

THE DEVELOPMENT OF PEDAGOGY IN THE PERIOD BEFORE THE INTRODUCTION OF ISLAMIC TEACHINGS TO CENTRAL ASIA

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Abstract

This article discusses the development path of the science of pedagogy in Central Asia. The place that pedagogy occupied in the social life of the peoples of our region for several thousand years before the arrival of Islamic teachings in our territory. Most of the information that has come down to us includes information that has come down to us through folk oral creativity.

Key words

private property, monogamous, priests, guides, elders, pictographic writing, hieroglyphs.

It should be noted that in folk oral creativity, the spiritual and moral upbringing and methods of upbringing of the younger generation, the upbringing of human values and patriotism; friendship and brotherhood, harmony, hard work, love for the profession, the consequences of good and evil, good and bad words, the upbringing of honesty, correctness, nobility, justice, fairness and dishonesty played an important role. We will talk about the practices used by our people in the upbringing of young people in the context of the customs and traditions practiced by our people before the introduction of Islamic teachings.

Various examples of the people's family and domestic life, educational and educational, moral and ethical guidelines, methods, and exemplary experiences - epics, fairy tales, seasonal songs, myths, legends, legends, proverbs, proverbs, proverbs, proverbs, aphorisms, riddles, quick sayings, children's games, allas, wedding and funeral songs, quarrels, praise and curses, love and caress songs, caresses, aavtmachaoks, otsimachaoks, yalinchooks, jumlagigs, challamas, kheklasmachaoks, guldurgup, idols, games and entertainment related to games and entertainment, quarrels, olan, terms, children's songs of dispersion and call, Ramadan, smallpox, rain, sun, star, water It is enriched with poems, riddles, jokes, mockery, "Navruz", "Mehrjon", spring, summer, autumn, winter poems and songs,

prose and poetry works related to agriculture, animal husbandry, professions and crafts, works reflecting examples of the human, nature, animal world, and mythological ideas.

The best words of praise in the folk tradition - prayers and praises - are also aimed at education. Great importance is given to the influence of good words, prayers and praises, their educational significance, the place and role they play in the spiritual superiority of a person, the integrity of faith and belief, in short, the all-round perfection of people.

Spiritual and moral education and methods of education of the young generation, human values and patriotism education in folklore; friendship, harmony, hard work, love for one's profession, the consequences of good and evil, good and bad words, honesty, correctness, noble upbringing, justice, fairness and dishonesty, the importance of friendship, brotherhood and blood brotherhood, bravery and cowardice, decency and indecency, hospitality and hospitality, generosity, stinginess and humility, patience and impatience, love, loyalty and disloyalty, experience, stinginess and distrust, honor and dishonor, sincerity and insincerity, thoughtfulness and thoughtlessness, prudence and imprudence, thrift and extravagance, planning and lack of planning, norms and excesses, responsibility and irresponsibility, time and opportunity, profit and loss, healthy upbringing, cleanliness and cleanliness, respect for nature, values of farming and animal husbandry, Respect for animals, birds, land and water, respect for elders, compassion for the young, the road and companionship, joy and sorrow, weddings and mourning, children and childlessness, dressing, speaking, walking, greetings, street etiquette, eating culture, communication, travel rules, sleeping, bathing, behaving in public and in front of adults, the culture of reading books, caring for adults, doing housework, preparing lessons, Uzbek weddings as a moral, intellectual and physiological school are such values. The formation of these sacred values goes back to the distant past. The cultural heritage, which is the set of certain values that an entire people has acquired in the process of civilization, plays an important role in the social formation of the people.

Private property, slavery, and the monogamous family. With the advent of the primitive society began to collapse. Single husband and wife. The emergence of the family based on living together is a major historical development. The family has become one of the most important social phenomena and began to run an independent household. Initially, ideas about upbringing were focused on the rules of relations between parents and children, and on the problems of livelihood.

The family has become one of the most important social phenomena and began to conduct independent economic activities. Along with social education, family education also began to appear. Dominant groups of the population (priests, leaders, elders) emerged; they tried to separate training in physical labor from intellectual education. These dominant groups tried to take some knowledge (measuring fields, predicting floods in rivers, methods of treating people, etc.) into their own hands.

Special institutions (schools) were established to study such knowledge. For example, the children of the rich were freed from physical labor, they studied in a separate building, they learned knowledge that the children of ordinary people did not know (for example, pictographic writing, observing the stars, calculating the level of areas). That's why they are superior to others. Labor remained the lot of the exploited. In such a family, the child was taught to work from an early age, and the parents taught the children their experience in farming.

Well-organized education, carried out in schools, was characteristic only of the upper classes. As in other countries, education and training among the peoples of Central Asia at the end of the primitive communal period, the division of labor in Central Asia was passed down from generation to generation through family education and was strengthened.

