cognition is closer to the essence and further away from us. This is intelligent cognition" [7]. In sensory cognition, only the singular is achieved, and only the universal is accessible to rational cognition. The result of cognition is the achievement of knowledge, for students – already known knowledge, for the researcher – still unknown, but comprehended knowledge.

Medieval Islamic thinkers for the first time in the history of science offer their own interpretations of pedagogy. So, according to Al-Farabi, pedagogy is the art of controlling the will and desire of the educated in a certain direction using the necessary methods and means. The members of the society of "The Brethren of Purity" reveal not the subject of pedagogy, but the subject of the teacher's activity, which is the people's minds. Ibn Sina characterizes the pedagogical process as a versatile phenomenon that performs educational, learning and developmental functions.

In their works, Islamic authors distinguish such levels and areas of pedagogy as family education, school education and vocational education. In general pedagogy, there are three main sections of it: the theory of education, didactics and school studies. Moreover, education permeated all other components of pedagogy and was primary both in relation to learning and in relation to school management.

The main factors of personality formation, as modern pedagogy considers it, were recognized: heredity, environment and education. Medieval authors believed that education has a socially conditioned character, and also attached great importance to the process of education in the formation of personality.

In Islamic pedagogy, such basic areas of education as spiritual and moral, mental, physical, aesthetic and labor are highlighted. Moral education was considered the core of personality formation, and good morality was identified with reason.

The essence of parenting Al-Ghazali explains as a process of "growing, feeding and educating the body and soul of a child." The process of education is an active process, while the teacher is guided by the principle "knowledge without deeds is madness, but deeds are
impossible without knowledge." Or for Al-Farabi, the process of education is identified with the trusting communication of the teacher with the pupils.

The purpose of education was defined ambiguously by Islamic thinkers, but in general it can be represented as the formation of a harmonious, comprehensively developed beneficent person. So, for Al-Farabi, the purpose of education is to form a harmoniously developed person of the Universe. In Islamic terminology, the above, for example, according to Miskawayh, is formulated as "turning to Allah, likening to Him and rapprochement with Him," where we refer, first of all, to the spiritual rapprochement of a person with God.

The reflections of various thinkers on how they see a beneficent person are interesting. So Al-Farabi in the treatise "Pointing the way to happiness" believes that the formation of a good disposition and mental strength are the basis for the upbringing of a would-be beneficent person. Thus, the author considers the harmonious combination of his moral and intellectual qualities to be the basis of a good personality. Thus, he writes that if a good disposition and strength of mind "take place, then we get superiority and perfection in ourselves and in our actions, and thanks to both of them we become noble, good and virtuous: our way of life becomes virtuous, and our behavior becomes praiseworthy" [3]. The thinker identifies a group of personal qualities necessary for a beneficent person: truthfulness, friendliness, sanity, wit, abstinence, generosity, courage, an individual striving and achieving happiness.

Interestingly enough, Al-Farabi defines the measure in the manifestation of human properties and actions. So, he believes that "if we want to determine the measure that is the middle in actions, then we first find out the time of action, the place of action, who it originates from, who it is directed to, from what the action occurs, what is produced, why and for what it is performed, we accurately determine the actions by the measure of each of these [factors] and only then we get the middle" [3]. For example, reflecting on one of the qualities, he says that a measure in a joke is a sign of wit, excess leads to buffoonery, and a lack is a sign of a lack of a sense of humor.

Reflecting on the approaches of education and learning, it is necessary to pay attention to the fact that representatives of the society of "The Brethren of Purity" wrote about it. The philosophical and religious society, also called the "The Brethren of Basra", was formed in the second half of the 10th century in Iraq. From a pedagogical point of view, two treatises of this society are interesting: "On labor activity" and "On the work of the mind". The uniqueness of the treatise "On Labor Activity" is that it was one of the first works in the history of world pedagogical thought, which is about the beneficial influence of labor and crafts on the physical, mental and moral development of a person, and also gives an idea of a set of crafts that existed in the East at that time. The ideas expressed promoted respect in readers not only for the work of a craftsman, but also elevated any work activity. It is difficult to overestimate the significance of these ideas, if we bear in mind the contemptuous attitude towards the man of work, which was cultivated for centuries in the Middle Ages both in the West and the East.

