



APPROACHES TO EDUCATING YOUNG GENERATION THROUGH ANCIENT MORAL BOOKS

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ABSTRACT

This article describes the educational process, the education system and its peculiarities, which are reflected in the content of the sacred book of our ancestors Zoroastrians “Avesto” and moral.

Keywords: inheritance, moral, education, upbringing, competent person, teacher, student, intellect, contemplation, kindness, maturity.

INTRODUCTION

Along with the Avesto, the sacred book of Zoroastrians of scientific-theoretical, socio-philosophical, historical, educational-moral, religious-enlightenment value, the creation of the universe, the constant struggle between good and evil, light and darkness, cosmological, including works such as “Bundakhishn”, “Dinkard”, “Dadestani menog-i xirad”, “Andarz-i danag-mard”, “Khveshkarix-i Redagan”, “Chim-i Dron”, “Shoyist-noshoyist”, “Arta-Viraz nomak”, “Oyatkor Zariron”, “Bakhman-yasht”, “Zat-Sporam”, “Kornomayi-Ardashevi Bobakon”, “Rost sukhan”, “Rivoyat”, “Khvaday nomak”, “Oyin nomak” in the list of written sources that contain cosmogonic, eschatological myths, they include the observations of our ancestors, the blessings of contemplation as common monuments of the peoples of Turan and Iran, in recognition of sizes.

LITERATURE REVIEW

“Bundakhishn” (creation of the universe) is one of the most significant works of Pahlavi literature and is a commentary on the lost “Damdad-nask” in the Avesto, which has come down to us in two types (short) (Hindi) and full (Persian). One of the oldest copies of the Bundakhishn was copied in 1397 by Peshotan Ram Kamdin. Today, researchers of all ancient Iranian history and Zoroastrianism keep the inventory number I 170/6 in the St. Petersburg

archives of the Institute of Oriental Studies of the Russian Academy of Sciences, the India Office Library in London, and the Mahayar (Mehrdji) RAN libraries in Naosari, one of the modern centers of Zoroastrianism. Bundakhishn ”and a number of other Pahlavi texts Alan. The program also contains information that the ancestor of Shopur Shahrobji, the famous priest, the program Mahyyor (Mehrdji) Ran visited the Baburid palace in 1579-1591 and introduced King Akbar to Zoroastrianism on the basis of “Avesto”, “Bundakhishn” and other moral.

ANALYSIS

The short (Hindi) interpretation of Bundakhishn consists of thirty-four chapters, the main content of which is the creation of the universe, the struggle between good and evil, natural phenomena and their characteristics. There are also a number of scientific and ethical ideas that are not found in celestial bodies, planets, timekeeping, regional governance, historical figures and a number of different aspects, including other written monuments, the views of our ancestors on education. In such parts of “Bundakhishn” as “Domishmandning o’z farzandiga nasihati”, “Ustozning birinchi sinf o’quvchisiga pandi”, the upbringing of the younger generation, the duties and responsibilities of parents, community, neighbors, teachers in the face of maturity, behavior of mothers, the elderly, adults, the rules and procedures are listed one by one, and the criteria for compliance are indicated.

In “Bundakhishn”, it is taught that in the process of education, only the virtues of goodness should be formed in a person, and that intelligence and intellect should be formed, and the deities who guide this process are listed one by one. In particular: Rashn (Rashnu in the Avesto) - is a goddess of arbitration, meaning brightness and abstinence, and plays an important role in the religion of Mazda. He is the son of Ahura Mazda and Sipandormaz, the brother of the goddess Asha, Surush, Mehr and the goddess Din. In many places, the name of this deity is accompanied by the adjectives “true” or “true, right, true of all.” According to Bundakhishn, Rashn, as a judge of justice, a minus of truth, righteousness and justice, fights against the giants, who are the root causes of these evils, in order to save the material world from evil, lies and depravity, stupidity and ignorance, and destroys them. He will also test the wicked educators and teachers on the Day of Judgment, who will “save men from the priceless treasures of truth,” and will weigh their sins on the scales. Mistake or malice as much as a hair's breadth is alien to his activity.