Like all peoples on earth, the Turkic peoples, in ancient times, due to the demands of life, dreamed that their children would grow up healthy, strong, hardworking, respectful of both adults and children, moral, kind, brave, and capable of protecting the community and the homeland. They summarized their experiences and dreams in the field of education and expressed them in the form of proverbs, riddles, fairy tales, legends, stories, epics, etc. and taught them to young people, family members, and others. Thus, Uzbek folk pedagogy was born. It glorifies positive moral qualities and virtues, and condemns negative vices.

Groups of warriors and priests began to emerge, standing above the ordinary people engaged in physical labor. The priests simply learned the basic scientific knowledge they had learned. They hid it from people and taught it only to their children, and thus this knowledge was passed down from generation to generation. People who were skilled in painting in primitive society depicted people's work and scenes of hunting animals in these paintings. This kind of painting developed and allowed pictographic writing to appear in a number of countries, and later hieroglyphic writing emerged in these pictographic writings.

Information about the emergence and development of pictographic writing written with hieroglyphs is preserved in ancient rock paintings in various parts of

Central Asia. Pictographic writing could not survive and develop for a long time in Central Asia, because in neighboring countries the method of writing with letters began to spread from neighboring countries to Central Asia in slave-owning countries. Thus, our ancient ancestors entered the educational process. They themselves laid the foundation for creating their own educational history.

Before the advent of writing, education was carried out using folk oral creativity (tales, legends, proverbs, proverbs, proverbs, folk songs, anecdotes, quick sayings, etc.), which were the basis of pedagogical thinking. The tradition of sending children to apprenticeships from adolescence is part of our heritage that has survived to this day. "A young man is 40 crafts short," our wise people say. In this way, preparing young men for life from adolescence was instilled in them from childhood that they are the breadwinners of the family, preparing them for adulthood of professionals in the field of education and the appropriate use of their accumulated experience led to the emergence of the discipline of pedagogy. As society developed, the demand for education and, at the same time, for educating the younger generation grew. Now, knowledgeable and experienced people began to engage in education. Educators engaged in educational work began to stand out as patrons of the profession. Activities increasingly acquired organizational forms and forms.

At the same time, institutions in the form of primary schools emerged and developed. The ancestors of the current Uzbek people lived several thousand years ago, and they went through a very long and difficult path in creating a high and unique culture. In the first millennium BC, various tribes and peoples lived in such lands as **Bactria, Khorezm, Sogdiana, Margiana, Parthia, the Zarafshan oases**, and Parkana. These were tribes and peoples such as the Sak-Massagets, Sogdians, Khorezmians, Bakhtars, Chachs, and Parkana, who are considered the "roots" of the current Uzbek people. It is worth emphasizing that the peoples who lived in our territory went through a unique path of development of cultural traditions. This development includes the periods of the Achaemenid rule that arose in the 9th–6th centuries BC, the Greco-Bactrian state that was later formed in the middle of the 3rd century BC, the Kushan state in the 1st century AD, the Hephthalite rule in the 5th century, then the Sassanid Empire and, finally, the Turkish Khaganate. This ancient culture of our ancestors also includes a rich heritage of education. This is evidenced by the important archaeological finds of the modern Turkic and Persian-speaking peoples that have come down to us, the creative heritage of historians, literary and artistic figures, and examples of art and literature. According to the

information recorded by our researchers-historians, the most ancient monuments of education have not reached us directly.

The spiritual and cultural monuments of the Turkic and Persian-speaking peoples who inhabited our territory are preserved in the works of the ancient Greek historian Herodotus' "History", Strabo's "Geography", Mahmud Kashgari's "Divonu Lughatit Turk", Urhun-Yenisei inscriptions and other similar literary and historical sources, and have reached us through them. These monuments indicate the great role that material and spiritual culture played in the formation of man. In particular, if education influenced the intellectual and moral formation of man, then the formation of man, in turn, helped the formation of human society. The initial religious beliefs, the improvement of simple inventions, gave impetus to the formation of the human mind.

EDUCATION IN THE AVESTED PERIOD

The expression of didactic ideas in the Avesta. Unlike Central Asia, in the countries of the Eastern Mediterranean, a new type of writing emerged from hieroglyphic writing - writing with letters expressing sounds, or an alphabet; it quickly spread to neighboring communities. However, in our land, folklore remained a means of educating adults and youth. In a class society, folklore expressed not only universal morality, but also the ideas of social struggle.

Religion played a major role in the class struggle. Religion was initially transmitted orally. After writing began to spread among the people, priests began to write down and distribute myths and creeds about the creation of the world, selected from religious folklore. They spread these to the common people as if they were written by God. In the "holy books", obedience to the king's decree was claimed to be the command of God.