In treatises, great importance is attached to knowledge and cognitive activity of a person. Such activity is the main way of self-improvement and achieving happiness. Thanks to "knowledge, the soul is enlightened, shines and becomes immaculate," "with the help of knowledge, he (man) reaches the path to the future life and with the help of faith finds it." But "there is no knowledge without learning and assimilation of science." The paper gives one of the first definitions of learning in the history of pedagogy, which reads as follows: "learning is an urge coming from a soul that knows actual to a soul that knows potentially."
The definition is short, but at least two conclusions can be drawn from it. Firstly, for its authors, learning and education are interrelated processes and therefore, secondly, learning is aimed not only at the intellectual sphere of a person, but also at the formation of his soul, spirituality. This once again confirms the idea that in the Muslim worldview in general and in pedagogy in particular, man was thought of as a single being, in all his hypostases: bodily, intellectual, emotional, behavioral and spiritual.

The main activities are cognitive and labor. In the pedagogy of the considered Islamic thinkers, all components of the educational process are identified and analyzed. Among them, are the subjects of the pedagogical process (educators and pupils), the principles of education and learning, goals, objectives, the content of education, forms, methods, means of teaching, problems of periodization, habit building and much more, which modern pedagogical science also deals with.

Medieval authors paid great attention to the problem of a teacher who had to organically combine the qualities of both a teacher and an educator. So Ibn Sina identifies a group of principles that a teacher must follow in the learning process: 1) it is necessary to observe moderation in the treatment of children; 2) pay special attention to how the student implements his advice; 3) a variety of forms and methods must be used in teaching; 4) it is necessary to take into account the individual characteristics of each pupil and 5) it is necessary to arouse the pupil's interest in both the learning process and its content [15].

Al-Farabi's reflections on teachers are interesting. Thus, he believed that the ideal educator should be both a teacher and a scientist who has an expressive speech, who is able and loving to transfer knowledge, persistent in achieving the tasks of education and learning [20]. Moreover, not all people with the abilities of a scientist can be good teachers, or "not every person is able to guide another, and not everyone is able to encourage another to perform appropriate actions" [3]. According to the thinker, teachers who were unscrupulous about their work did not deserve any respect at all.

Also, the educator must have a good memory, remember everything he sees and hears, and have an astute mind. A special quality of a teacher should be a love of scientific activity, a desire to transfer his knowledge to students without experiencing fatigue. In addition to the above-mentioned qualities of a virtuous person, the educator must also possess such moral traits as humanity, honesty, justice, wisdom and honor. The thinker believes that "Such a person has the highest degree of human perfection and is at the peak of happiness. This person is exactly the one who knows any action by which happiness can be achieved" [3].

A fairly well-developed part of Islamic pedagogy is the system of principles of the organization of the educational process. In this matter, the principles of Al-Kindi's education are interesting, which he deduces from his epistemological system. In man's cognition of reality, the thinker distinguishes sensual and rational (reasonable) cognition. The task of cognition is to comprehend the truth, which is historically relative, i.e. there is no absolute truth. The truth has a universal character, every scientist, every generation contributes to the common treasury of culture. Therefore, one of the important principles of learning and cognition in general, according to the recommendation of Al-Kindi, is the mandatory assimilation of what is accumulated in the universal culture, which is the basis of the intellectual development of the individual. Since no one, even a brilliant researcher, can independently penetrate deeply into the essence of the problem. At the same time, the thinker speaks of respect for the predecessors who contributed at least a small fraction of knowledge to science, regardless of who and at what time it was done.
Other important principles of education and learning highlighted by the brilliant thinker are reasonableness (rationality) and consciousness. Education is not blind faith, but one’s own position, built on logical reasoning. Following this requirement will contribute to the formation of high intelligence, which in turn will influence the morally correct organization of the pupil’s life and activities.