One of the gods who guides the educational process is Arshtad. Arshtad is one of the most active deities in Zoroastrianism, expressing the meanings of truth and righteousness, and is described by such qualities as “worldly” and “world-expanding.” To take account is to act as a fair judge, saying white is white and black is black. Arshtad is the companion and partner of the goddess Rashn. Indeed, truth and justice are twins with the concept of arbitration. In the process of education, Arshtad provides guidance and care to educators and teachers who sow the seeds of goodness and kindness.

“Dinkard” (Religious Practices or Religious Practices) - This book, written in the Pahlavi language, is called “Farhangnoma” (“Doiratul Maorif”) by scholars. This great book was compiled in Baghdad in the ninth century. Two episodes of Dinkard, consisting of nine episodes, have not reached us. The remaining seven sections contain 169,000 words. Ozar Faranbog Farrukhzod oglu wrote “Dinkard”. Ozarpod Umid oglu, who reassembled Dinkard, called it “Ming eshikli Dinkard”. The work was translated into English in 1911 and published in two volumes. In addition to the myths in the Avesto, the adventures of Zoroaster and events related to the seven gods, the play also has special chapters on education. “Therefore, the propagation of the Avesto and Zoroastrianism in the Middle Ages, the history of the emergence of this belief, the value of this source in the study of its essence is incomparable. This is the reason why all Avesta scholars, translators and lexicographers turn to Dinkard more often.” “Dadestoni menogi khrad” (Observations of the Spirit of the Mind) is one of the most valuable works in Pahlavi literature. Dadestoni Menogi Hrad has been published several times (Andreas, 1882; Sanjana, 1895; Codex, 1936) and has been translated into English, Gujarati, Persian and Russian. Also West, 1885; Antia, 1909; Taffazoli, 1975, 1985; Chunakova O, 1997, F.Shpigel, D. Tavadia, H. Newberg, M. Mole, R. Tsener, M. Boys, and other orientalist cited examples from the text of the work in their scientific research. There is no information about the date, period and author of the monument. Many scholars admit that the author of the work was a Zoroastrian who was very well acquainted with the Avesto and was faithful to the Mazdopartic faith. As an example, it should be noted that the text mentions “Avesto” 20 times and quotes more than 100 “Avesto”. It is also assumed that the period of creation of the work coincides with the last period of Sassanid rule.

DISCUSSION

The main plot of the work is a question-answer, dialogue between the spirit of reason and the sage. The spirit of the mind, in turn, is interpreted as a materialized concept. The sage

asks him 62 questions aimed at understanding the essence of Zoroastrian teachings related to the accepted rules, customs, traditions, established order in society, and human behavior in the process. The questions and answers are aimed at shaping the worldview based on Zoroastrianism, which is based on the eternal struggle between good and evil. Man, on the other hand, determines his destiny by choosing one of the paths of good and evil with the help of his mind and thinking. The right choice of a person also determines his behavior in society and social life. This, in turn, is manifested in the knowledge and understanding of the basic tenets of religion, adherence to its fards, sunnahs, struggle against pagans, as well as unconditional adherence to the triad of “good thought”, “good word” and “good deed”. In Zoroastrianism, special attention is paid to the concept of thinking and reason (hrad). The moon, the earth, and all created creatures and beings are protected and governed by the mind.

