“AVESTO” and KARAKALPAK FOLK DASTAN “SHARIYAR” (The source of education, traditions and heritage, continuity and relationship problems)

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Исламда колипискен «сафъат» ҳоҳ «ғуно» олешмалари менен баян этилган. Ҳодислар кимил исан тарбиясини айрқиқа итибар береди, персент туюъофанидан баслав, эъти жектинг ишҳом ортинчалик лайим қолган илдажар байланчиси. Персентлердир ат-ана адабининг миннеслери ҳом ҳаъиздойлар кимилин тарбиаларда талап этилган. Ҳодисларда билимлари боғлаған, ҳолсиз тиллий умътлолу, менуаий жактани жистикликке умътлолу ҳе зарорли инсанин талаллар дореҳисине котерилган. Ҳодисларда адамларни омри шун қерекли кунде-ликлар жақау таризине байланчиси зарорли ислерди ормона талал юқолдайди, экологияли ҳоҳ сан-ната-риялик гененалик миннётлар дег бешинчан. Табиғийда сакнаъа ҳузути суға тушпирмэ, етиш этую, мадреса ҳом мешит салуъ, қипи кураъ, канал салмалар қазъш аркалар сую шыгармэ, тиъ жерлери олдайтирар илхий талаллар дореҳисине котерилди. Ҳодислар адамлардай дананаъка, иилимлайлик, би-илимлайлик, марифатларийлик ҳам менауаийтака шакиқарди. Шыйҳс ҳалқайларий- нын қымбатлии миъраси болган ҳодислардир териқ фи- лософиялик мазмуни жасларимизда менуаий дунъясин тарбиийлгача сезиси ҳизмат этилган.

Исламдаги одат-иқрамлар тарбиалар мумкинни- ликлерини толъяк дореҳисе пайдолаш отирар, бери- нин бурын жемқирмич ҳом эъти илмийлар ҳе ҳадаи миъ- нет етую, жемқирмич ҳом жекке байланкъ қобийтуй туюрали гаъморхой, оз момлекетининг инсамларини ктания сакнаъа, диний исанимни хоҳ миллатине карамастан, адамлар арзындан досълк, таъъылх ҳоҳ бириг ислесиғун қаратилган багъларни куншитун ҳоҳ жемқирмич ўзакмиллариндан боғли таблицы.

Ислам дарёларинида сулелнган жокарий дарёдеде- ғи одат-иқрамларий идеаллари ҳозир ди ҳар тенопламаи раъй алган ҳимил илмашлар ҳолилдирини оғзада жемқирмич фактори боғли келмакет.

Адабиятлар
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РЕЗОМЕ
Маколада, маъдиий нероҳ тизмада динийъ мосарларининг, айникка, Ислом дингини муқаддаси манбарлари ҳисобланган. Куръони Кариён ва хисоблашга тутун ғаро махсула ҳувозларида қаъоб, аҳоло қарқани қаъоб қайтнан ғуриш қола қилинди ва ҳар қарқни жарайни ғаъфирларда ҳам қайтди, ҳолингдек, аъзор ва му- россарини фасат диний манбарларина ҳисоблаш, юқорий дарёлай пайиҳо осондир қаъоб қилинган улар ғаъфир қуроли, ҳолимиздо- ний қадроллар эндиқони дайилланган.

РЕЗОМЕ
В статье рассматривается роль религиозного наследия в системе культурного наследия, особенно связанного Корана и хадисса, которые являются основными источниками ислама, а также размышления существующие в них концепция морали и эти-ки и их важность в текущем образовательном процессе. Также было убедительно доказано, что это наследие является не только религиозными источниками, но и универсальными ценностями которые являются отличным образовательным инструментом, воспитывающим совершенного человека.

SUMMARY
The article examines the role of religious heritage in the system of cultural heritage, especially the holy Qu’ran and hadith, which are the sacred sources of Islam, and explains the concepts of morality and ethics contained in them and their importance in the current educational process. It has also been convincingly proved that this heritage is not only religious sources, but also universal values, which are excellent educational tool that educates the perfect person.