Al-Din Tusi highlights the principles of humanity, conformity to nature, taking into account the age and individual characteristics of the pupil, consistency, accessibility, consciousness, following the innate sense of God-seeking. Al-Ghazali adheres to the principles of correspondence of the pedagogical process to the individual and age characteristics of the child, consciousness and creative attitude to the process of cognition. Or Ibn Khaldun suggests the principles of clarity, the use of an inductive method of teaching, the transition from simple to more complex, the connection of theory with practice, the prohibition of studying two subjects at the same time.

Islamic pedagogy offered a fairly broad content of education. For example, the name appears to be original in the works of Ibn Khaldun. The thinker offers to study a large cycle of humanities, natural sciences and exact disciplines: philosophy, medicine, astronomy, mathematics, physics, history, logic, philology, literature, Arabic and native languages, psychology, natural science, subjects that form aesthetic taste and crafts [8]. Or, according to Al-Farabi, the content of education, on the one hand, should cover the system of all sciences, i.e. it is encyclopedic in nature, on the other hand – it should have a rational orientation. These approaches were widely used in the practice of madrasahs, where they studied theology, philosophy, Islamic law, logic, explanation of Islam based on rational arguments, reason (kalam), interpretation of the Koran (tafsir), interpretation of legends about the life of the Prophet Muhammad (Hadiths), code of conduct (Sharia), calligraphy, Arabic grammar, mathematics, geometry, astronomy, medicine, literature, rhetoric, history, geography.

Certainly, the system of methods of education and learning in Islamic pedagogy has also been developed in sufficient detail. Thus, Ibn Miskawayh distinguishes methods of reflection, love, the use of methods of physical culture and sports, techniques of peer influence and their imitation of each other. The scientist’s position on the method of love is interesting, he sincerely believes that society is based on love. Hence the role of love in education is huge. Yahya Suhrawardi referred to the methods of education such as a good deed, spiritual exercises, reflection, remembrance, supplication, supplication and reading, primarily the Koran. Al-Ghazali distinguishes the method of persuasion and example [2], and Al-Farabi divides all methods of the educational process into soft and hard.

Based on the above, it can be concluded that the works of medieval Islamic thinkers present an integral pedagogical system that incorporated basic attributes (object, subject, tasks, functions, partially categorical apparatus, goals, content, methods, forms, means, principles, directions of education and learning, etc.), which today form the backbone of general pedagogy.

And, of course, following the idea of our work, we propose the definition of the concept of "Islamic Pedagogical Renaissance":

In our opinion, the Islamic Pedagogical Renaissance is the flowering in the development of pedagogical theory and educational practice, the revival, deepening and updating of progressive ideas of the past, determined by the Islamic system of ideological paradigms. In the era of the Islamic Pedagogical Renaissance, an integral pedagogical system was formed,
the purpose of which was to develop a comprehensively harmonious spiritual personality, including the theory of education, learning and school studies. The named system highlights the content of education, forms, methods and means of education and learning, as well as the basic principles of the pedagogical process, such as humanism, anthropocentrism, rationalism, a special attitude to the culture of antiquity, naturalness, consciousness and practical orientation.

Discussion of the results

Taking into account the fact that in historical and pedagogical science for the first time the allocation of a special period "Islamic Pedagogical Renaissance" is proposed, it is advisable to discuss the results of this work in the context of research by Russian and foreign scientists who have been and are dealing with the problems of pedagogy of Islam. In this regard, foreign and Russian science focuses on the study of the pedagogical theory of individual Islamic thinkers of the period considered in the article. For example, in the above-mentioned book "Education and Learning from the point of view of Muslim Thinkers", the authors consider only such thinkers as Ibn Miskawayh, Al-Zarnuji, Yahya Suhrawardi, Al-Din Tusi and Ad-Din Maulavi [5]. Obviously, this is only a small part of the medieval authors, the rest of the thinkers were not the subject of study of the group of authors of the book.