The laws of the universe are determined by him (pp. 3, 61, 65). Good deeds and noble deeds are done through reason (4 b), less harm to the wise and prudent person (36 b), a person with reason is rich (p. 36), reason is better than any wealth (p. 56 b) and it cannot be purchased (43 b). The mind helps to acquire knowledge, experience, skills and abilities in all areas, to live a good life, to have joy, to have glory, and to go to heaven after death (46-47, 60, 63 b). The main qualities that should be formed in a person's character are kindness, generosity, kindness (10.27 b), nobility, honesty (19, 20, 38 b), diligence (46 b), mobility, self-confidence (8 b) and gratitude (72 b) dir. The Dadestone Menogi Hrad classifies 33 of these good deeds. Numerous creatures and giants created by the human devil Ahriman, as well as: greed (5,24,44), evil (44), slander (5), arrogance (44, XXI.43), insecurity (49), dissatisfaction (44) he must give up such qualities and constantly struggle with them. The 30 sins that embody religious and moral conditions should not be committed and should be avoided (37-38). Such sins include: intentionally killing the right person, breaking the fire, worshiping idols, lying, greed, witchcraft, theft, breaking the oath, breaking the Zoroastrian custom of entering into a consanguineous marriage, and so on. Interaction with people must also be carried out in accordance with the principles of Zoroastrian ethics. Communicating with good people brings good, and with bad people brings bad (67). It is also useful for rulers to talk to wise, prudent, kind-hearted people, not to liars and slanderers (XX.4-5).

Of particular interest are the following points, which reveal the essence of primary education in the education system, given in one of the didactic and moral works of Zoroastrians, “Khveshkarihi redagon” (Teacher's advice): “The duties and responsibilities of

children for their education are determined by the head of the school. “Every day ... get up early in the morning before sunrise. Wash your hands and face with clean water in the sink. Go to school at the appointed time and start doing your duties and responsibilities there. Focus your eyes, ears, tongue on the lessons in school so that you will be able to think intelligently (correctly) after the lessons are over... Follow the right path when you leave school. When you return from training, bow down if you meet a familiar, good person. Do the tasks assigned to the house (you) wisely and according to the instructions, never offend your parents, do not hit your sisters, brothers, servants and animals, and treat (them) well and with dignity. Be kind and gentle. When you come home, be in a state of respect and obedience in front of your parents. Whatever you are told to do, do it wisely according to the instructions. Do not sit until you are allowed to sit. When (you) are allowed to eat, wash your hands, sit the food in front of you, and brush your teeth after eating. Put the toothpick in place and prepare your seat. Wash your hands and comb your hair. Sleep peacefully, the next day, wake up in a good mood before sunrise tomorrow. Wash your hands and face 3 times with a towel and 7 times with clean water. Go to school with enthusiasm, whoever does not go to school during the day will be sad at night. Be careful not to offend the teacher, then you will be fined and severely punished. When you reach puberty, you will be tested in front of the wise Harbed and Programs. They expect the right answer from you, if you can't answer, people will look at you and you will fall to the ground.”

It is obvious that every young child should carry out the educational process in full compliance with the Sunnah of Zoroastrian teachings, on the basis of the criteria of “Andeshai nek”, “Guftori nek”, “Kirdori nek”, reflecting and embodying high standards of morality, cleanliness and purity. It is noteworthy that in primary education there is a definite time for the acquisition of knowledge, lessons and rest: He should praise the gods, honor them with kind words, and increase his knowledge in this way. “... He should enjoy himself very much in the middle of the day and in the middle of the night, and rest, and then strive so hard for knowledge that he may study all that the sages of the past have left behind.”

Every Zoroastrian who received primary education was sworn in at the end of his education. The student's oath in the Avesto is remarkable: “As long as I have my soul, as long as my power is in my blood, I want only kindness and goodness by my own will and the will of my leaders.” Zoroastrianism strongly believed in the power of knowledge and enlightenment, and it was believed that knowledge would prevail in society as a result.

Evidence from the Avesto and moral shows that our ancient ancestors not only paid close attention to the physical upbringing of children from birth and even infancy, but also directly cared about the acquisition of knowledge and skills, spiritual purity, goodness and virtue. After all, in addition to educating children in moral, mental, physical, sexual, hardworking, business, patriotic, serious attention is paid to the education of such qualities as honesty, generosity, humanity.

CONCLUSION

It is obvious that the main idea of education in the Avesto and moral is the formation of such qualities as kindness, goodness, honesty, purity, nobility, justice, humanity in young Zoroastrians, which are the basis of Zoroastrian belief. Based on the principles of “good words” and “good deeds”, it encourages humanity to enlightenment and guidance.

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