

DEVELOPMENT OF PHYSICAL QUALITIES OF CHILDREN IN THE HERITAGE OF OUR ANCESTORS

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ABSTRACT

This article shows the historical aspects of the development of physical qualities of children as a national value in the heritage of our ancestors.

Keywords: Avesta, value, education, children, development, personality, goal, result.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

"Avesta" is a whole world, ideology, philosophy, myths, liturgy, history, and much more of several peoples, several different epochs.

"Avesta", created on our land – the territory of Mesopotamia three thousand years ago by our ancestors, is a cultural, spiritual and historical heritage. "Avesta" is a historical document about the existence of a great state on earth with a developed culture, science and art.

"Avesta" contains valuable information not only about the religion of the Zoroastrians, but also about the development, multiplication of cattle breeding, the creation of gardens (agronomy), irrigation of the land and their processing (melioration), observations of the celestial bodies and on their basis to calendar (day, year, time, day), i.e. astronomical research, characteristics of the terrain (rivers, valleys, mountains, regions and districts), i.e. geographical observations on the protection of natural resources and environment (ecology), protection of health (medicine), about the defense of the homeland, livestock, and people from foreign enemies (military art), about family, about duty men and women and about their rights and responsibilities. All this gives us the right to call this priceless heritage an encyclopedic gift of our ancestors.

In the "Avesta" about the advantage of reading books in various stages of the educational system, it is said that "reading with a soul, gives purity and prudence" or " haoma gives birth to brilliant children and righteous offspring. Haoma grants glory and wisdom to all those who study the naski " [books].

This is evidence that the Zoroastrian book is the main means of learning.

Currently, there is a noticeable trend among young people to reduce the reading of popular science and fiction. This undoubtedly has a negative impact on the formation of their worldview, on their development. For this reason, it is important to promote, use in the process of training and education, in the formation of a well-developed young generation of thoughts and advice of Zoroastrians about the love of the book.

Analysis of the extant manuscripts of the Zoroastrians, is written in Pahlavi as "Dadestan-i menog-i harid" (Judgments of the spirit of the mind), "Bundakhishn", "Arta viraznoma", "Oiyatker Zareran", "Zadsporam", "Kornamai Ardasherī Bobakon", "Bachman yasht", "Revayet", "Rost Suchan, Shoyist- noshayist", "Chim-i-dron", "Andarz-i danag mard",

"Khveshkarikh-i redagon" allows you to explore their thoughts about learning and education, the advice of a mentor student of a sage to the young generation; get detailed information about the education system and process, the rules followed in the process of education and training, the responsibilities of teachers and mentors, and students.

Later, these books were enriched with additional information and evidence, systematized, translated into Pahlavi, and distributed throughout the country in many copies.

In the manuscript "Andarz-i danag mard" (Advice of the sage), the sage addressed his son, gave (him) instruction, taught, ordered and ordered: "Son! Be sinless so as not to feel fear. Be grateful to be worthy. Be reasonable to be rich. Be grateful to have good friends... According to the instruction and duty, (be) obedient to your family and friends, and do not quarrel with your mentor... Treat your wife and children as well as possible and be more friendly ("joyous"), namely, talk (with them), instruct and teach." As we can see, the head of the family was obliged, first of all, to give advice (family education), and then to teach (school education) their children. It was emphasized that the duties of the son include: to find good and smart friends, not to steal, to be truthful always, the ability to be responsible for their words and actions.

The value of the "Avesta" is doubled if we consider that this book is truly the first historical monument that describes the educational process, its essence, goals, forms and methods of teaching.

Primary education among Zoroastrians was the main link of the educational system, covering the period from 7 to 15 years.

Until the age of seven, children were not taught systematically, but only introduced to certain canons of Zoroastrianism. It was believed that up to this age children are far from the sins and influence of Ahriman (Avest. "evil spirit", Pehl. Ahriman-the Devil, "Prince of darkness", the leader of the forces of evil, the main enemy of Ahura Mazda and the whole good world, according to one of the myths appeared as the fruit of zervan's doubt. He is opposed by Spenta Mainyu, the Holy Spirit. In a person it is shown, first of all, through pride). A child who reached the age of seven was dressed in special clothing with Holy signs. Considering that a seven-year-old child is able to distinguish between good and bad (good and evil), certain duties were imposed on him.

The task of education is not to create a new personality, but to reveal the hidden features of a new person encourage and develop useful and necessary qualities while correcting and suppressing undesirable character traits that are always present. This explains the fact that in the same family, with almost identical methods of education, completely different children grows up. And that is why the approach to raising each child should be strictly individual. According to Zoroastrianism, children are not responsible for their parents, but parents are responsible for their children if they failed to protect them from making the wrong choice. If your children were born with bad tendencies and implemented them — this is your problem, such children you deserve and brought up.

Children should not be treated as incomprehensible Imbeciles, in which you can not be shy in expressions and actions. From the very moment of coming to Earth, a person perceives all the information without even realizing it. Modern research confirms that information about what happened to a person even during the prenatal period of development is stored in the depths of

the subconscious. Negative influences in the early period of development can lay the most severe psychological complexes and even result later in mental illness.

The special attention to the upbringing of children in the Zoroastrian religion is evidenced by the words: "Oh, Ahura-Mazda, you embodied your spirit in various things, gave reason and clothed life in flesh. He created acts and studies so that everyone could choose the path to their liking" or " Education should be considered the most important support of life. Every young person should be brought up so that after learning first good manners, reading, and then writing, they reach the highest level."