In a generalized form, the pedagogical ideas of individual medieval Islamic thinkers are revealed in the textbooks and study guides of A.N. Dzhurinsky. In general, we are in full sympathy with the conceptual ideas written by this author. The only doubt is the idea that "in the early era (7th-10th centuries), the problems of education in the Islamic world were not considered. The first treatises on education appear in the 11th century. [6]. In the 9th – 10th centuries, a fairly large galaxy of Islamic thinkers known to science dealt with the problems of education and training. Among them, such as Al-Kindi, Al-Khwarizmi, Ibn Sakhnun, Al-Farabi, Ibn Zakaria Al-Razi, Al-Kabisi, representatives of the society of the Brethren of Purity and others.

There are works, including dissertations, investigating the problems of the pedagogy of Islam, certain regions of the Near and Middle East (Iran, Tajikistan, Uzbekistan, etc.). For example, in the dissertation of K.T. Khodjaev, the pedagogical ideas of Persian thinkers Abu Muin Nasir Khosrov, Ibn Miskawaykh, Ibn Sina, Kaykovus [10] are analyzed and summarized. In general, the work defines the ideological foundations of pedagogy and the moral positions of the considered thinkers.

In general, in the analyzed works, in our opinion, the problem of the development of educational practice in the Islamic regions of the study period is more fully disclosed. Along with this, science has not yet analyzed all the studies of Islamic thinkers through the prism of their pedagogical component. There are few generalizing works that consider the pedagogical theory and practice of the entire medieval Islamic world. We believe that during the study period, a stable pedagogical system has developed in the regions identified in the work, both in theoretical and practical terms.

These circumstances led to the allocation of a special period in the history of pedagogical science, which was the reason for the formulation and justification of our definition.
Findings

Thus, the study, the purpose of which was to resolve the hypothesis about the formation of such a phenomenon as the "Islamic Pedagogical Renaissance", made it possible to draw the following findings:

1. The high level of development of the Islamic science of education, which had no analogues before this period and for a long time after, including the Enlightenment, gives us reason to single out the era of the Islamic Pedagogical Renaissance.
2. In the chronology of the Islamic Pedagogical Renaissance, two periods are distinguished: the Golden and Silver Ages, 9th-12th and 13th-14th centuries, respectively.
3. Pedagogical science as a system of knowledge about the upbringing and education of a person was formalized in the era of the Islamic Pedagogical Renaissance, long before the birth of the brilliant John Amos Comenius.
4. The spiritual basis of Islamic pedagogy, of course, was the Koran, hadiths and Islamic culture as a whole created on their basis. The basis of the methodology of pedagogical science of this era was ancient and Islamic philosophy.
5. During the period under study, a rather harmonious system of pedagogical knowledge was formed, including all the main branches and problems contained in modern pedagogical science.
6. The development of Islamic pedagogy had a huge impact on the development of this science in the subsequent cultural epochs of the Renaissance and Enlightenment.
7. In modern educational theory and practice, not only in Russia, but throughout the world, in our opinion, it makes sense to appeal to the huge potential of pedagogical theory developed by brilliant thinkers of the era of the Islamic Pedagogical Renaissance.

Conclusion

The results of the study illustrate the high level of development of pedagogical theory and practice, formed in the 9th-14th centuries on the territory of the Arab East, Iran and Central Asia. The identified potential determines, on the one hand, the organization of further scientific research by researchers, representatives of pedagogical and psychological science. Secondly, the formation in Russian secular and Islamic educational institutions of a new content of education, as well as educational and methodological materials that correspond to historical and pedagogical realities.

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