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PEDAGOGICAL APPROACHES TO TEACHING IN THE ANCIENT EAST

Abstract: This article describes the original teaching methods based on the educational and moral works of the thinkers of the Ancient East Mussa al Khorezmi, Abu Nasr Farabi, Abu Ali ibn Sina, Abu Raikhon Beruni, Mirzo Ulugbek, Alisher Navoi and others. It analyzes the interaction between the theoretical views of sages and practical actions, the combination of intellectual and moral education, questions of humanism in education and teaching methods. The author believes that these requirements for a teacher are relevant for the modern education system.

Key words: East, Beruni, Navoi, ibn Sina, educational and moral, pedagogical approach, mental education, theory, practice, family, teaching methods, educator.

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Introduction

During the Eastern Renaissance, the human problem was a major issue in the spiritual sphere. Therefore, special attention was given to education. To some extent, the ancient moral and didactic views of our ancestors and their views on education was reflected in the earliest oral and written memories of the people of Central Asia.

Educational and moral pamphlets which created during that period, such as: "The city of noble people", "On the achievement of happiness", "Pamphlet about morality", "Love pamphlet", "Qutadg'u bilig", "Hibatul-haqayiq", "Qobusnoma", "Gulistan", "Boston", "Mahbub ul-qulub". Abu Nasr Farabi, Beruni, Abu Ali ibn Sino, Yusuf Khos Hajib, Ahmad Yugnaki, Kaykovus, Saadi, Jami, Alisher Navoi's educational and moral works have played an important role in solving the problem of spiritual and moral formation of the human personality as purely pedagogical works[5-8].

The scientific literature on the history of pedagogical approaches in the East shows that the observations and conclusions of our great notionalists on the education and upbringing of the individual are compatible with each other. The unity of theory and practice, the unity of education and upbringing, the humanization of education, the advantages of teaching as a team, the methods of teaching, the requirements for a teacher are all aimed at one goal - to bring up a perfect person.

1. The combination of theory and practice in learning gives the desired result. Musa al-Khwarizmi paid attention to the student's personal observations and the practical application of the acquired knowledge. At the same time, he paid great attention to the development of students' ability to collect, express and interpret scientific sources, as well as develop skills and competencies. Farabi says that young people gain theoretical knowledge through education, and upbringing is reflected in practical activities that are

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instilled in young people through certain actions, professions and manners. In the process of education, theoretical knowledge is combined with practical action - habits, skills, activities, and maturity depends on the level of this harmony. Ibn Sina divides the sciences into theoretical and practical groups. While the theoretical group directs people to acquire knowledge about the state of being outside of themselves, the practical part teaches us what to do in this world. According to Mirzo Ulugbek, young people need to understand the importance of their knowledge, the purpose of this knowledge, to improve and develop their knowledge, to know how to apply it in life, to acquire the necessary skills for the welfare of society and the people. Mirzo Ulugbek recommends learning not only from books, but also from real life. That is, not only theory but also practice is important.

2. The unity of mental and moral upbringing is important in education. Morality has always been the focus of great notionalists. In the spiritual life of a person, Farabi mainly focuses on two aspects of it: the mind - the consciousness and the behavior. Therefore, education, in his opinion, should be aimed at bringing up a person ideal both mentally and morally. Abu Rayhan Beruni says that morality is manifested and formed as a result of the struggle between kindness and harm. True perfection is possible only if a person is inner and outer beauty [1]. Ibn Sina not only created a scientific doctrine of the interaction of mental, moral and physical education in human development, but also had his own place in the history of education on the methods of its implementation. In his views on morality, Ibn Sina glorified moral virtues and strongly condemned moral vices and evil. Mirzo Ulugbek paid a great attention to the intellectual and moral upbringing of the younger generation and encouraged them to acquire secular knowledge. He propagated young people to be educated, to be honest and to be truthful; pointing out that human potential is limitless. According to Ulugbek, students should respect their elders and teachers, be an example for younger pupils, be disciplined, and not to stain the name of the madrasah with inappropriate words and actions[2,9].

