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EDUCATIONAL THEORIES OF EASTERN THINKERS ABOUT PHYSICAL EDUCATION

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Abstract: This graduation work is about physical education lessons in high sport school is to teach students about the physical attributes to the introduction of innovative technologies aimed at the development of modern methods of teaching movement, the general classification of the essence, the concept of vision. Physical education theory and methodology of noise that can be used in educational technology in teaching students how to study the concept. Final work of students in the physical qualities of positive effects on the body.

Keywords: Competitions, exercise standard, load, quality, general developmental, cyclical, acyclic, practical, oral, demonstrative, methods.

摘要：本毕业作品是关于高中体育课的体育课，旨在教授学生身体属性，引入创新技术，旨在发展现代运动教学方法，本质的一般分类，视觉概念。体育噪声的理论和方法论可以在教育技术中教学生如何学习的概念。最后的工作对学生的身体素质有积极的影响。

关键词：比赛、运动标准、负荷、质量、一般发展、循环、非循环、实用、口头、示范、方法。

The history of world pedagogical thought contains a wealth of research experience in the field of physical education. The attitude to physical culture is always determined by the environment in which the people creating it live with specific geographic and climatic conditions, lifestyle and way of thinking, religious beliefs, forms of life, as well as the presence and characteristics of interethnic contacts, etc.

The pedagogical ideas of medieval thinkers of the East, their ideas about education, morality, the role of the family and the teacher in the formation of a child, the correlation of types of upbringing are closely related to their philosophical worldview. Their contribution to the development of the concept of man and to the understanding of his place on Earth is enormous.

Sharing a humanistic view of human nature, scientists-encyclopedists of the East strove to achieve universal human happiness. A significant part of their ideas later served as the foundation for pedagogical theories and the European Renaissance, Enlightenment and all subsequent eras.

The evolution of medieval oriental pedagogical thought went through a number of stages. In the early era (VII-X centuries), the problems of education in the Islamic world were not considered. The time of a kind of Eastern Renaissance came in the 9th - 12th centuries. The prestige of knowledge has grown. The ideas of a humane, harmonious development of the personality were put forward. Thinkers of the East tried to penetrate into the essence of human

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nature, to take into account the social and biological determinants of upbringing. Particular importance was attached to the social essence of a person. The main goal of upbringing was seen primarily in the desire of a person to acquire high spiritual and moral qualities. "By the 9th century, a multistage education system had finally taken shape in the Caliphate, including secondary schools and universities. The best Arab universities (al-jamigat) were organized according to the modern pattern - with dormitories, auditoriums, sports facilities ... which, of course, were few. Nevertheless, the future Avicenna, Averushdas, philosophers, mathematicians, physicians, and geographers emerged from these walls.

The first treatises on education appear in the 11th century. (Avicenna, Abu Hamid al-Ghazali and others).

According to medieval oriental ideas, there was an inextricable relationship between education and upbringing: without upbringing, knowledge that fire is without firewood, without knowledge, upbringing is like a spirit without a body.

The focus of close attention of the thinkers of the Arab East were the problems of upbringing a harmoniously developed personality endowed with equally high spiritual and moral qualities. They devoted their works to the solution of these issues, which have not lost their significance at the present time.

The Arab East had its own pedagogy, built on a fairly solid foundation - the spiritual values contained in the Koran.

When considering Islam as a way of life for a Muslim, we can confidently say that this is the system of a healthy lifestyle and "all those components that include health, we find in Islam." Islam makes it possible to form a conscious orientation towards a healthy lifestyle,

teaches you to be attentive to your own health and able to provide individual prevention of its violations by performing various forms of activity in this direction. The Islamic faith is aimed at fostering high moral qualities of a person who recognizes the priority of spiritual values. At the same time, respect for one's health, the need to maintain and strengthen it through physical exercise are also included in the range of human responsibilities prescribed by Islam.

Muslim scientists, without separating education from education, recognized the relationship between spiritual and physical development and paid special attention to the harmonious development of the individual.

A characteristic feature of the system of pedagogical views of these thinkers was special attention to the harmonious development of the individual. Thinkers with truly encyclopedic knowledge devoted their works to the study of a wide range of issues related to the harmony of the soul and body in the process of personality development. These include Kindi, Farabi, Biruni, Avicenna, Averroes, Tusi, Ibn-Khaldun and others, who considered pedagogical problems not as an abstract theory, but as part of the living process of human development. This approach largely explains the significant influence of the thinkers of the East on the European enlighteners of subsequent eras.