“AVESTO” and KARAKALPAK FOLK DASTAN “SHARIYAR”
(The source of education, traditions and heritage, continuity and relationship problems)
E.K.Allambergenov – researcher
Nukus State Pedagogical institute named after Ainiyaz


Ключевые слова: "Авесто" и дастан "Шарыр", душено-просветительские качества, воспитанность-воспитанность, справедливость-несправедливость, человечность-бесчеловечность, зло, ненависть, праведность и благородство, нравственность-высокомерие, нравственность-отношение родителей.

Key words: "Avesto" and dastan "Shariyar", spiritual-educational qualities, well-manpered and bad-manpered, justice-injustice, humanity-inhumanity, evil, hate, morality and nobility, morality-arrogance, morality-parents’ relation.

Introduction
If Karakalpak dastan (epic heroic poem) “Sharivar” is learned under the perspective of pedagogy, it will be clear that “Sharivar” dastan takes the first place in teaching moral issues with its problems of un-bringing. The role of law education is important to bring up perfect, intelligent, legally educated youth who are the future of our country based on legal democracy, strong citizenship society, economy devoted to free market relationship and person ownership. Therefore, the main idea of the story is that to make a high level of morality, it is necessary to make sure that the educational influences and teachings received at school are not enough, that education will continue throughout life, for the sake of human development, for the sake of parents. The upbringing of society, as well as the mentality and mo- rality that form in those societies and it is clear that only a person with such qualities can overcome all difficulties in life and do his goals and dreams, and only such people can overcome evil with good and injustice, moreover such peo- ple also might be a real fighter who can find a chance to win.

Only such a person is able to lead himself and his peo- ple to a free and prosperous life. Moreover, such person or people with fruitful ideas didn’t bear spontaneously. Of course, such lofty ideas do not seem in one person or in one nation, or in one artistic heritage created by them. Just as today’s highly developed human society has achieved all its good achievements by adopting and develop- ing the best qualities of its predecessors, assimilation of advanced progressive pedagogical ideas and views reflected in artistic and empirical scientific tasks. So “Sharivar” dastan is created based on pedagogical ideas, which mentioned above, and they are without any doubt the sources of rich and fruitful ideas of nation. There can be no doubt that it came about through enrichment and development. At this point, of course, we must first note the special place of the book "Avesto", which summarizes all the wonderful examples of ethno-pedagogy of folk pedagogy. This is because
in this great legacy all the various pedagogical factors of the formation of a person as a perfect person are discussed, and the means of perfecting the ideal person dreamed of by the people are discussed. In particular, this sacred morality served as an ideological and spiritual source for all the legislation of the Aryan in cultural and aesthetic education, as well as in the emergence and formation of educational views in the epic "Shariyar".

**Main part**

To prove our point, let us consider a pedagogical approach to the typological similarities of the educational approaches in these two works, including the issues of morality, aesthetics and legal education.

The individual-cultural and legal heritages, the evidence of being high philosophical, social-political thoughts, political-legal norms and country, three thousand years before, sacred book of Zarostrih "Avesta".

In chronological order, the Avesta addresses the above-mentioned educational issues in the first place. It is a masterpiece that taught and taught to create. At the same time, it is an invaluable source of inspiration for the advancement of world science. The book is a great memory that testifies to the fact that our ancestors from ancient times were at the forefront of world culture, intelligent, thoughtful, cultured, a nation.

This book is not just only the philosophical thoughts, but also a sacred bridge combines vast, present and future and educational object. First President valued as following this wonderful book is a spiritual and historical heritage of our ancestors who lived in space between two rivers XX ago. "Avesta" is a historical document which identifies that time there were a great country, great moral, great culture and nobody can refuse it.

Truthfully, Avesta is the most ancient book for human in all sacred books, besides it is a great composition admonished and learned to live with good thoughts, words and actions. Our first president I.A.Karimov: "For us this book is just collection of early age, but it is a historical document affirms our many are history and traditional values and culture."Avesta" is not just national, but also general human value involves all humanity in human civilization. It is a religious-philosophical composition contributed to develop world culture [8]. The first source of the rules of etiquette and rights of human begins from Avesta. Avesta the new philosophical religious-legal education became the basic basis of prosperous and free life, the dimension of political-legal ideas of ruling the country and people. If the human had not owned "Avesta" without legal dimensions, they would have disappeared earth. So Zarathushtra in his life education joined the clansmen defending from evils, made possibility for prosperous life. In his admonitions, nobody is legible to kill the human. Also, all legal problems of man and members of society were written in this book. The first data of the book date back to the X century. These parts are called "Gatiari" and "Yashtha" "Avesta" consists of different part, and some of them came till today for instance. "Yasna", "Yashtha", "Visparada", "Vandidot", furthermore there was gathered specific encyclopedic knowledge in it:

