



REFLECTION OF THE DEVELOPMENT OF PEDAGOGICAL IDEAS IN HISTORICAL AND PEDAGOGICAL SOURCES IN KARAKALPAKSTAN

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Article history:	Abstract:
Received: 26 th August 2021 Accepted: 24 th September 2021 Published: 30 th October 2021	The article discusses the reflection of the development of pedagogical ideas in Karakalpakstan in historical and pedagogical sources, including ancient written sources, the importance of the educational views of thinkers in the education of young people today.
Keywords: Avesto, Orkhon-Yenisei, pedagogical thought, educational, upbringing, manners	

MAIN PART

After gaining independence, the Republic of Uzbekistan began to carry out radical reforms in all spheres of our social life. The effectiveness of these reforms has been achieved, first of all, in connection with the revival of the spirituality of our people, in-depth study of our rich historical heritage, preservation of our traditions, development of culture, art, science and education, training of qualified personnel. In particular, our government has adopted a number of presidential decrees and resolutions on youth education. "We consider it our priority to improve the activities of all links of the education system on the basis of modern requirements," said President Sh.M. Mirziyoyev [1; 22]. Indeed, in today's rapidly changing world, focusing on educating young people is an important task for all of us. From the first days of independence, the education system in our country has been focused on the state, the task of educating young people on the basis of national education as spiritual beings, and in this regard, the country has made great strides in the development of school and pedagogical thought. Of course, the educational experience, written and oral historical and pedagogical sources accumulated by our ancestors in the past, as well as the pedagogical views of thinkers have played an important role in achieving these achievements. The people of Karakalpakstan, like other peoples in Central Asia, have a rich history. Historical and archeological data on the formation and development of pedagogical ideas in Karakalpakstan, social, educational views in Turkish written sources such as "Avesto", "Orhun-Enasoy", the holy book of Zoroastrianism, pedagogical ideas expressed in the holy book of Islam "Qur'an" and hadiths, Pedagogical views of Eastern Renaissance thinkers, socio-educational views of Sulaymon Bakirgani, Supbosli Sipira Jirov, Jirencha Chechan, Jien Jirov, Kunkhoja, Ajiniyaz, Berdaq, Utesh, Umar, Seyfulgabd Majitov, Kasim Avezov and other poets and thinkers, are important sources in the upbringing of a harmoniously developed generation today. The views of the above-mentioned thinkers in the field of education have recently been studied in depth and scientifically by Karakalpak scholars, and this has led to the formation of their own pedagogical views.

The educational ideas expressed in the 3,000-year-old Zoroastrian holy book Avesto, which describes the social life of the peoples of Central Asia, are an important source in the education of young people today. Taking into account the place of the sacred book of the Zoroastrian religion "Avesto" in world culture and history due to independence, the 30th session of the UNESCO General Conference in Paris in November 1999 decided to celebrate the 2700th anniversary of the Avesto in 2001, international scientific conferences were held. This once again showed the world that Uzbekistan is one of the centers of world civilization. That is, Zoroastrianism is the oldest of the secular religions and has had a direct and indirect impact on human development. The humanitarian ideas created by Spitama Zoroaster serve to enrich the spiritual world of mankind. Thus, the Avesto, which is the sacred book of Zoroastrianism, is an important historical and pedagogical source for the wider study, promotion and education of the younger generation. In particular, the three factors that shape a person in him: good thoughts, good words and good deeds are still important in the education of young people. For example, "Do not think about anything but the truth, do not talk about anything but the truth, do not do anything but the truth" [2; 53]. The Avesta also states that "every Zoroastrian who believes in Zoroastrianism must keep the light of truth in his heart so that he does not remain in darkness and wander, only then can he become a perfect human being" [2; 33]. From time immemorial, our ancestors taught their children honesty and truthfulness and brought them up on the basis of life experiences with good intentions. According to Zoroaster, "Good and evil live in the inner world of people. According to him, man can be on the side of Ahra-Manu (Ahriman) or Ahura-Mazda (Khurmuzd) because the angel of goodness encourages man to do good, but the evil Anhra-Manu (Ahriman) urges him to do evil, and this argument lasts until the last moments of man's life. For centuries, mankind has been encouraged to do only good. There is a saying among our people: "Do good if you can, do not do evil" - our parents taught us from

an early age. Indeed, it is not in vain that it is said, "The good leaves a garden, the bad leaves a stain." That is why in the family, in educational institutions, together with parents and teachers, we must pay serious attention to the upbringing of children. Because the evils in various games on today's internet devices are poisoning the minds of young people.