The first scientist-encyclopedist who covered the issues of education in his works is traditionally considered the founder of the philosophy of the East and the entire Muslim world, Abu Yusuf Yakub ibn Ishak Kindi. Despite the absence of direct indications of the need for physical education in his works, he prepared the prerequisites for considering the issues of education in the aspect of spiritual and physical harmony. The problems of mental, moral,

aesthetic and physical education were worked out in detail by the brilliant thinker of the East Al-Farabi. The sequence of educational influences, including through physical exercises, contributes, according to the scientist, to the formation of a truly moral and happy personality. Similar concepts can be found in the writings of Ibn-Miskevey, who considered the challenge of interest among adolescents to be the main direction in teaching and upbringing. So, spiritual and physical education can take place in a playful way, in the process of games and gymnastic exercises. In addition, interest in classes can be aroused by appealing to everyday experience. For example, to get used to activities in various living conditions, including difficult ones, which requires physical endurance, achieved by special training.

The great physician and scientist-encyclopedist of the medieval East, Abu Ali ibn Sina, known in Europe as Avicenna, left behind a huge scientific legacy that has not yet been fully studied. The genius thinker has written extensively about the importance of exercise for maintaining and strengthening human health. In his main works "The Canon of Medicine", "The Book of Treatment", "The Book of Salvation" and "The Book of Knowledge", the philosophical and medical views of the scientist are revealed. The scientist is the founder of the science of human health. For in his works, the norms of health protection and the principles of preventive medicine were determined. Ibn Sina noted that a person should engage in health protection activities throughout his life. He believed that human health is based on a healthy lifestyle.

Some of the statements of the doctor who made up the famous "Canon of Medicine", in fact, is the doctrine of physical education: "A person who is moderately and timely engaged in

physical exercises does not need any treatment." According to his point of view, "If you take up physical education, the need for many medicines will disappear, for this you just need to follow the regime." The main business of his life Avicenna considered the art of maintaining health, which is the key to longevity.

The great scientist called physical exercises "the most important condition" for maintaining health.

He developed a peculiar system of physical education exercises. Ibn Sina pointed out that "Due to physical education and restraint, most people may not feel the need for medicine." The idea that the refusal of physical education and physical activity is detrimental to a person, because it leads to a weakening of the energy of the organism, left without movement "sounds very relevant and modern.

The content of education and training, in his opinion, should include mental and moral education, physical recovery, teaching music, poetry, craft, i.e. training and education should be combined with physical exercise. In the curriculum for children under 14 years of age, Ibn Sina included the study of the Koran, the Arabic language, grammar, versification, meaningful moral teachings, physical education, and the beginnings of a craft. According to the scientist, as a result of correct upbringing, twofold benefits are achieved: "One is for the soul, because from early childhood a person grows good-natured, which turns into a mandatory habit, the other for the body."

It is difficult for children and adolescents to be immobile for a long time, to devote all their time to study. They need physical exercise. In the program of physical exercises, designed for this period of life, the scientist includes running, racing, jumping, ball games, games with twines,

wrestling, and fencing. Ibn Sina wrote in his work about the role and place of physical exercise in health-improving and medical practice, defining physical exercise as voluntary movements leading to continuous, deep breathing. He argued that if a person engages in physical exercise in moderation and in a timely manner and follows the regimen, then he does not need any treatment or medication. Having stopped these activities, he wasted away. Physical exercise, in his opinion, strengthens muscles, ligaments, nerves. Ibn Sina, while researching the problems of medicine, wrote about the effect of exercise on human health. To preserve health, he identified three components: bidantarbia, food and sleep. Bidantarbia - physical exercise, which were distributed according to the degree of difficulty: fast movements (fist fighting, archery, fencing, etc.), gentle and light movements, stronger movements, very strong movements, special movements for the body, wanderings - safar. Ibn Sina's statements about massage, hardening with cold and hot water, the combination of rational physical activity and rest, the quality and quantity of physical exercises formed the basis of health-improving physical education, which has not lost its importance in our time. The scientist speaks not only about the physical education of children, he talks about the usefulness of exercise for people of mature and old age. Issues such as various types of exercise, the effect of the bath on the body, the need to use massage have been noted by scientists as factors protecting health and longevity.

Thus, Ibn Sina, among the norms of preserving human health, the main factors determine the diet, the content of body weight in the norm, the influence of the environment, that is, environmental circumstances, the culture of

clothing, gymnastics and physical education. The scientist considers exercise, diet and sleep to be the most important requirements for health protection. Consequently, the three main elements of maintaining human health - exercise, nutrition and sleep, have not lost their relevance to this day. IB Mattiev pays special attention to the fact that Avicenna separated physical exercises proper from physical work, stressing that "physical exercises are engaged only for the sake of the benefits obtained from them." Speaking about the physical education of children, he warned that in any kind of teaching, young people should not be forced, but aroused their interest.

