

THE IMPORTANCE OF STUDYING THE OLDEST EDUCATIONAL MONUMENTS

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Abstract. *This article provides a scientific and theoretical analysis of the importance of studying the most ancient monuments of enlightenment.*

Keywords: *people, nation, spirituality, its history, identity, customs, traditions, life values, imagination, natural, spiritual heritage, cultural wealth, ancient historical monuments, etc.*

ЗНАЧЕНИЕ ИЗУЧЕНИЯ ДРЕВНЕЙШИХ ПАМЯТНИКОВ ПРОСВЕЩЕНИЯ

Аннотация. *В статье дается научно-теоретический анализ важности изучения древнейших памятников просвещения.*

Ключевые слова: *народ, нация, духовность, ее история, идентичность, обычаи, традиции, жизненные ценности, воображение, природное, духовное наследие, культурное богатство, древние исторические памятники и т. д.*

The spirituality of any people or nation cannot be imagined without its history, its own customs, traditions, and life values. In this regard, of course, spiritual heritage, cultural wealth, and ancient historical monuments serve as one of the most important factors. In this regard, the President of our country, I. Karimov, says: "From the most ancient inscriptions and writings created with the thought and genius of our ancestors, to the thousands of manuscripts kept in the treasury of our libraries today, the history, pedagogy, literature, art, politics, ethics, philosophy, medicine, mathematics, mineralogy, chemistry, architecture and "Precious works of art in other fields are our great spiritual wealth. It is rare to find a people with such a great heritage."

The ancestors of the current Uzbek people lived several thousand years ago, and they traveled a long and arduous path to create a high and unique culture. From the use of primitive stone tools for subsistence, to the development of highly sophisticated tools of labor, to the era of seed production, to the achievements in economic life and cultural development, our history testifies to the rich ancient culture of our ancestors.

In the first millennium BC, various tribes and peoples lived in the states of Bactria, Khorezm, Sogdiana, Margiana, Parthia, and Parkana. They consisted of tribes and tribes such as the Sakas, Massagetae, Sogdians, Khorezmians, Bokhtars, Chochliks, and Parkanaliks, and are considered the ancestors of the peoples living in the territory of Central Asia today.

These peoples developed their own cultural traditions in the territories where they lived.

For example, in the first half of the 1st century BC, the ancient states of Bactria and Sogdiana, Margiana, Khorezm, Parkana, and Parthia experienced development and progress in various sectors of the national economy. Social culture flourished in the states of the Achaemenids, who emerged in the 9th-6th centuries BC, the Greco-Bactrians, who were formed in the mid-3rd century BC, the Kushans, who were formed in the 1st century AD, the Hephthalites, who emerged in the 5th century AD, then the Sossanids, and finally the Turkic Khaganate.

The educational heritage of the ancient culture inherited by our ancestors also occupies a special place. This is evidenced by the significant archaeological finds that have come down to us from the Turkic and Persian-speaking peoples, the creative heritage of historians, literary and artistic figures, and examples of artistic and literary works.

Among such important sources are the historical, geographical and moral works of Greek scientists Herodotus, Socrates, Plutarch, Polyenes, scholars Abu Rayhan Beruni, Mahmud Kashgari, philosopher, orientalist and historical scientists: Ye.E. Bertels, S.P. Tolstov, V.V. Braginsky, I.M. Mominov, B. Gafurov, I.V. Stebleva, A.O. Makovelsky, Y. Zumaboev, M. Ishakov, literary critics A. Qayumov, N. Mallaev, It includes research conducted by N. Rakhmonov, teachers-scientists O. Aleuov, M. Orifiy and others.

The earliest records of education have not reached us directly. The spiritual and cultural monuments of the Turkic and Persian-speaking peoples, which emerged as a collection of wisdom and an example of a practical attitude towards the world, were preserved in literary and historical sources such as the works of the ancient Greek historian Herodotus, "History", Strabo's "Geography", and Mahmud Kashgari's "Devonu Lugatit-Turk", as well as the Urhun-Yenisei inscriptions, and through them has come down to us. The study of the essence of these monuments shows the great role that material and spiritual culture played in the formation of man. In particular, if education influenced the mental and moral development of man, then the development of man, in turn, contributed to the development of human society. In short, the process of ensuring the development of a person with the ability to think and the social development of society are closely intertwined. Understanding the essence of this historical process shows us that human thinking took shape over a very long period of time and in complex conditions.

It is known that in the process of the emergence of human society, man improved both biologically and socially. Such factors as the development of early religious beliefs and the development of the simplest inventions also contributed to the formation of human consciousness.

This process took thousands of years, and it was during this period that the accepted rules of conduct and social requirements emerged as the basis for the formation of human consciousness.

These requirements constitute the main content and essence of the monuments created in a particular era.

The characteristics of the most ancient people, their basic, ordinary desires, dreams and hopes found their expression in the mythical images and images of heroes reflected in ancient epics. The world of thought of our most ancient ancestors was reflected in myths and legends, which illuminated religious beliefs and rituals such as spirit worship (animism), ancestor worship (totemism), and magic. But these legends and myths clearly express the spirit of the times when the Massagetae, Sakas, Khorezmians, Sogdians, and Parthians lived.

In studying our most ancient cultural treasures, we rely on sources divided into the following three groups:

1. Exhibits found as a result of archaeological excavations.
2. Materials of oral folk art and written sources.
3. The creative heritage of great writers and scientists.

a) It is known that primitive people satisfied their needs in the process of labor activity, and this process also laid the foundation for the formation of theoretical knowledge, skills, and abilities in labor and practical activity in the younger generation. If the process of organizing labor activity was initially carried out on the basis of organizing the entire social life, then later education became the main aspect of human activity, an important factor in the formation of social consciousness. Even before the primitive tribal society, man struggled for survival, and in this period all members of the tribe acted as a team. Later, people organized labor activities into three groups based on the age of the team members.

- b) children and adolescents;
- c) those who fully participate in social life and work;
- c) the elderly.

In primitive society, the child directly participated in the organization of activities in which he could successfully participate, mastering the skills of life and labor. This happened in difficult conditions, boys performed tasks such as hunting and making weapons with men, while girls mastered the secrets of labor performed by women. According to unwritten customs and traditions, young children were given certain experiences under the supervision of elders. After certain preparations, the child passed special tests and earned the right to actively participate in practical activities. This tradition, namely, entrusting children to a nanny or tutor until a certain age, has been preserved until recent times and is still observed today.

At the stage of the seed-growing collective, the scope of children's labor expands, and the types of professional activities increase. Experienced people, along with raising children, begin to write and teach them. Gradually, the beginnings of military education begin to emerge.

Teaching children the secrets of military art was a very complex task, and organizing this education required special knowledge and training. Therefore, people with special military knowledge and training were involved in the process of imparting this knowledge to children.

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