

## Educational Thoughts Of The Genius Thinkers Of The Golden Horde And Nogay Period

Yu.E. Purkhanov  
Karakalpak State University

### ABSTRACT

The article talks about the significance of the pedagogical views of prominent Karakalpak thinkers of the era of the Golden Horde and Nogay period– Soppasli Sipira jirau and Asan Kaygi.

### ARTICLE INFO

**Received:** 14<sup>th</sup> January 2024

**Accepted:** 10<sup>th</sup> March 2024

### KEYWORDS:

Golden Horde, Nogay, jirau, education, upbringing, sage, poet.

In the development of the educational ideas of the Karakalpak people, the influence of genius thinkers during the Golden Horde and Nogay period is of great importance. In particular, sages such as Asan Kaygi (sorrow), Kuba Zhyrau, Ketbuga Zhyrau, Sopbasly Sipira Zhyrau, Jiyrenshe eloquent, Dospambet Zhyrau created stories and epics with a moral content related to the education of young people.

Sopbasly Sipira Zhyrau is a great classic of the written literature of the Karakalpak people in the Golden Horde and Nogay eras, the founder of the school of Karakalpak Zhyraus. His name spread widely to the Kipchak, Mangit and Nogay peoples who inhabited the region from Edil to the Don, the Aral Sea and the Caspian Sea, the Crimea and the Caucasus [1; 233].

Zhirau was an exceptionally talented intellectual who lived for 180 years in the Nogay capital, Sarayshik, along the Zhaiyk River, in Mangyslak, between the period when Chinggis Khan's conquered Middle Asia, Taikhuchkhan and his son Tokhtamyskhan era (1383) and the Golden Horde's vassal era [2; 176]. In the religious interpretation, Zhyrau ate a lot of food from the dish of famous kings and received a lot of thanks, so he thought that he lived long life "due to the blessing of their prayers".

Information about his life is given in full in the song "I'm your old man". Zhirau was called Sopbasly Sipira because he always wore a hat. According to records, Zhyrau had thirty children. He saw ninety-six khans during the Golden Horde period until the Tokhtamyskhan period. He used to tell his stories in large gatherings where twenty Khans were present. Zhirau was an adviser to many khans. The famous Kazakh scientist, ethnographer Ch.Walikhhanov was the first to introduce the name of Soppasly Sipira Zhyrau into scientific literature [3; 34 ].

Since Zhirau came from the Kipchak community in the era when the peoples of the Golden Horde were not divided into nations, he was considered the central genius thinker of those peoples. That is why the literary activity of the Sipira Zhyrau, his musical art was widespread among the Karakalpak, Kazakh, and Bashkir peoples. He met many khans Deshti-Kipchak. He was a great genius who carefully analyzed and observed the society and the policies of each khan, the ethical demands of the people in their interactions with each other, the prosperity and hardships they brought to the country.

In particular, the poet gave advice to the khan on internal social issues and directly interfered in the administrative work of the state, the concept of shaping a good society based on the good behavior of people,

objectively led to pay attention to the issue of education and training of youth. This can be seen from the fact that he always sang in front of the people when he was performing his art, in the palace of the khans, and in front of the people. "Edige" saga is of particular importance in the work of heritage created by him. "The mouth guards, the tongue runs", "Judges", "Forty Heroes of Crimea", "What's wrong firstly" and others are not only poetic works, but also didactic poetry related to education, in which there is a lot of wisdom for young people. [1;235]. The poet relied on the teachings of Islam in his view of the world. He showed loyalty to Islamic teachings and traditions accepted by his contemporaries Berke Khan. Sipira Zhyrau was an educated person who had seen a lot in his life, had a lot of life experiences, was aware of all topics, had the ability to think deeply and had creative ideas. Sensing this ability, Tokhtamyskhan took him to his palace to get information about Edige. Then Sipira Zhirau said to the khan, who was facing the oppressor: "And you now became the khan, if you kill me, I will have nothing to do with it, but when did I have to die? If you kill me, I will go to heaven as a person who died at the hands of a tyrant." [1;235]. In contrast to these opinions, Zhyrau's view of the world is based on the belief in the immortality of the soul in the teachings of Islam, in that world there are concepts about "after the apocalypse, the dead will be resurrected" and the beginning of life, heaven and hell. The poet took into account that the future is in the hands of young people, and every father tells that it is his duty to teach his children wisdom and art at a young age, and that what he taught his children in his old age will return to himself, and the education he gave to his children will serve back to him.

Sipira Zhyrau, who started with "What's wrong firstly", focused on two issues in education in view of the state of marriage in society: raising a boy to be smart and educated, and raising a girl to be polite and kind.

