

## THE EXPRESSION OF EDUCATIONAL AND PEDAGOGICAL IDEAS IN THE OLDEST TURKIC WRITTEN SOURCES

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**Abstract.** *In this master's thesis, the Urhun-Enasoy stone inscriptions, which are the ancient written monuments of the peoples of the East. Expressions of ethics, manners, and education issues in Tabirnama (Folnama), runic inscriptions were analyzed and interpreted scientifically and theoretically based on the pragmatics of the text.*

**Keywords:** *The oldest written sources, the spiritual value of the peoples of the East, expressions of national patriotism, reflection of ideas about education in written sources, a special interpretation of upbringing in the texts of the race and so on.*

### ВЫРАЖЕНИЕ ОБРАЗОВАТЕЛЬНЫХ И ПЕДАГОГИЧЕСКИХ ИДЕЙ В ДРЕВНЕЙШИХ ТЮРКСКИХ ПИСЬМЕННЫХ ИСТОЧНИКАХ

**Аннотация.** *В этой магистерской диссертации Урхун-Энасоевские каменные надписи, которые являются древними письменными памятниками праавестийских народов Востока. Выражения этики, манер и вопросов образования в Табирнома (Фолнама), рунических надписях были проанализированы и интерпретированы научно и теоретически на основе прагматики текста.*

**Ключевые слова:** *Древнейшие письменные источники, духовные ценности народов Востока, проявления национального патриотизма, отражение идей о воспитании в письменных источниках, особая трактовка воспитания в текстах народа и т. д.*

Without knowing how our most ancient spiritual and educational monuments and national wealth and values have developed, it is impossible to solve the problems of educating young people as well-rounded and complete individuals in a scientific manner. This is a scientific, theoretical, philosophical and educational truth proven by our ancestors.

In order to successfully solve the problem of raising morally pure and mature people, it is of great importance to study the historical traditions, spiritual wealth of our people, the scientific heritage and historical and educational experience left to us by our ancestors, and to apply their achievements in life and educational work. In this regard, the words of the President of the Republic of Uzbekistan Sh.M. Mirziyoyev in his decree deserve special attention:

"A person who does not know his lineage is not considered a human being. For many years, they have tried to make us forget about our history, our religion, and our spiritual heritage.

But we did not tire of dreaming of freedom, of striving for freedom.

We always kept our heritage and lineage in mind. "The desire to be worthy of the spirit of our great ancestors, our great ancestors who made a great contribution to the treasury of human history and culture, and the great legacy they left behind, is widespread among the members of our society and firmly established in the minds of every citizen - this is also an important feature of the new era." [1].

The Uzbek people have historically created their own unique style of education. Even in the era when Zoroastrianism was widespread in the lands where the Uzbek people live today, an optimistic pedagogical ideology prevailed. This is reflected in some pages of the sacred book of Zoroastrianism, the Avesta, that have come down to us.

However, the possibility of shedding light on the history of education, science, and culture of the pre-Islamic period is limited. Because, due to the battles, plunder, and destruction waged first by the Greco-Macedonian armies led by Alexander the Great, and then by the Arab conquerors led by Ibn Muslim Qutayba, almost all works and sources from that period were destroyed. However, the scientific study, thorough analysis, and application of existing Islamic and post-Islamic pedagogical views, national educational traditions, values, and folk pedagogy to life is an important and urgent problem today.

Until we gained independence, we based our educational work on European pedagogy and studied it. The current task is to focus on studying Eastern pedagogy. Because science first developed in the East, and freethinking began with us. The German scientist Herrler 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 ideas themselves can serve as a basis for saying that culture and enlightenment spread to Europe from the East. Because the emergence of literate schools and ancient writings, as evidenced by the oldest sources, such as the "Avesta", Sughd, Bactrian, Urhun-Yenisei, Khorezm and other writings, originated in the lands of Turan, and the most ancient ancestors of the peoples living in this sacred land were literate people.

