

---

## **THE ISSUE OF DIDACTIC EDUCATION IN THE EASTERN WORLD**

Samadova Rahimabegim Abdusaidovna

BukhSU 5-1 Islamic studies and source studies

specialization is history and legal studies, Culteti II stage student.

In successfully solving the issue of raising morally pure and mature people, it is very important to study the historical traditions, spiritual wealth, scientific heritage and historical-educational experiences of our ancestors, and to apply their achievements to life and education.

It is known that the thinking, lifestyle, culture, and spiritual views of any nation or nation are not formed by themselves, in a vacuum. We all know that their emergence and development are based on specific historical, natural and social factors. For example, in the Eastern world, including our own Central Asia, the feeling of living as a community is very important, and people try to bring each other closer, support each other. It creates the ground for encouraging life. In this sense, if we look at the way of life and thinking of our people, we see a number of unique features that are not similar to others, have been formed over thousands of years, and are manifested not only in mutual interaction, but as an integral part of our life. Historically, the Uzbek people have created their own unique talent in the field of education. Even in the period when the Zoroastrian religion was widespread in the land where the Uzbek people live today, an optimistic pedagogical ideology prevailed. This is expressed in some pages of the holy book of Zoroastrian religion "Avesta" that has reached us. However, the possibility of covering the history of education, science and culture of the pre-Islamic period is limited. Because, firstly, the Greek-Macedonian troops led by Alexander, and then the Arab conquerors led by Ibn Muslim Qutayba, caused almost all the works and sources of that period to be burned. But the scientific study, thorough analysis and implementation of existing pedagogical views of Islam and post-Islam, traditions of national education and training, values, folk pedagogy is an important and urgent problem of today. The ancestors of the current Uzbek people lived several thousand years ago, and they traveled a long and difficult way to create a high and unique culture. Our history up to the period of the use of the first stone tools for livelihood, the making of much improved work tools, and the achievements in economic life and cultural development by the time of seed production, testify to the fact that our ancestors had a rich ancient culture. In the first millennium BC, different tribes and peoples lived in the states of Bactria, Khorezm, Sogdiyona, Margyona, Parthia, and Parkana. They consist of tribes and clans such as Sakas, Massagets, Sogdians, Khorezmians, Bakhtars, Chochs, Parkanas, and are considered the ancestors of the peoples living in the territory of Central Asia today. For example, in the first half of the century BC, ancient states:

In Bactria and Sogdiyona, Marghiyona, Khorezm, Parkana, Parthia, development and progress took place in various sectors of the national economy. Social culture grew in the states of the Ahmonites, which appeared in the 9th-6th centuries BC, Greco-Bactria, which was formed in

the middle of the 3rd century BC, the Kushans, which were formed in the 1st century AD, the Hephthalites, which appeared in the 5th century AD, then the Sassanids, and finally the Turkic Khaganate. Captured by our ancestors Among the included ancient culture, the educational heritage has a special place. After all, the important archaeological findings of modern Turkic and Persian-speaking peoples that have reached us, the creative heritage of historians, literary and artistic figures, and examples of artistic and literary works are proof of this. In the middle of the millennium BC, Aramaic, and after the conquest of Alexander the Great, Greek, as well as Persian cuneiform were used at certain times. By the middle of the first millennium BC, Avesta, Khorezm, Sogd, Kushan, Run (Urhun-Enisei), Uyghur and other scripts appeared on the basis of the Aramaic script and became important in the development of education. the tradition of living gradually developed, world culture made discoveries that were important in the history of mankind. The invention of paper in China, counting in India, the emergence of the decimal system, the invention of dividing the globe into degrees, the day into hours, minutes and seconds in Mesopotamia, the creation of a caravan route connecting the Mediterranean Sea with India in Central Asia, and later from China through Central Asia to the Mediterranean Sea. Events such as the opening of the "Great Silk Road" led to the development of the culture of the peoples living in these areas and the spread of writing. So, at the beginning of our era, Khorezm, Sogd, Bactrian scripts, which were formed on the basis of the Aramaic, Greek and Persian cuneiform alphabets listed above, were used in the territory of present-day Central Asia. In the book "History" of the Greek historian Herodotus, who lived around 484(480)-431(425), important information about the education and upbringing of the ancient Persians, Sakas, and Massagets was given. "The most honorable thing of the Persians is bravery," says the scientist. Accordingly, they are more proud of boys. The king also sent gifts every year to whoever had many sons. They also paid attention to the age of the children. From the age of five to twenty, boys were taught only three things: to ride a horse, to shoot a bow, and to speak correctly. The child was not shown to his father until he was five years old, he was raised by women. They did this so that when a boy died, his father would not be sad. Sons never disrespected their parents. They believed that such a situation could only be expected from children born out of wedlock or abandoned. Moreover, Herodotus says that lying and being in debt were considered shameful for the Persians. They considered the rivers sacred. That's why they didn't spit in the water of the river, they didn't even wash their hands. It can be seen from the information of Herodotus that our ancestors paid great attention to raising their sons to be brave, real defenders of their homeland, strong and courageous people. Not only young men and women, but also women, were recorded by Greek philosophers. For example, Plutarch, talking about Persian women, cites the following story: when King Cyrus led the Persians to fight against the Medes, the leader of King Astyages, they were defeated in battle. Persian warriors begin to flee towards the city. When the enemy pursues them and is about to enter the city, the women come out against them from the gate and shout in dismay,