1. "Yasna" consists of 42 chapters; they are about telling beads to give praise to God, to pray and sacrifice. The main aim of it is to tell about honorary idea, honorary word, honorary issue.
2. "Vandidiot" is transformed form of the word "Vidavadvoda". and it means fight against giants. or it is about the laws for fighting against evil. ignorance and dissuasion symbols. Moreover, there were describing praying ceremony, funeral ceremony, punishing the people who made on earth evil and law, to build "dakhmas" (buried place for died person), burying ceremony, and the ceremony of turning out demons from died body with the help of dogs, keeping dogs and protecting them, relationship of man and woman, keening clean hair and nails, benefit of water, ubrinizing toddlers and generally the ways of protecting people from different kind of evil things from Akhuramazda.

Briefly Vandidot is a collection of laws which consists of 22 pages. They are given as a conversation between Zarathushtra and Azarmazda. He demands that people should word honestly and care for others and be pure spiritually.

He puts it like this slogan ahead “Direct your legs, hands and opinion to an honest work and prevent yourself from bad works, injustice and bad wishes”;

3) Yahta is a collection of songs which respects Gods in Zardushthi religion;

4) Osmorada consists of 24 chapters and collections of songs that are written in extra worry for "Yasna”;

5) "Little Avesta" is considered a collection of praise written for honour of God like hen, the moon, Arvisura, Bakhram.

The "Avesta", it is analyzed part Vandidot pay more attention to behavior, kindness and harm and the central one idea is to reach a human’s legal culture and it is considered one of the head matter. For example: In the 12th section of is the part started about family laws in different sides.

In this part the root of society is family. The composition of family:

a) the head of family – ifnaman;

b) his wife – imananta;

c) children – mentioned as in “Avesta.”

Duty of family and up-bringing of children stand a special role in zorastrism. In this case the marriage of relatives is forbidden. Because there are created condition to keep clean of blown ethnic groups and clans and to save generation without any defect.

There are said about to give the allowance to many children families by government. We can see in that period social insurance laws were worried with aims by awarding to women who have birth twins.

Again one thing that need to mention is that one of the factors which included the basis of the economic clans man in Avesta — they find the empaneling of the social — political legal task in society.

Tribe union of Biske included 15 relative families. Ruling of the society bases on the principles of military democracy. Relation of family and leave a deposit issue to be done in lead of Bis, they were elected by imananti so, to lie done democratic wrote suffrage. To strike on Common human values and Justice and truth is honored in Avesto.

According to "Yasna". truth and to speak truth is the statue of God. It is better to die by speaking truth than to alive by the lie, the person who restrains his passion and can't curb it can't make anything.

In general, this book which our ancestors have tried to keep, as it was, has taught to be fair, dusting wish goodness and harm, to be loyal to friends, and content with betray, to live in peace with other nations, to be kind to each other. To respect the motherland, saw crops, raise cattle, occupied with hand craftsman, etc.

To sum up, in "Avesta":

1) superiority of living as a unit from ancient times in society;

2) Sacred of family which is the sign of society;

3) Respect to the Old, esteem to the young;

4) Kindness — love, respect to women who are the sign of eternity;

5) patience and labor — loving;

6) Honest and love kindness;

7) Person’s rights and owning various ideas;

8) Living with respect to different representatives of clansmen;

9) Religious humanity;