The scientist also emphasized that the teacher should pay particular attention to how the students put the knowledge gained into practice. In the learning process, it is necessary to apply a variety of methods and forms of work with children, take into account their individual characteristics, and motivate them to study.

One of the most outstanding philosophers of the East, Abu Hamid Ghazali (1058 / 59-1111), paid attention to the problems of education, including physical education. Abu Hamid combined his teaching activity with scientific and prepared a number of works not only on theology and Sharia, but also on logic and philosophy.

In the last period of his life, Ghazali was a supporter of ascetic education, believing that it promotes concentration of the spirit and serves to prepare for ecstatic states that facilitate the knowledge of God, while luxury and effeminacy develop in children bad habits and, above all, laziness. At the same time, he strongly recommended physical exercises, various games, and walks for children. He advised older youths to go horseback riding, hunting, playing chess, and attending musical and poetry evenings.

In the thoughts expressed in the early works of Ghazali on the issues of education and training, humanism and respect for the personality of the child, the great experience of the teacher-practitioner, his irreconcilable attitude towards scholastic teaching methods were clearly manifested.

He argued the need to accustom oneself to unpretentiousness in everyday life, the ability to be persistent and enduring, to temper through physical exercise. According to Al-Ghazali, leaving bodily organs idle for one day, a person will be idle on other days. The works of the named scientists had a huge impact on the world pedagogical practice. The figures of the Arab-Islamic culture of the Middle Ages not only assimilated the fruits of ancient Greek scientists and introduced the Europeans to the achievements of the spiritual culture of the peoples of antiquity, but also based on Islamic traditions gave them a creative continuation, thereby making a huge contribution to the development of world science.

The coming era of the Renaissance was marked by the formation of a humanistic ideology that proclaimed the greatness of the human person, deep faith in his capabilities and unlimited abilities, strength and beauty. Muslim scholars, in accordance with the teachings of Islam, proclaimed that a person should first of all take care of inner beauty, which consists in goodness and justice, education, piety, nobility, courage, and love for one's neighbor. Based on the understanding of man as a natural unity of body and soul and proceeding from the goal that society set for itself - to prepare a physically and spiritually healthy, active and resilient citizen, physical education as a component of the formation of a harmonious personality in the Renaissance was considered broader than in

ancient times ... Its content now included not only gymnastics and military training, but also hardening of the body, and hygiene, and rest. Humanist teachers opposed the harsh discipline of the medieval school, against corporal punishment, paying great attention to caring for the health of adolescents and their correct physical and aesthetic development. Analysis of the legacy of Ibn Sina (Avicenna), Biruni, Dehlevi, Farabi, Saadi, Davani, Nosir Khisraw and other educators shows that their ideas about education in general, about family education in particular, closely resonate with the ideas and thoughts expressed in the monuments of folk pedagogy: in sayings, proverbs, fairy tales, legends. Moreover, the people directly associate some legends with the actions, life and activities of great people.

Eastern scientists and enlighteners have made an invaluable contribution to the understanding that harmonious development of the personality is impossible in an unhealthy organism, because "health is a natural, lasting and absolute vital value in the system of such categories of human existence as interests and ideals, harmony, beauty, meaning and happiness of life, creative work, program and rhythm of life".

The purpose and objectives of physical education

Physical culture (in a broad sense) is an important part of the general culture of society, the totality of its achievements in the creation and rational use of special means, methods and conditions for directed physical improvement. By culture, we mean the totality of material and spiritual values created and created by mankind in the process of socio-historical practice and characterizing the historically achieved stage in the development of society. Physical culture is an

organic part of all human culture, upbringing and education.

In the process of human activity in the field of physical culture, material values such as sports facilities (stadiums, swimming pools, sports palaces, gyms), sports equipment, equipment and simulators (for example, gymnastic equipment, sports equipment, sportswear, etc.) are created and improved. etc.)

Human activity in the field of physical culture is reflected in literature, painting, sculpture, music and cinema. The result of human activity in the field of physical culture is also new scientific data concerning the structure, development and functioning of the human body, its relationship with nature. Taking into account scientific data, specialists develop adequate methods of using physical exercises for sports training, the development of physical qualities, improving physical condition and strengthening health. All this is a manifestation of the spiritual life of people (society) and, as a result, spiritual values. The main goal of the functioning of the physical education system is a person, a personality in its integrity and versatility as the highest value. Modern conceptual approaches consider physical culture and physical education in the

light of culturological, anthropological and system-activity approaches.

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