The Avestan, one of the ancient "holy" books, was created by the magical priests of the religion that spread in Central Asia, Iran and Transcaucasia. He reformed Mazdaism or religion in the name of the main god of Buddhism. The religion of Zarathustra (Zaroastra) was named after the priest, and this religion and their followers are called fire-worshippers. In the Avesta, as well as in the "holy books" of Buddhism, Christianity, Judaism and other religions, we can find didactic methods of ancient oral education: reading aloud "holy books" can also be considered oral education, since only priests had rare manuscript copies of such books.

Didactic methods in the Avesta

The following methods help to memorize the book that the priests read would give:

1. The text is read melodiously.

2. At the beginning of the text, indicate how many aqeedahs there are to be memorized.

they are burning.

3. Read large texts in parts.

4. The method of repetition was used many times.

As time goes by, the language of the "holy books" becomes outdated, but the priests declare this language to be divine and unchangeable were Unconscious people are the listeners of "holy words" that they do not understand they would listen to it with great devotion. "Holy philology among the priests to understand the obsolete language of the book. The basic elements of science are born.

Among the priests, knowledge was accumulated that was not only related to religion, but also to the elementary elements of natural science. After all, the priests did not distinguish between astronomy and astrology (telling fortunes by the stars), and they included the exorcism of spirits that cause diseases in the line of medicine. According to the teachings of Zarathustra, all animals were divided into clean animals. "Unclean animals" were said to be killed. Frogs and lizards help destroy harmful insects, and because of their ugly appearance, the priests included them in the line of "unclean" animals.

In different parts of the region where irrigated farming is practiced. The development of culture and education has its own characteristics, because in ancient times, the interaction between peoples, coming and going, and language agreements could only be accidental. Different countries and peoples made different contributions to world culture. For example, paper was invented in China, and the decimal system of calculation was developed in India. In Mesopotamia, it was invented to divide the globe into degrees, and the day into hours, minutes, and seconds. (Both degrees and hours are based on hexadecimal).

In Central Asia, compared to Egypt, Mesopotamia, India, China, the development of such education happened later. Let's go was close to the southern edge of Central Asia before the beginning in a place (where slavery was established) with the Mediterranean Sea A caravan route was built connecting India; then through Central Asia The "Great Silk Road" was opened from China to the Mediterranean Sea. Central Asia became a center of international trade. This, in turn, is Central Asia cultivated culture in the oases, helped the spread of writing.

At that time (at the beginning of our era) in various oases of Central Asia alphabets of surrounding countries: Aramaic (Syrian) alphabet, Greek alphabet, derived from Indian alphabet and also from Aramaic alphabet.

Local scripts were used: Khorezm, Sogdian, and Bactrian.

At the beginning of our era, there were quite a few literate people in the large cities of Central Asia; for example, in the bag of an ancient courier (chopar) preserved in the sands, letters were found written to Samarkand by a young woman who had traveled to China. In the Eastern Mediterranean countries, there were public schools that taught literacy in the pre-Christian era. Such schools also appeared in some cities of Central Asia at the end of the slave era. Along with literacy schools and schools taught by priests, traditions of teaching crafts also arose. It was natural for each craftsman to teach his craft to his son.

In the first half of the 3rd century AD, at the same time as the system of slavery was being abolished, the ruler of the Sassanid Empire (which included Iran, western Central Asia, and part of Transcaucasia) issued a decree that required men of each tribe to follow their fathers' profession and not to change it. The decree stated that children should be more interested in their fathers' crafts than in other crafts. In the past, all men in the tribe were required to engage in military and physical training.

In a slave society, engaging in such exercises increasingly became one of the privileges of the military class. As a result of the development of weapons and military equipment, specialized instructors appeared in various countries who taught archery, horse riding, spear throwing, and other military exercises. In conclusion, it should be noted that the people who inhabited the territory of Central Asia were distinguished from other peoples and ethnic groups by their unique culture and customs. According to some historical sources, the territory of present-day Uzbekistan was originally inhabited by Persian-speaking peoples, and later Turkic peoples migrated to these territories.

The studies of our historians and researchers show the opposite of this information. We all know that the original name of the city of Tashkent is (stone city), and at the same time, the origin of the word Syrdarya has been confirmed as a Turkic word. That is, our researchers have proven in their scientific works that the word Syrdarya means (gold or clear). The historical traditions and customs of the peoples who lived in the territory of ancient Central Asia (Uzbekistan) are the same, which confirms that these two peoples have lived side by side since ancient times. It is no exaggeration to say that the different views on child upbringing and the traditions of these two peoples, how much they value the heritage of our ancestors, the values and practice them, are still being confirmed today.

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