"O dishonest servants, whither are you going to flee? Now you cannot go back to the place where you were born and hide!" The Persians could not stand the behavior of the women, they returned to the battle and forced the enemy to retreat. As a memory of this incident, Cyrus established the following law: "Any king who sets foot in this city should give one gold gift to each woman." As can be seen from the above examples since the existing circumstances and conditions themselves teach young people the knowledge of horse riding and archery, as well as courage, insisted on the need to educate the qualities of honesty and bravery. Therefore, our ancient ancestors raised children as defenders of the will of their people and the independence of the country. According to Plutarch, in another place, Alexander of Macedon tried to harmonize the traditions of Macedonians and local peoples in order to get closer to the land peoples. For this purpose, he ordered to separate thirty thousand children and teach them the Greek language and the secrets of the Macedonian military art. A lot of coaches are assigned to accomplish this goal. The later acceptance of the Greek alphabet in this country indicates that many schools were opened at that time and the children of the peasant population were also educated there. gives These sources are made up of personal letters written by Sogdian merchants (merchants) who lived in a trading village near the city of Dunhuan (Eastern Turkestan) to their native Samarkand. The reports of Wei Tzi, the ambassador of Emperor Yan Li (615-617), also set out in Samarkand. information about education is available. Skilled merchants of Samarkand begin to teach the boy trade when he is five years old. Another Chinese historian named Xuan-Zin mentioned that the people of Samarkand followed the rules of ethics and behavior as an example to others. All this gives information about the fact that in ancient times, children were taught from the age of five, and the main goal of their education was to prepare them for practical life. This information indicates that in ancient times there were literacy schools where children were taught, and outside of schools, children were taught military-physical exercises by special trainers and learned the secrets of certain trades. We can get valuable information about education established in the most ancient times from examples of folk art: legends, heroic epics, songs, proverbs and expressions. Because in the folklore, which is a bright example of folk wisdom, the educational experiences characteristic of folk pedagogy are generalized. The ideas of primitive people about nature and society, the customs and social relations practiced by them are expressed in legends, which are one of the oldest genres of folklore. The heroes of the legends fight with evil for the celebration of good and darkness for the inevitable existence of light, they create their lands full of goodness and happiness. The heroes of most myths are gods incarnated as humans. Most of the legends that served to illuminate the dreams, thoughts, goals and aspirations of the people of the primitive system are known to us through the oldest monuments - "Avesta" and "Shahnoma" by Abulqasim Firdawsi. It is expressed through the actions of a person who valiantly fought against the natural forces that bring disaster to the existence. In heroic epics, love for the motherland, struggle for freedom and freedom, protecting every inch of land of

the country, sacrificing one's life to ensure the well-being and wealth of the beloved tribe, fighting for the tribe's honor, honor, pride and honor feelings are praised. Examples of high patriotism shown by Zarina, Sparetra, To'maris and Shiroq (Siroq), Zarina and Striangey, Zariadr and Odatid love, and epics that tell about the bravery of Rustam and Siyovush (Epic of Khorazm-Kang), who are symbols of bravery and heroism, are among them. In the epic works (legends and narratives) that have come down to us, the struggles of our ancestors for the freedom of the country, the development of the homeland and the well-being of the tribe have been expressed. Heroes love the country and the people. Their main characteristics are human feelings such as considering honor as sacred, loyalty to friends and comrades, a high level of understanding of duty, loyalty to it, sacrificing one's life for one's country and people, enduring any hardships, and being ready to suffer for one's love. The main moral qualities glorified in heroic epics are courage and bravery. Courage, strength and bravery are the most important qualities that ancient people should have. Narrations that provide information about the life and heroism of historical figures are a clear proof of our opinion. They glorify the activity, wisdom, heroism, moral qualities of a historical person: gentleness, humility, intelligence, love for others, loyalty, loyalty, happiness, justice, humanity, high diligence and hard work. women worked on equal terms with men in different situations. They were not limited to economic work, but also showed bravery in wars. It is known from history that at first the main branch of Amudarya flowed into the Uzboy Caspian Sea. Its right bank is called Turan, and its left bank is called Iran. Before our era, the Ahmonites were successively attacking the Sac and Massaget tribes. These historical events were expressed in the epics created by Sakas and Massagets. King Cyrus of Iran fought against the nomadic Sakas and Massagets tribes and was defeated and died in 529. Historians give information about the heroes who first allowed Cyrus and his troops to invade deep into their territories, and then cut off a large part of the army. The image of Shiroq (Siroq) in the narratives presented in Poliene's work "Military Tricks" still educates young people as a symbol of patriotism and heroism. 1 Or the information about the attack of Cyrus the king of Iran on the land of Turan under the pretext of marrying Tomaris, the ruler of the Massagetae, mentioned in Herodotus' book "History", is also important.