Zhirau paid attention to the fact that the content of traditions in the family had a great influence on the development of young people, that a son looks up to his father, and a girl looks up to her mother, and that it is a great education to be a role model. That is, he tells that girls differ with their manners and boys by being intelligent. He demands that young married couple should respect each other, show respect to their elders, that this is a characteristic of well-behaved and well-mannered young people, and that disrespecting older people is a bad habit.

Soppasly Sypyra Zhyrav encouraged young people to have good manners and education, to love the country, to serve the people, to respect elders, to work in friendship, and to understand the importance of education. He praised that social relations will improve only if people have such a character. In general, when we scientifically analyze the problems created by Sipira Zhyrau, we can see that patriotism, serving the people, being fair, being mutual friends, loving each other, and having a good character are the main ideas of educational perspectives.

Asan the son of Sabit is considered one of the great thinkers of this era. According to the sources, Asan was one of the twelve beids who elevated Chinggiskhan to the Khanate, a well-known military leader and the sixth descendant of Maiky beidi, who was "the khan's grandfather" to Genghis Khan. And until it is shown in Berdakh poet's Chronicle, Maiky was the former of the Kungrad tribe of Karakalpak nation. There is some information about where Asan was born and where he passed away. Asan was born around 1370. His father, a hunter, was orphaned at a young age by Sabit, and was taken care of by his mother, Salikha. Having experienced many hardships in his youth, he matured into a man, rich in experience, eloquent, and wise. The sage lived in Edil and Zhayik lands and died around 1490. There is some information about Shayir's death. According to Kazakh scientists, Asan died in Zhideli Baisyn, Uzbekistan, and Shokhan Valiykhanov in his research reports that Asan spent the last years of his life in Zhetisu and passed away on the shores of Issikul [4;66]. N. Daukaraev, K. Ayimbetov, I. Sagitov, M. Nurmuhammedov, K. Maksetov and K. Mambetov have written about Asan Qaygi (sorrow) in their works. According to the opinion of famous scholars, Asan was evaluated as "the most outstanding philosopher of the time of Nogay" [5; 170]. During his life, the sage saw several khans fighting for the throne. One of such khans was Ulygh Muhammed. Khan of the Golden Horde, Ulygh Muhammed, is called Ormambet bey by Karakalpak and Kazakh people. Some data confirm that Asan was an adviser to Ormambet Bey. When Ormambet Bey (1420), who reigned under the name of "Great Khan" died, Asan mourned. The song about Ormambet Bey is widespread among the Karakalpak people. Poet's subsequent life is closely related to the fact that he was an advisor in public affairs in the court of Zhanibek Khan (1456-1478). Also, Asan was a contemporary of Jiyrenshe Eloquent, a sage of the Nogay period.

Asan was a poet common to Karakalpak, Kazakh and Nogay peoples. That's why the information about his development has been extensively studied by scientists in these countries. In his works, the poet described the sad life of the people, the cruel deeds of the khans and beys, and the injustices of the people.

The nickname "sorrow" was given to Asan because of the strong humane feelings and sorrow for the difficulties in the lives of living creatures, especially the pitiful situation of people in society. He mourns the fate of the people and has compassion for all creatures and harmful insects. He mourns their fate.

For example:

No tail, no mane,

Will Kulan make a living again?

No legs, no hands,

Will the snake make a living? [5;173]

Asan was a real philosopher, because his thoughts had a deep philosophical content.

In general, we have the goal of deeply studying the achievements of the genius thinkers of the Golden Horde and Nogay era, preserving our national talents and passing them on to the future generation, and using them as one of the relevant sources in the education of young people.

#### **Reference:**

1. U. Aleuov. Formation and development of educational ideas in Karakalpakstan.-Nukus. "Bilim", 1993. P.504.
2. Y.E.Purxanov. Reflection of the development of pedagogical ideas in historical and pedagogical sources in Karakalpakstan. Las Palmas Spain, European Journal of Humanities and Educational Advancements (EJHEA). Vol. 2 No. 10, October 2021. 176 page.
3. Aitmuratov. Zh. Aitmuratova.Zh. The role of the school of zhiraus in the development of Karakalpak music culture // "Historical-theoretical and practical issues of the development of Bakhshi, Zhirau and epic performance schools" republican scientific-theoretical and practical conference materials. - Nukus, 2022. -P. 34-35.
4. Kemberbai R. The grief is not awful, it's first of all - thought. // Khabarshi. Philosophy, cultural studies, political science series. #2 (68). 2019. P.66.
5. Mambetov K. The earliest Karakalpak literature. –Nukus “Karakalpakstan”, 2020. P.232.