

THE ESSENCE OF EDUCATIONAL PROCESS IN ZOROASTRIANS.

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Abstract: in this article, based on the analysis of "Avesta", ancient edifying texts and manuscripts of Zoroastrians, the views and thoughts about the system of upbringing and education are substantiated.

Keywords: Avesta, Zoroastrianism, Zarathushtra, knowledge, education, upbringing, youth, development, reading books, result.

After the adoption of Zoroastrianism religion in Movaraunnahr, Iran and Khorasan, based on the belief in a single Creator, special temples - otashkadas with an altar for prayers to Ahura Mazda - began to be built in towns and villages. Otashkadas were usually built in wide squares on the outskirts of the city. They included from ten to one hundred hujras (rooms), tolol (hall), reading rooms, book depositories, and singing rooms.

Professor Isa Jabbarov [7] wrote that the temples discovered during archaeological excavations led by S.P.Tolstov in the ruins of Tuprak-Kala and Zhanbas-Kala in Kharezmi consisted of several structures, in the centre of the buildings there was a rectangular building surrounded by several fences, with a circular pavement inwards. It was also found that next to the temples there was a beautiful triangular building built in two floors, which had more than a hundred rooms. Each room was decorated with a special ornament. The 140 documents on administrative and economic issues found in the rooms, executed on leather and wood; 138 large and small statues; images of people, birds, animals; a colourful drawing of a woman playing a triangular musical instrument (harp) and a hand

holding a certain position of a musical instrument testify to the fact that various objects were located here.

Otashkadas occupied a special place in the public, educational life of the state. Along with educational facilities, they also had medical ones: sikhatgoh (hospital), darmongoh (polyclinic), pharmacies, town dogustar (court), rooms of the head of the waqf and the chairman of the community. In the care of the otashkad were also dijnabisht - special chancelleries where various documents and religious books were kept. Here the odes of Zoroaster were copied in many copies as separate books and kept, kitobdors (book keepers), dozens of avestologists, sages Nokila and Rovi (narrators) carried out their activities. In otashkad rites-testing "Sidrapushi", "Kamarbastan" were held (Every believing Zoroastrian who reached the age of majority was obliged to wear a belt called kusty made of woollen threads numbering 72 - according to the number of chapters of "Yasna" - wrapped around the waist three times).

The mobilisation of young people into warriors, the construction of canals, the organisation of khashars, various festivals and festivities were also connected with the activities of the otashkad. In a word, otashkad - temples of Zoroastrian religion, along with preaching, calling to believe in one God, conducting various religious rites, bringing to people the laws of religion, served as centres of science, public opinion and spirituality. Various socio-political and enlightenment issues were solved here.

Otashkadas were built on hills of raw and burnt bricks in order to protect them from various natural disasters. Otashkadas were built in ancient cities such as Urgench, Termez, Balkh, Bomiyan, Merv, Mehan (Turkmenistan); Huttaliyan (Tajikistan); Tabrez, Yazd, Seistan, Isfahan. Otashkad in the cities of Koma (India) and Isfahan (Iran) are comparatively better preserved. The walls of a dozen hujra otashkad erected at a height of 10 metres in Isfahan during the reign of the Sassanids have been well preserved to this day. And nowadays the largest and most beautiful otashkad in Yazd city is functioning. Academician A.Askarov

during excavations in the ruins of Yarkutan in Surkhandarya discovered the remains of a huge otashkad, which also consists of a tower and hundreds of hujras.

In educational institutions like madrasahs and schools at the otashkad, which constituted the main link of the Zoroastrian educational system, copies of the Avesta, manuscripts of books of public and educational importance were kept and used in the educational process along with books devoted to secular knowledge.

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

In "Avesta" about the advantage of reading books in different stages of education system it is said that "to him who reads with soul, it gives purity and prudence" or "Haoma gives brilliant children and righteous offspring to those who give birth to them. Haoma bestows glory and wisdom on all those who study naski"[books][1].

This is an indication that among Zoroastrians the book is the primary means of learning knowledge.

At present, there is a noticeable tendency 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. Therefore, it seems important to promote, use in the process of education and upbringing, in the formation of comprehensively developed young generation thoughts, advice of our ancestors - Zoroastrians about the love for books.

Analyses of extant Zoroastrian manuscripts written in Pahlavi, such as "Dadeston-i menog-i khrad" (Judgement of the spirit of reason), "Bundahishn", "Arta viraznoma", "Oyatkor Zareran", "Zatsporam", "Kornomai Ardasher Bobakon" The study of their thoughts on education and upbringing, the advice of the mentor to the pupil and the sage to the younger generation is made possible by studying "Arta viraznoma", "Oyatkor Zareran", "Zatsporam", "Kornomai

Ardasheri Bobakon", "Bahman yasht", "Rivoyat", "Rost Sukhan", "Shoyist-noshayist", "Chim-i-dron", "Andarz-i danag mard" and "Hveshkarikh-i redagon"; obtain detailed information about the system and process of education, the rules observed in the process of upbringing and education, and the duties of teachers and tutors and pupils.

In the manuscript "Andarz-i danag mard" (Advice of the Sage), the sage addressed his son, instructed (him), taught, disposed and ordered: "Son! Be sinless, so that you may have no fear. Be thankful so as to be honourable. Be prudent to be rich. Be thankful to have good friends. According to precept and duty, (be) obedient to family and friends, and do not quarrel with your preceptor... Treat your wife and children as well as possible and kindly ('joyfully'), namely, talk (with them), instruct and teach them"[6]. As we see, the head of the family was obliged, first of all, to give advice (family education), and then to educate (school education) his children. It was emphasised that the son's duties included: to find good and intelligent friends, not to steal, to be truthful always, to be able to be responsible for his words and deeds.

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

Up to the age of seven children were not systematically taught, but only familiarised with certain canons of Zoroastrianism. It was believed that up to this age children were far from sins and influence of Ahriman (avest. "evil spirit", pehl. Ahriman is the Devil, "prince of darkness", the leader of evil forces, the main enemy of Ahura Mazda and the whole good world, according to one of the myths, who appeared as a fruit of Zervan's doubt. He is opposed by Spanta Mainyu - the Holy Spirit. It is manifested in man, first of all, through pride). A child who reached the age of seven was dressed in special clothes 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 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. You created action and learning so that everyone could choose a path to his liking" or "Education should be considered the most important pillar of life. Every young person must be brought up so that he or she can reach the highest level of education by first learning good manners, reading and then writing"[5].

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