In short, our ancient ancestors valued human qualities such as courage, justice, loyalty and humanity. These qualities are not formed in a person by themselves. The changes in the life of nature and society, the way of life settled in the period of primitive seed breeding required the formation of such qualities in man.



**References:**

1. Исхоков М. Суғдиёна тарих чоррахасида –Тошкент, Фан, 1990. 6-7-бетлар
2. Ahmadovich H. H., Amrulloeyvna S. D. RUNN BITIKLARI AXLOQ VA VATANPARVARLIKNING YUKSAK NAMUNASI SIFATIDA //PEDAGOGS jurnali. – 2022. – Т. 1. – №. 1. – С. 248-250.
3. Ahmadovich K. H., Bahriddinovna S. G. Development and practical application of acmeological technologies of student assessment diagnose //Asian Journal of Multidimensional Research. – 2022. – Т. 11. – №. 6. – С. 141-145.
4. Ahmadovich K. H., Zokirovna Z A. G. THE PROBLEM OF HUMAN EDUCATION AND MORALITY IN FOLKLORE //Gospodarka i Innowacje. – 2022. – Т. 25. – С. 133-137.
5. Ahmadovich K. H., Nodirkulovna A. I. Theory of Fairy Tales in Primary Grades, The Nature of the Fairy Tale Genre //American Journal of Social and Humanitarian Research. – 2022. – Т. 3. – №. 7. – С. 130-133.
6. Akhmadovich H. H. Khoja nasriddin afandi as people's hero //ACADEMICIA: AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL. – 2021. – Т. 11. – №. 2. – С. 1562-1565.
7. Akhmadovich K. K. Symbolism of Birds in Uzbek Literature //International Journal on Integrated Education. – Т. 3. – №. 4. – С. 59-63.
8. H H Akhmadovich Khoja nasriddin afandi as people's hero . AKADEMICIA : AN INTERNATIONAL MULTIDISCIPLINARY RESEARCH JOURNAL 11(2).1562.
9. T. Khoja o'g'li, K H Ahmadovich Advanced Characteristiks of the Tradition of Using Uzbek Folk Humor Art in Written Literature. Amerikan Journal of Social and Humanitarian Research 3 (9).1-4.
10. K K Akhmadovich, NS Ubaydullayevna THE PRACTICAL SIGNIFICANCE OF EDUCATIONAL INTEGRATIONS IN THE FORMATION OF INDEPENDENT WORK IN PRIMARY GRADES. Conferencea, 66-75..
11. K K Akhmadovich, O B Togmurodovich NEW STAGES AND PRACTICAL CONDITIONS FOR CREATING NATIONAL TEXTBOOKS AND ALPHABET BOOKS. Conferencea, 54-58.
12. K K Akhmadovich, SG Badriddinnovna THE CONCERT OF READING, SPECIAL FEATURES OF CHILDREN'S READING E Conferencea, 28-33.
13. KK Akhmadovich, N O Alisherovna THE AESTHETIC VALUE OF LINGUISTIC FLORIONYMS IN WORKS OF ART IN AROUSING LAUGHTER 59-63.
14. K K Akhmadovich, O B Togmurodovich THE ISSUE OF THE CONTENT OF EDUCATION IN THE HISTORY OF THE PEOPLES OF THE EAST Conferencea, 95-101.
15. K K Akhmadovich, S G Badriddinovna HISTORICAL GENESIS OF UZBEK CHILDREN'S READING, PRINCIPLES OF DEVELOPMENT AND AESTHETIC EXPE=RESSION OF NATIONALITY IN THEM E Conference Zone, 47-51.