At the age of global development, it is not possible to restrict the internet, we need to teach it to use it in the right way. To do this, it is necessary to popularize the ideas of our great thinkers on education through the media. When we look at the past, for two centuries, in the VI-VIII centuries, the peoples of the Turkic Haqqanis, who ruled in Central Asia, continued the traditions of their predecessors and improved their rich cultural heritage and traditions. The patriarchal political life, customs, traditions, and child-rearing practices inherited from the ancient Sak, Massaget tribes are widespread among the people. Samples of written and oral works depicting heroism, especially aimed at educating young people, have been created. The main content of such legacies as "Manas", "Korkut ota", "Oguznoma" describes the events of the Turkish khanate. It is known from historical and archeological written sources that in the history of Turkish statehood serious attention was paid to literacy of the people. The country had original runic letters to teach young people to write. Working papers, works of art and literature were written on the basis of these runic inscriptions. Valuable information about the worldviews of the ancient Turkic people is given in the written sources of Orhun-Enasay, Talas, Sudji, Golden Lake, Elegesh, Begre [3; 105]. For example, the Golden Lake monument reads to your child, "Do not leave my traditions and my intentions" [4; 53], which requires the next generation to continue the good traditions of the people and the family in educating young people.

The content of the ancient Turkic writings is not limited to the education of young people in the local educational institutions, but in large cities with developed culture and knowledge, the issues of educating young people are well-established. That is, many young people were educated in Chinese cities. Proof of this is the following statement in the written sources: "The need to study in different countries, especially in China, where there is a tradition of studying military and natural geography, legal law, education in China, is considered an honor to acquire good knowledge" (Begre) [5].

This indicates that the country has established cultural ties with other developed countries. In the Turkish inscriptions, military knowledge and experience are explained as the main criterion of being intelligent in man. In other words, in the development of physically fit and agile youth, the invention of wrestling, kukari, sniper and other types of games was considered important. In addition, serious attention is paid to teaching young people to master various trades, pottery, jewelry, wood carving. In general, the content of Turkish writings is important not only for the fate of the people of that time, but also for the future generation, the fate of today's youth.

It is known that in the early and middle of the VIII century the Turkish khanate faced economic difficulties. During this period, one of the rulers of the Arab Caliphate, Qutayba ibn Muslim, conquered Khorezm, the South Aral Sea, and Mawaraunnahr. In the lands occupied by the Arabs, Islam was introduced and the rules of the Qur'an were implemented. In Central Asia, Khorezm, Sogdian, and Turkic scripts were replaced by Arabic scripts. By the end of the eighth century, the rule of the Khilafah and Islam had been firmly established in Central Asia. In order to widely introduce Islamic teachings, the Arabs built schools and mosques in every village and educated children on the basis of the Islamic worldview. Also, education was based on the rules of etiquette in the Qur'an and hadiths, along with secular knowledge. The Qur'an, the holy book of Islam, reflects the issues of morality, faith, honoring people, serving society, strengthening the family, and respecting the elderly. The great sage of the Arab people, Muhammad ibn Abdullah, is the founder of Islam and a great educator who developed the concept of education in accordance with Islam. Part of the teachings of the Prophet Muhammad (peace and blessings of Allaah be upon him) is explained by the emphasis on the development of young people as scholars who study science and understand world events, and the importance of science in the attainment of human perfection. He also said, "Learning knowledge is obligatory for every believer." [6: 370] focused on the acquisition of secular knowledge by young people because of their ideas. He explains that the work of teachers in this matter is special. Indeed, today the quality of education of our students depends on the teachers working in the system of continuing education.

In the development of pedagogical thought in Karakalpakstan, especially the works of great encyclopedic scholars of Eastern Renaissance culture Khorezmi, Ismail al-Bukhari, Abu Rayhan Beruni, Abu Ali ibn Sino, Abu Nasr Farabi, Mahmud Kashgari, Ahmad Yugnaki as a historical and pedagogical source has a special place. In their scientific work, they paid great attention to the issues of ethics, and these ideas played an important role in the mental and moral development of man, in the development of pedagogical thought.

In the development of social thought, educational views of the Karakalpak people, the works of thinkers and poets who lived during the Golden Horde and Nogai have a place. In particular, such sages as Quba jirov, Ketbuga jirov, Sipbosli Sipira and Parizdek jirov, Asan kaygi, Jiyrencha chechan created great national epics, which have an instructive content on the upbringing of young people.

Sipira Zhirov of Sopbos is a sage who founded the Karakalpak Zhirov school. He lived in Saraychik, the capital of Mangyshlak, Jayik and Nogai, and was a gifted intellectual who lived for about 180 years. Twenty khans recited their national epics in large gatherings. Jirov was an adviser to many khans. In this process, special attention was paid to the education of young people. This is confirmed by the content of his exhortations, such as "Edige", "Mouth aygak, tongue saiga", "Tolar", "Forty heroes of the Crimea".

Sipira Zhirov explained that in order to bring up young people in good behavior, it is necessary to love the country, serve the people honestly, respect the elders, live in friendship and work. He described social relations as improving

only when people have such behavior. He is also the son of the thinker Asan Sabit (1370-1490), known for his socio-pedagogical views during this period. He was an adviser to Janibek Khan and a "famous philosopher of the Nogai period (Ch. Valikhanov)" who was involved in the social life of the people. Realizing that if the people live in economic hardship, they will lag behind in cultural and educational work, Asan said that the role of the leader in the development of education is especially important. He stressed that adults and teachers have a special role in educating young people to be smart and educated. They need to teach the knowledge gained based on the experience of the people. Especially valuable ideas about the need to shape young people to wisdom, to compare and contrast everything in different ways, are still relevant today. Asan also explained that educating grief-stricken youth to friendship is to do evil to a friend is to do evil to oneself. It shows that one should live in unity, forgiveness, revenge is harmful, anger destroys good feelings in a person, making decisions using lies, staying away from bad people and other qualities will be the main content of youth education.