The idea of restoring the great, priceless spiritual and cultural heritage, created by our ancestors over many centuries since the early days of independence, has finally become an important task, elevated to the level of state policy.

Schools taught not the founders of Uzbek science and culture, not the great figures of the Muslim world, who made a significant contribution to the development of world science, but the activities of individuals who had no connection with the development of the Uzbek people. Such eloquent writers as Ahmad Yassawi and Bedil, and such gardeners of the flower garden of thought as Tafakkur, were excluded from the system of public education. The holy book of the Muslim world, the Quran, and the hadiths of Muhammad (peace be upon him), were suppressed

and destroyed. As a result, the Uzbek people began to be deprived of national morals and educational traditions. This destruction had a negative impact on the development of Uzbek science, culture, and pedagogical sciences.

The address of the head of our state to young people also pays special attention to the issue of "...possessing modern knowledge and skills, and becoming loyal and devoted children worthy of the Motherland with their practical work and enthusiasm"[2].

The social development of society has brought to the fore the need to provide children with knowledge on methods of measuring fields, preventing floods, and treating people from various diseases. As a result of the organization of the movement to satisfy this need, various schools began to operate. In schools, the main emphasis was placed on the formation of writing skills in children, along with the provision of oral knowledge. Initially, drawing was developed and pictographic writing appeared, but later a writing method using letters imported from neighboring countries appeared, and this method began to spread rapidly.

In the middle of the first millennium BC, Aramaic, and after the conquest of Alexander the Great, Greek, and Persian cuneiform scripts were also used at certain times. By the middle of the first millennium BC, Avestan, Khorezm, Sogdian, Kushan, Runic (Urhun-Yenisei), Uyghur, and other scripts emerged on the basis of Aramaic, and they became important in the development of education.

During the first millennium BC, our most ancient ancestors created a great many myths and legends on the theme of heroism, which were passed down from generation to generation both orally and in writing. If these myths had not been included in the contents of the Avesta, the sacred book of the Zoroastrian religion, we would not have had any information about them.

There are different opinions about who created the Avesta, and according to the famous orientalist E.E. Bertels, this work was written in 1278 by a person named Raid Zarathusht ibn Bahrom ibn Pajdu. This opinion arose on the basis of certain ideas expressed in the epic "Zardushtnoma". In particular, the epic provides information about the creation of the Avesta and Zend by Zarathusht, his birth and later life. That is, there was no information on what sources Zarathusht ibn Bahrom ibn Paju based the information presented in the epic. However, researchers admit that in writing the epic, the author used two important sources - the lost Chitradat (twelfth) and Spenta (thirteenth) copies of the Avesta.

Zoroaster was born around 570 BC and was killed at the age of 77 by one of his enemy traitors while praying.

Zoroaster in his time develops the idea of two gods. Gradually, he rises to the level of a prophet and declares himself Ahuramazda, that is, the messenger of the Supreme God.

The world of Zoroaster is divided into two, the world of good and the world of evil.

Between these two worlds, opposing ideas prevail, and a constant struggle takes place between them.

The oldest songs and lyric poems glorify such qualities as courage, justice, loyalty, and humanity. Such songs and lyric poems have come down to us through the work "Devonu-lugatit-turk", created by the great scholar Mahmud Qoshghari, who lived in the 11th century.

Ancient sources that illuminate the history of the Turkic peoples also contain many works of advice and teachings. Such works include Mahmud Qashgari's "Div'onu Lu'atit-Turk". The scholar wrote this work in 1076-1077. Geographer H. Hasanov gives this example: In 1914, in the Turkish city of Diyarbakir, a widow, in need of money, brought an old manuscript to a bookstore and offered to sell it for 30 liras. However, no one bought the book for that price. One day, an elderly book lover named Ali Amiri entered the store and, borrowing from a friend, bought the book (Ali Amiri lived from 1857 to 1924, collected about 15,000 books in his personal library, which he donated to the Sheikh Faizullah Madrasah. Later, these books were transferred to the Fatih Library, the national library).

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