The result of primary education in educational institutions of Zoroastrians such as madrasah was considered to be the mastery of 7 types of art. These are: reading, writing, counting, archery, riding, religious canons, kiroat (reading with a special intonation) and singing.

Writing and counting were the lowest level of education. As the highest level of primary education, oratory and "sweet talk" were considered. Voises (orators) held a higher position in society than scribes and calligraphers. People who were proficient in writing and counting were classified as artisans, and speakers reached the level of priests and religious leaders.

The Zoroastrians provided for physical and labor education, physical and labor training, the main goal was military-Patriotic training and preparation of the young generation for work. Boys were trained to fight, ride a horse, graze and cross cattle, care for camels and horses, manage them, graze sheep, be able to use more than 50 types of weapons to protect livestock from predators and robbers, ride horses and 32 other military crafts. This fact testifies to the continuity and continuity of private and primary education, which is characterized by a special significance in the formation and achievement of excellence by the younger generation.

It is also worth paying attention to the precise definition of the time of learning, receiving lessons and rest in the education system. "He should receive knowledge at the beginning and end of the day, at the beginning and end of the night, should be full of reason, finally reach a level to praise the deities, speak sincere words in their honor. And thus improve your knowledge." "He should rest well in the middle of the day and night, then work hard on the path to knowledge in order to assimilate all the legacy of the sages of the past."

After receiving primary education, each youth took an oath at the end of training. The student's oath in the Avesta is notable: "With this homage I will come, praising you, o Mazda, with deeds of Good Thought with Asha. When I freely rule over my reward, I, growing in strength, will be in a passionate desire for a Generous" just As " I am firm in the performance of good deeds and in repentance turn away from all sins. I preserve the purity of my actions by preserving from evil the six attributes of my soul: the power of thought, the power of speech, the power of action, prudence, reason, and wisdom."

As we can see, the Zoroastrian religion sincerely believed in the power of knowledge, and believed that in the end, science and wisdom would prevail in the life of society. "Avesta" and edification suggests that our ancient ancestors not only cared about the birth of a healthy generation, has paid serious attention to his physical education is still in its infancy, but was concerned that he studied the science and craft was spiritually pure, possessed good qualities: "Give me, o Fire, son of Ahura Mazda, fast prosperity, quick protection, quick the good life, extensive welfare, extensive protection, extensive benefits of life, wisdom, Holiness, tongue mobility, after soul in the mind the mind the greatest, majestic, steady. After the courage of

men, firmness of feet, vigilance, speed of rising from the bed, cheerfulness, well-fed offspring, direction in plowing, presiding over meetings, strong Constitution, skill, freedom from fetters, good reason, which will lead to prosperity of my house, my village, my region, my country and the government of the country.”

They paid special attention to Patriotic, moral, mental, physical, sexual, labor and entrepreneurial education, and sought to form in the younger generation such human qualities as truthfulness, kindness, and humanity: ” we honor A young man who is good-thinking, reverent, virtuous, believing, righteous, and a guardian of Asha.”

The compulsory branches of primary education were: reading and writing, counting and the science of the stars (arithmetic and astronomy), archery, horse riding (military knowledge), religious observance, reading and singing (music).

According to Strabo, the zoroastrian sages used mythical stories when teaching young men and told them "with or without singing about the exploits of the gods and valiant men".

The Zoroastrians used the following teaching methods:

Oral presentation. The texts of the Avesta and edification were recited by the kharbeds and curricula orally from memory. Forms of presentation of texts: tradition, legend, advice, edification, songs. Tasks were given to consolidate the learned knowledge.

It was mandatory to " Repeat (twice) singing, good reading, reciting patmons, bands, zands (sections, paragraphs), questions, answers to questions "Avesta" by teachers and mentors.

Visual. In particular, in teaching counting (arithmetic), visual aids were barsam sticks; in teaching astronomy-showing and observing celestial bodies; in the study of art-visual AIDS were musical instruments, works of art, buildings, rock paintings, etc.

Practical. In order to consolidate the knowledge obtained through oral and visual methods, practical methods (exercises, tasks, communication, self-education) were also used in the learning process. These include the use of military weapons, horseback riding, wrestling, reading poetry and singing, playing musical instruments, oratory, drawing, performing rock art, table decoration, receiving guests, playing chess and backgammon, preparing a pitcher of drink, serving in otashkada and many other techniques. Repetition, consolidation of the acquired knowledge was carried out by communication (conversation), the level of performance of the educational task was analyzed.

Self-education. Parts of the "Avesta" - "Gohi" and "Yashta" were taught by heart as self-education, special attention was paid to pronunciation and the development of oral speech. The students studied kiroat and oratory independently in special rooms that provide vibration and sound of the voice, built in accordance with the rules of acoustics in the chapels in order to produce and improve the voice and sound apparatus. The letter inherent in the "Avesta" was kept secret by the priests. The preservation of parts of the Holy book of Zoroastrianism to the present day is the merit of those who learned by heart and stored these parts in memory. This is confirmed in the " Avesta»:

"We venerate the stavut yisniah, which are the laws of the First Being, remembered, embodied, proclaimed, performed, maintained, practiced, celebrated, spoken, used in worship, and finding

a Transformed World at will." These words can be considered as information about the forms of self-education in the process of education.

As we can see, the progressive views and thoughts of the Zoroastrians about the upbringing and education of young people, their methods of teaching and upbringing, advice and edification, deserve to be an example for imitation and application in the present process of education.

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