THE CONTENT OF THE PEDAGOGICAL HERITAGE OF EASTERN THINKERS

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Annotation: this article analyzes the pedagogical views of Eastern thinkers, their ideas about education and their influence on the development of modern pedagogy.

Keywords: Eastern thinkers, pedagogical Heritage, Education, Abu Abdullah Khwarazmi ,Farabi, Ibn Sina, spiritual education, pedagogical ideas.

Аннотация: В данной статье анализируются педагогические взгляды восточных мыслителей, их представления об образовании и воспитании, их влияние на развитие современной педагогики.

Ключевые слова: восточные мыслители, педагогическое наследие, образование-воспитание, Абу Абдулла Хорезми, Фараби, Ибн Сина, духовное воспитание, педагогические идеи.

Annotatsiya: Ushbu maqolada Sharq mutafakkirlarining pedagogik qarashlari, ularning ta’lim-tarbiya haqidagi g‘oyalari va zamonaviy pedagogika rivojiga ko‘rsatgan ta’siri tahlil qilinadi.

Kalit so’zlar: Sharq mutafakkirlari, pedagogik meros, ta’lim-tarbiya, Abu Abdulloh Xorazmiy ,Forobiy, Ibn Sino, ma’naviy tarbiya, pedagogik g‘oyalar.

The legacy of Eastern thinkers in improving the quality and effectiveness of Education, which is currently developing rapidly, and in the formation of students '

knowledge, has been giving great support to future educators. These include the views of allomas such as Abu Abdullah Khwarazmi ,Abu Nasr Farabi, Abu Ali Ibn Sina, Alisher Navoi, Ahmad Yassawi, Jalaliddin Rumi on human perfection, moral education, the essence of acquiring science and teacher–disciple relations. The results of the study show that Eastern pedagogical traditions serve as an important resource in the upbringing of the younger generation as spiritually mature, comprehensively competent. We know that science and culture have long developed on the territory of our country, where the East and West are connected, where great civilizations abound. Especially in the Middle Ages, thousands of scholars and poets, great thinkers from our native land grew up. Their works on many fields, such as mathematics, physics, chemistry, astronomy, ethnography, medicine, history, literature, ethics, philosophy, ancient monuments in Samarkand, Bukhara, Khiva, Tashkent, Shahrisabz, Termez and other cities are the spiritual property of all mankind. As president of the Republic of Uzbekistan Shavkat Mirziyoyev noted: "preserving, studying and leaving historical heritage from generation to generation is also one of the most important priorities of state policy." The discoveries of the great scholars and thinkers of the East are the foundation of modern science and progress. Any changes in the development of society, innovations, especially processes that give a great impetus to the development of mankind, discoveries do not occur on their own. To do this, first of all, it is necessary to have centuries–old traditions, appropriate conditions, School of thought, cultural and spiritual environment.

Pedagogical heritage is a complex of scientific, practical and spiritual experiments on upbringing, education, teaching and children's development, passed down from generation to generation. It is formed through the spiritual wealth of the People, national values, customs, wisdom and pedagogical ideas created by thinkers.

Pedagogical ideas of thinkers

Allomas such as Al-Farabi, Ibn Sina, Beruniy, Alisher Navoi, Ahmad Donish have created deep scientific views on education and upbringing. In their works:

* humanitarian,
* intelligence development,
* occupation,
* moral purity,
* role and responsibility of the teacher

such principles take the main place.

Abu Abdullah Khwarazmi made his significant contribution to the theory of cognition through his works such as" Al jabr and almuqobala"," a book on Indian arithmetic"," measuring the Earth's level"," on sundials"," the history of Jews and marking their holidays". He was one of the first to lay the foundations for induction, deduction, trial-and-error, and trial methods. He was the first to express human relationships in mathematical forms. Indian decimal numbers spread around the world under the name "Arabic numerals" due to Khwarezmiy.Analyzing the falakiyot tables of the khwarazmi khindas, he compiled astronomical tables known as "Khwarazmi ziji".

Abu Nasr Forabi's works, such as" the city of fertile people"," on the attainment of happiness"," Ixso al-ulum"," the origin of the Sciences"," on the meanings of the mind", expressed the socio-educational views of alloma. The following can be seen in his pedagogical views. We know that Phorobius was the first to describe education and upbringing. He believes that beautiful qualities in a person are formed by two ways – education and upbringing. While Education combines theoretical qualities, upbringing combines innate qualities – theoretical knowledge and practical vocational, behavioral qualities, education is carried out with speech and learning, and upbringing is carried out with practical work, experience. The combination of each shows maturity, but it shows that maturity arises depending on the extent to which knowledge and practical

skills are learned. Education is carried out in two ways: satisfactory, inspiring words and coercion. Let anyone say knowledge and wisdom, start it at an early age, overcome its word, keep it safe from evil deeds, be it away from betrayal, intrigue and cunning, be it religious, and spare not the world of knowledge and wealth from the people of knowledge. When a person has not received a good upbringing and has not gained a good experience in marriage, he ignores many things and is disgusted with them. Such things claim that what seems inappropriate to him turns out to be necessary, that the development of spiritual moral qualities in each person in his works is the most pressing issue for each period.