3. Education should be based on humanity. Abu Nasr al-Farabi's views on the education have particular importance in the ideas of humanity. He says that a team that leads to happiness can be a prominent team. It should be the duty of every head of state and community to create a perfect person and bring him happiness. Ibn Sina took a serious and creative approach to education. Many of his ideas about bringing up and teaching the child surprised with their deeply meaningful, humanity, and depth. The education system he recommended included mental, physical, aesthetic, ethical, and vocational training. Farabi says that before starting an educational activity, you need to know the personal qualities of people before embarking on it. He emphasizes the necessity of individual approach to the student, taking into account

his natural, mental and physical characteristics. Abu Raikhan Beruni draws attention to the fact that everything he creates corresponds to the spirit and abilities of a person and does not tire him. Beruni writes: "Our goal is not to tire the reader. Reading the same thing all the time can be boring and exhausting. If a student moves from one subject to another, it is as if he is walking in different gardens and as soon as he passes from one garden to another, the garden begins; he wants to see and watch it all. Alisher Navoi emphasizes that children should be treated politely, not corporal punishment, but in this case everything should be within the limit.

4. Advantages of team teaching. Ibn Sina paid great attention to the issue of teaching and educating the child in school, and in his work "Tadbir ul Manozil" he spoke about the involvement of the child at school. He was against teaching a child alone at home, expressing the benefits of teaching a child in a team at school: if children study together, they will not be bored, they will be interested in science, try not to be separated from each other, and want to compete to improve reading. In conversation, children tell each other about books, what they have read, what they have heard from adults; when children get together, they begin to respect each other, make friends, help each other to learn materials, and learn good habits from each other.

5. Teaching methods. Khorezmi's pamphlets on arithmetic show that he focused on the consistent describe the knowledge in order to develop the thought. He was one of the first to establish test observation and test methods. On the basis of a table reflecting the motion of celestial objects, he developed the solution of mathematical problems by the algorithmic method. Regarding the methods of teaching, Farabi writes: "When it comes to practical qualities and applied arts (professions) and the habit of practicing them, this habit is formed in two different ways: the first way is satisfactory. With the help of words, provocative, inspiring words, a habit is formed and skills are formed, a person's zeal, aspiration for a profession is turned into an action. The second way is coercion. Abu Rayhan Beruni says that the teaching materials should be new and interesting, so as not to bore the student. Beruni created a unique school in the theory of education with his views on scientific knowledge and teaching methods. His teaching is based on the idea that knowledge should be based on logical thinking, personal observation and experience. Ibn Sina emphasizes the need to teach children at school in order to get an education, and he also emphasizes the need to adhere to the following aspects of learning: not to involve the child in books at once; to give the knowledge through easy method to hard one; age-appropriate exercise; focus on school teaching as a team; taking into account the preferences, interests and abilities of children in learning; combining the teaching with physical exercises. Navoi encourages teachers to

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be demanding, but emphasizes the need to know certain norms. Navoi encourages teachers to be demanding, but emphasizes the need to know certain norms. According to Furkat, the main method of education is persuasion, which is achieved by telling, explaining and showing real-life examples. The simplest, most common, and most common way to persuade is to set an example in life, to explain it, to convey it, and thus to convey the qualities of the learner to the mind of the affected person.

6. Personality requirements for teachers.

Oriental thinkers believe that the main objective of education is to prepare ideal people who will be able to fully meet the needs of society and serve to maintain its integrity, peace and prosperity. For example, in his pamphlets "Ideas of the Ideal Urban Population Science" and "On the Achievement of Happiness", Farobi clearly expressed such ideas. The process of upbringing, according to Farobi, should be organized, guided, and directed by an experienced educator, a teacher, because "Not everyone can know happiness and things on their own. He needs a teacher to do that"[4].

Ibn Sina says that teacher is responsible for teaching the students, and he or she is managed by his or her thoughts about what the teacher should be like and gives the following recommendations: be calm and serious in dealing with children; pay attention to the extent to which students acquire knowledge; the use of various methods and forms in teaching; student memory, ability to assimilate knowledge, knowledge of personal characteristics; be interested in science; be able to distinguish the most important knowledge; to teach the students in a form understandable to them in accordance with their age and mental level; make sure every word on the level evokes children's emotions.

