

THE IMPORTANCE OF STUDYING THE OLDEST EDUCATIONAL MONUMENTS.

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Abstract: In this article, the importance of studying the oldest educational monuments is analyzed scientifically.

Key words: Turkestan, land, settlement, all peoples, national values, recovery, development, conditions, emergence, etc.

In every social system, there are concepts such as education, spirituality, and enlightenment, which ensure human development, and they require the study of changes in the field of pedagogy in connection with the development of society.

We take our destiny into our own hands, rely on our ancient values, and at the same time, taking into account the experience of developed countries, we live with such noble aspirations, we build the free, free and prosperous life that our people have been waiting for for centuries, and the achievements we achieve this year are recognized by the international community. Today we all deeply understand that independence gave all such opportunities. Consequently, due to independence, the conditions for the restoration and development of the national values of all the peoples who lived in the land of old Turkestan were created.

Great things have been done, such as approaching one's history on the basis of a new way of thinking, restoring the fame of the thinking of our ancestors in the past, and applying their ideas to the life of the people.

Without knowing how the oldest spiritual-educational monuments and our national wealth and values have developed, it is impossible to scientifically solve the issues of raising young people to be perfect and perfect people in all respects. This is a scientific-theoretical, philosophical-educational truth proved by our ancestors.

In order to successfully solve the issue of educating 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 educational work. 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.

Until we achieved independence, we used and studied European pedagogy as a basis for our educational work. The task now is to focus on the study of Eastern pedagogy. Because science first developed in the East, free thinking started from us. The German scientist Herler was right when he said "the East is the teacher of Europe". Indeed, the cultural heritage of the Uzbek people is a vast sea.

The above points alone can be the basis for saying that culture and enlightenment spread from the East to Europe. Because the emergence of schools of literacy and ancient writings in the oldest sources, "Avesta", Sugd, Bactria, Urhun-Enisei, Khorezm and other writings are proof

that the oldest ancestors of the peoples living in this holy land were literate people.

During the VII-XII centuries, culture and science developed incomparably in Central Asia. Especially the interest in exact sciences began to increase sharply. Encyclopedic scholars such as Al-Khorazmi, Farabi, Al-Farghani, Al-Biruni, Ibn Sina, Az-Zamakhshari were born in that historical period. Secular sciences were born side by side with them. Those great thinkers created an incomparable doctrine of human perfection, which was important in their time and later, in enriching the human spiritual and intellectual world, in developing human consciousness, cultural and educational views.

By the 15th-16th centuries, ancient Turkestan brought to the world scholars such as Qazizada Rumi, Ulug'bek, Ali Kushchi, Haydar Khorezmi, Hafiz Khorezmi, Lutfi, A. Navoi, Babur, Abulghozi Bahadirkhan. During this period, a number of cultural and scientific centers were established in the cities of Central Asia. Therefore, the peoples of Central Asia, especially the Uzbek people, and their cultural and educational development have developed to an unprecedented level over the centuries. In addition, his views on morality and human perfection have gained meaning and content that can be an example for the whole world.

It is known from history that whichever state or country is the ruler, it tried to inculcate its ideology, spirituality and moral beliefs in the subordinate country and people.

As a result of the disintegration of Turkestan in October 1924, the path of national culture was gradually blocked. Encyclopedic writing, which has been practiced for centuries, has been banned. First, the writing was based on Latin graphics, then on Russian graphics. This event deprived the peoples of Central Asia of the opportunity to study their cultural history.

The founders of Uzbek science and culture, who contributed to the development of world science, were taught in schools, not the greats of the Muslim world, but the activities of persons who had nothing to do with the perfection of the Uzbek people. Masters of words and gardeners of thought like Ahmad Yassavi and Bedil were expelled from the public education system. The holy book of the Muslim world, the Holy Qur'an, the hadiths of Muhammad, peace be upon him, were persecuted and lost. As a result, the Uzbek people began to lose their national morals and educational traditions. This loss had a negative impact on the development of Uzbek science, culture and pedagogical sciences.

After the independence of the people of Uzbekistan in 1991, on the basis of their new national Qomus, there was an opportunity to approach Uzbek national science and culture, "History of Pedagogy" in a new way, as in all fields. In the past, progressive pedagogues and famous thinkers have mentioned important ideas about pedagogy, the study of which allows the growth of pedagogic thinking and the growth of pedagogic culture.

Ancient teachings are extremely necessary for future pedagogues, they will greatly help them in raising the sons and daughters of our republic to become perfect and perfect people based on the requirements of the time. expands.

Thus, in our oldest history, we enlightened the dark pages of the past eras by comforting our minds only with the findings that refresh our memory about the social and cultural life, people's way of life and worldview, principles of education and spiritual process in the land where our great-grandfathers lived. Most importantly, they can be the key to understanding the essence of the "perfect human personality".

Based on the above-mentioned general conclusions and the data collected in the graduation-qualification work, we found it necessary to offer the following recommendations:

- in the work, the coverage of educational issues in the oldest educational monuments

was scientifically and theoretically substantiated, so that it can be used in theoretical and practical training organized in pedagogy;

- graduation-qualification work can be used in training courses, practical lessons and special seminars.

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