10) Striving for international knowledge — awareness and other problems related to the environment are included.
in the book. So, "Avesta" is the heritage which imparts noble
courageousness, culture, in wise and religious system. It
projects rules which every member of society must be fol-
lowed; they are basic people’s rights:
1) People right;
2) The law rights;
3) Study rights;
4) Environment protection and save it for future genera-
tion;
5) Man and woman relations;
6) Landing and farming rights;
7) Motherland protection rights;
8) Social and political rights;
9) Motherhood rights.
These rights were created to develop the democratic
country. To sum up, "Avesta" is a book which represents
respect to person, value of the person. There is defined ad-
vice to friendship, humanity, inanitv, labor, courageousness
and challenges protecting environment (fire, water, women,
and motherland) and not to pollute them, to keep pure, it is
considered to be tradition of protecting the environment.
The epic "Sharivar" in its content is close to the coverage
of educational issues in the book "Avesto" and the idea of
solving these exercises, the development of the riddles to a
more mature level, the epic tells us a great truth. In addition
to being a regular successor to the content and forms of pre-
school education, it is also a mature new form that has
emerged in the wake of that tradition. This fact, in turn,
reminds us once and for all that the concept of continuity
and continuity in education is not only a scientific conclu-
sion, but also a life experience, a reality of life. The validity
of these truths can be seen in the examples of some educa-
tional exercises in the book "Avesto" in the epic "Sharivar"
reflected in new forms. This is because as shown in the
Karakalpak folk epic "Sharivar" and "Avesto", a special
place is given to the issue of moral education of our youth
from an early age. The materials covered in the saga are
aimed at relatively communicating the issues of spiritual
and moral education to our youth. The issues of spiritual,
and moral education are also presented in order for students
to have a sufficient understanding and comparative study
of the issues of spiritual and moral education [4: 83-86].

To prove our point, we give examples from the epic
"Sharivar". Elementary school students usually try to be
noisy and learn a lot. He compares what he learns with
what he has learned. The images of the mad mother, the
nine women, and the ray paratroopers next to the khan in the
epic "Sharivar" inevitably evoke feelings of hatred in
primary school students. For example, Sharivar's last dream
was to marry a king who had never had a child before,
when he was about to give birth. But Gulshara will not for-
get what she got. He wants to look after Gulshara, to find
someone to think about the future, to serve her faithfully,
and to leave Gulshara in her care. Upon learning of the
king's plan, the nine women find a sum of "the mad moth-
er" in the country and give it their own task. "Mastan Ma-
ma" pretends to be a stranger and goes to meet the king.
The king trusted her and handed her over to Gulshara.
However, the drunken mother, interested in the gold given
by the nine women, through Gulshara's son and daughter
into the water and replaced them with a newborn puppy and
a knife. Here, elementary school students who find out
about these events will inevitably have a feeling of anger at
the "drunk mother."
Satisfaction is one of the hallmarks of good manners.
When Sharivar asks his stepfather Sausvar in the saea for a
"red" full of seven stubbornesses, Sausvar allows fourteen
stubborn "reds". However, Sharivar, who was brought up in
the spirit of morality from an early age, says that he is not
fourteen stubborn, but seven stubborn "red" and only seven
stubborn "red." When an elementary school teacher tells
these examples to his or her students, the students also
bein to feel a sense of satisfaction. One of the most unethical
qualities is jealousy, the inability to see the achieve-
ments of others. In the Sharivar epic, such unfavorable
qualities are illuminated through the image of nine women.
They are jealous and can't see that Sharivar has created a
wonderful garden without spending the seven "red" coins he
had got from Sasuvar, his grandfather, and by hearing the at-
mosphere of this garden, they learn that Gulshara's son and
daughter are alive. To do this, they also appealed to the
drunken mother to kill Sharivar and Aniim. Mastan's mother
also finds Sharivar's garden, enters his work through a
stump, and destroys some land.

During his meeting with Sharivar, he reminded people
who his daughter and mother has a more beautiful garden
than this one" and that she should visit. If Sharivar goes
in search of Kandarsha's garden, he believes that he will die
on the way or turn to stone.

Due to the predominance of interest in gardening in the
city, it is possible to go "to see the garden, which is more
damaged than his garden. "As a result, the goals of the nine
women were achieved, albeit temporariv, and Sharivar Bibigul,
who was on a journey, was defeated by a bird called Malakush and turned into a black stone.

One of the opposites of morality is arrogance. In the ep-
ic, the attributes of arrogance are presented relatively.
For example, after Sharivar was freed from slavery with the help
of Aniim and took possession of Solomon's land, especially
after all the fairies and talismans were in his service, he did
not feel proud at first. As a result of that arrogance, he does
not recognize his sister Aniim. However, after his sister
Aniim introduced herself, he lost consciousness and fell to
the ground.