Ulugbek taught children, tried to develop their education, respected teachers, and supported them materially and spiritually. Through these efforts, he has made a significant contribution to improve the quality of education and revitalizing the education system in madrassas. In particular, it reformed the education system in madrassas, introduced the teaching of specific subjects, improved the quality of education, and reduced the duration of education in madrassas from 15-20 to 8 years.

Ulugbek supported the rights of the younger generation to be free and developed in all sphere, and encouraged teachers to teach educated, active, and high-intellectual people.

According to Ulugbek, textbooks are important in a student's life. Therefore, he pays special attention to the content of the textbooks and makes serious demands on the authors. According to him, the textbooks should be simple and clear, free from the complexities of the Arabic language, enriched with new content, not far from the realities of life. However, no matter how significant the textbooks are, Ulugbek emphasizes that the teacher should be in the first place

in education, be an example for students with his pedagogical abilities and good qualities, be well brought up, educated at the same time, he should be an enlightened person. Ulugbek himself was such a good teacher in the mind of the students of Samarqand madrassas.

As Navoi says that a teacher must love both his students and the subject, he teaches. He teaches both himself and the student to be demanding. Navoi considers the teacher a worthy and respected person in society and teaches students to respect the teacher as a motherland.

Alisher Navoi emphasizes that teachers, educators and mentors must be well educated and well-mannered in order to give deep knowledge to young people. He criticizes ignorant, fanatical, uneducated teachers and says that the teacher should be an educated teacher who can teach. He says that such teachers should be respected among their students, and they should always be respected.

In Mahbub-ul Qulub, he says the following about teachers: A teacher should teach if he does not have self-interest and he must not try to teach if he doesn't have enough knowledge, if he does not teach for arrogance, if he does not show envy, and if he speaks for seriousness. If the turban is not big and the stove is not long, if the head of the madrasa awning is not suitable for it ... [3]

Furkat demands that children be treated with great love and kindness. The poet emphasize that children should behave freely and cheerfully at school. Furkat was completely disagree to teach students with violence and fear.

Ibn Sina paid great attention to the role of the teacher in his works on education. The educator considered selection to be an important issue. He recommends that a teacher should bring up the child when he or she is 6 years old. The educator emphasizes the need to be "honest, wise, fair, neatly dressed, and polite" and has a number of requirements for those who teach and educate the younger generation.

According to him, the educator should be calm in dealing with children; the teacher has to monitor how students are learning; the teacher must use a variety of methods in the teaching process; the educator must know the student's memory and other mental abilities; the educator should apply appropriate sanctions in the upbringing of children, forcing them to repeat the past (Khorezmi) and get them interested in science; the educator should understand the essence of the problem before explaining it to the student, and then explain it in a short, clear, literary language, avoiding too much speaking; every idea needs to be substantiated and evoked in children.

Ibn Sina's views on science and education show that he had a good knowledge and extensive experience in the field of education. It is noteworthy that Ibn Sina paid special attention to the combination of teaching theoretical knowledge with practice.

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Yusuf Khas Hajib's "Qutadgu Bilig" is one of the great pedagogical and ethical works in the history of pedagogy. Kutadgu Bilig is especially important in the history of education, its theoretical issues and the formation of a perfect person. It is an encyclopedia that combines morality and etiquette, education and upbringing, as well as guidelines, methods and measures of a certain spiritual maturity ... this work is literally written in a didactic spirit. It is a textbook of discipline, morality and wisdom"[4].

Thinkers encourage people to acquire knowledge by describing that if a person is uneducated, ignorant

and stupid, he will do bad deeds, and if he is knowledgeable, wise, and intelligent, he will do good deeds.

In the 21st century, the ways of our ancestors in the field of education, methods of teaching, the tasks and requirements of the educator, the goals and objectives of education are the same with present time. Future educators will be able to draw on and apply the invaluable scientific and creative heritage of Eastern thinkers.

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