"Faroese moral qualities are understood as the presence in humans of qualities such as erudition, wisdom and contemplation, conscientiousness, humility, exaltation of the interests of the masses, truth, pursuit of spiritual heights, righteousness. But the main thing of these qualities is that each person is educated, enlightened. That is why Farobius views the concept of morality as a morality based on thought, inextricably linked with reason". Indeed, Abu Nasr is a scientist who made a significant contribution to the development of the science of the Faroese medieval period, the Faroese carried out scientific work in all areas of Natural, Scientific and social knowledge. Farobius left behind a very rich scientific legacy. He created works in various fields of philosophy, music, philology and other natural, scientific knowledge. "In order for a person to achieve happiness, he must be the leader of a team that can make them happy and happy, the dep emphasizes. He is from the dominant nature that governs the city of phosil: the 1st being healthy and not feeling any difficulty in fulfilling his mission; the 2nd being subtle, ingenious; 3 – the memory is solid, 4 – the mind is sharp, 5 – the speaker who can explain his opinion, 6 – the one who is passionate about knowledge, 7-not hungry in eating food, drinking, being close to women, but, on the contrary, to be able to feel tiya (from gambling or other games), 8 – the one who loves truth and truth, righteous and truthful people, hates lies and liars, 9

– the one who knows his own – notes the importance of being persistent, patient, courageous, brave. Farobius wants to see these qualities in every mature person. In his phosyl community, phorobius divides people into groups according to different characters. In this, he says, it is necessary to pay attention to the natural characteristics, abilities, mental talent, cognitive skills of people, and not depending on their religious background, nationality, race. In his" treatise on the paths to happiness", he writes that " the mission of the state is to lead people to happiness. He, which he gains with the help of Science and good morals". Al-Farabi believed that a mature person should rule the state; that is to say that the one who manages the community must be fair, wise, follow the laws and be able to create laws, anticipate the future, be caring for others".

Abu Ali ibn Sina, in his works" Taur al-Manozil"," laws of Tib "" treatise on morality"," treatise on duty"," Al-law"," treatise on Ishq"," Khai ibn-Yaqzan","Wisdom" 2 and others, promotes the development of spiritual moral qualities from a young age. Ibn Sina believes that human behavior has some kind of impairment. These include deception, jealousy, revenge, enmity, humiliation, willlessness. He shows the need to teach children in school as a team in learning, and emphasizes the need to follow the following in education: 1) not suddenly busy with a book in giving knowledge to a child; 2) to give knowledge in education from light to Hard; 3) to be suitable for children's age; 4) to focus on teaching in school as a team in teaching; 5) to Ibn Sina also sees munim, a learned friend, as playing a role in the formation of high moral qualities. This is how the scientist describes friendship:

- friendship that does not leave its friend alone in danger despite any difficulties;
- similar and ideologically close friendship in interests;
- friendship aimed at satisfying one's own self-interest and need. Ibn Sina acknowledges the first and second kind of friendship as true friendship.

One of the great services of Eastern thinkers is that they glorify the work, ability, intelligence of a person, believe in the power in it, tirelessly promote the need for

human thought to be honored. By studying the pedagogical works of the above-mentioned thinkers, it can be concluded that the study of their views on the importance of education in human maturity not only in the content of socio-philosophical thoughts, but also in their independent brochures, the study of moral issues through their Sciences, expressed in deep scientific and practical terms, promoting education in the field of

Spiritual education is a process that serves to ensure that a person matures morally, mentally, culturally, and intellectually. It forms a person's worldview, attitude to life, behavior, values and behavior.

The main goals of spiritual education

* The formation of such qualities as humanity, , honesty in a person.

* To educate a person useful to society, highly civilized, responsible.

* Increasing youth respect for national values, customs, traditions and spiritual heritage.

• Broad outlook and the formation of a solid life position.

In place of the conclusion, it is worth noting – - the creation of pedagogical-psychological programs for the embodiment of the works of our thinkers in textbooks, teaching aids, which help to develop spiritual and moral qualities in accordance with the age of students and students in all educational institutions; – to raise spiritual and moral education in higher educational institutions to the requirements of today, to more organize various cultural, educational, political, social events that provide an opportunity to read and study the works of our thinkers that affect the worldview of students and young people. – deepening spiritual and moral knowledge in future educators and regular use of historical resources that serve to perfectly master their specialty; -taking into account their age characteristics when conducting round tables and meetings with leading, exemplary, that is, Heroes of our time, holding round tables with students; – visiting blessed steps in the development of spiritual and moral

qualities in students and the formation of national self-awareness in them, organizing trips to historical places, getting acquainted closely with folk oral creativity and the spiritual and cultural

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