Of particular importance in this period are the views of Jirencha Chechen on the education of young people and their training in Chechen. He lived in the 15th century and became an adviser and minister to Sultan Suyin and Janibek Khan. The peculiarity of Jirencha is that it focuses on educating young people to Chechen. Various disagreements in the society were resolved by mutual agreement. For this reason, it was considered a great profession for people to be eloquent and articulate. Young people spent their free time with jokes, enjoyed themselves and received aesthetic education. Jirencha also explained that the orderly upbringing of Chechen youth depends on a fair law in the country. In other words, the law serves both the khan and the citizen, and for this the cultural and enlightenment concepts and knowledge of the people must be developed. According to Jirencha, the parent is the child's primary caregiver. He said that if a child loses his parents, "Askar is like a mountain that falls and a spring is like water" [7; 203]. Paying special attention to family upbringing, the fact that parents set an example for the child, especially the idea of bringing up children with good respect for their brothers and father, shows that they are important in the upbringing of children today.

With the help of the Golden Horde, some of the Karakalpaks (Kungrad, Mangit) moved to Khorezm and Turkestan, where they lived before the Edil and Yayik rivers. He lived here together with Bukhara, Khiva and Kazakh khanates. Young people will be trained in irrigation, animal husbandry, leather, ammunition.

As a result of the attacks of the Jungor, the neighboring Kazakh khans, the Karakalpaks were divided into low and high. Despite such a difficult marriage, they develop their traditions, customs, literature, social ideas. Schools and madrassas were opened. Among the people grew up literate, poets and thinkers. Karakalpak poets and sages such as Dospambet, Muyten, Jiyen described the upbringing of young people in the spirit of patriotism. Dospambet (mid-16th century) was a poet, giraffe, and hero who lived during the Karakalpak annexation of Khorezm and Turkestan. According to Jirov, educating young people to courage was an important type of education. The heroes explained the need to teach their children to be brave without breaking traditions: "He who comes from the earth will be a man" [8; 63]. He says that every young person should be loyal to the motherland, and it should be a tradition to bring up courage. Dospambet also stressed in his views on teaching young people to be optimistic, inspired by life. He explained that all human beings are equal, that one is more important than the other, and that the distinction between white and poor leads to discrimination, not to human origin, but to human qualities and upbringing. The children of the people say that the son of a khan is no less than the son of a biy, that the division of people into rich and poor is an economic inequality in society. When the hand is full, the rich and the poor are inseparable, and their harmony increase. In general, the wise views put forward the idea that young people should be taught to love the country, hard work, to educate them in the spirit of the people.

The pedagogical ideas of the Karakalpak poet and thinker Jiyen Jirov during this period are especially noteworthy. From the beginning of the poem, "Yes, our khan, our khan," we can see that he was a wise man who knew the history of the people, the history of the khans, and was able to analyze the achievements and shortcomings of the khans.

Jirov, who understood that a child is given by God, said that in order to have a child, a person's intention is to be pure in heart. He advised childless parents to show the right way so that children should be educated and everything should be treated with respect. He explained that poor marriage in the family is detrimental to the upbringing of children, and that orphans cannot develop physically due to hunger. He also encouraged young people to work alone and together, to live in peace, to endure migration, and to learn how to cope with hunger.

Jirov emphasizes that despite the difficult marriage, the aesthetic education of young people, music has a strong impact on the understanding of the beauty of the world, the development of good feelings in them. The task of music, the word of art, is to help young people to cope with the difficulties of life, to support them in overcoming them, and considers it necessary to form this education together with the intellect, morals and human qualities of young people.

In general, the above-mentioned historical and pedagogical sources on the formation and development of pedagogical ideas in Karakalpakstan have been studied and scientifically studied by Karakalpak scholars, but these works are not enough. It is necessary to conduct scientific work on this issue as a separate object of research.

Well-known scientist Professor U.Aleuov in his monograph "The formation and development of educational months in Karakalpakstan" on the basis of historical and archeological, ancient written sources describes the process of formation and development of ideas about education in Karakalpakstan from ancient times to the 30s of XX century. studied in detail [9]. Thanks to this monograph, the author has made a significant contribution to the development of pedagogy in Uzbekistan, providing a comprehensive scientific analysis of the history of pedagogy of the Karakalpak people. In today's rapidly evolving 21st century information technology, researchers want to study the past history of

our people, the experience of our ancestors, the rich heritage, the views of thinkers on education as a separate object of research and pass it on to future generations, is one of the current tasks ahead. Because we can find a way to the educational development of today's youth through the study of pedagogical ideas from the past. "Education is the greatest power that has preserved and still maintains the human environment as a human society," said the scientist U. Aleuov [3]. Therefore, in order to properly understand the laws of human development, it is necessary to study the sources of social life, the history of education.

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