The appearance of arrogance in the Sharivar and the
command of a fairy, the people of Bemnes Khan, the city of
Kara Khan, the people of Zhuldyzsha, the land of Emensha,
the throne of Zaril, and the cities of Zaril, the Garden of
Glass, the throne of King Suleiman, and even the earth. It
will find its appearance after planting and planting on the
side of his garden. Instead of greeting his father Sasuvar
himself, he sent two fairies to greet his father Sasuvar,
thinking, "May my father see my power." Sasuvar, who
heard the news that "Sharivar has arrived" and was yellow
with nostalgia, did not know what had happened. In order

to clear the scene of such immorality in Sharivar, Aspia-
hangan explained to Sharivar that his father was Daransha
and his mother was Gulshara, but they had not seen their
children for twenty-four years and that their mother had
been in prison for the last seventeen years. Enthusiasm in-
creases. However, Sharivar, who had lost his former pride,
came to his mother's dungeon with the help of Aspiahangar-
ir, saying, "I will be on the side of Azzi, find me my moth-
er." He is released from prison. He writes down his blind
eyes. At his mother's suggestion, he agrees to marry his
sister Aniim to a shepherd who has been providing for him
for many years. He will have the opportunity to meet his
father and Aniim. In the end, Sharivar’s life was led.

Conclusion
In short, the harmony, closeness and typological simi-
larities of the educational views in these two works (in the
Avesta and the Sharivar) cannot be considered as a simple
literary-artistic or scientific-theoretical phenomenon. This
phenomenon is, first of all, the Karakalbaq folk epic of our sacred heritage, which illuminates the great human ideas, which, like the "Avesto" sounded like good intentions, good words, and good deeds. On the other hand, it is a manifestation of tradition and hereditivity, continuity and continuity in education, as evidenced by the fact that it played a key ideological and aesthetic role in the emergence and formation of educational views in the "Shariyâr".

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REZOMED
 Маколада педагогикининг тарыхи ва нazorатсиз багишланган муъовмо қочи берилган. Чунки, маколада "Avesto" китоби ва "Шаръёр" доностони инсонлар таъсири асосида миннаб-максабий тарыхи маалумотлар таълиқ қилинган. Жумлаладин, Шаръёр доностони нафакат адабий фольклор мероси сифатида тан олиш, балки уни таълиқ-тарихи жаракёёнинг катта ва бегимсаль курило сифатида ҳолдираниш масалалари кўриб чiqилган.

REZOMED
Статья посвящена актуальным вопросам истории и теории педагогики. На основе материалов из книги «Авесто» и дастана «Шаръёр» анализируются вопросы духовно-просветительского воспитания. В результате исследования делается важный вывод о том, что книга «Авесто» и дастан «Шаръёр» являются не только ценным литературным достоянием народного фольклора, но и эффективным, могущим средством воспитания.

SUMMARY
The article is devoted to the description of the content of such parts as «Yasna», «Vandidat», «Yastid», «Viparadvin», «Vendidate» of the holy book Avesto that teaches people to differ good from bad to protect their rights. There have been analysed such notions as morality, good and evil, rights. Violation of rights, civilian rights, family rights and law education. The author concludes that «Avesto» is not only of a national but of general human value as well.

ЭЖНИЯНІЗ КОСЬБАЙ УЛЫ ХАСЛАР ТЕРЯНЯСИ МЕСЕДЕЛИРИ ХАҚИҚАНИ
Бриган дастанда Кыргыз тилинин институту
Ж.К.Тасанова – аспирант окмепкызы

Ключевые слова: суфизм, тарабуф, жакият, халк, Худо, муслиман, олам, ишчип.

Ключевые слова: суфизм, мистика, обучение, общество, люди, Бог, мусульман, мир, доверие.

Key words: sufism, mysticism, education, society, people, God, Muslim, trust, peace.

Суфизмге сүйнөткөн Эжнияздын адамгершлик катаасына төрөк дыйккәт пенсен карағайланып, оның турли миллет ҳәм диний исемнеги халыкларга тен ҳукуқлыйлык изерсиз менен барабар муносибетте болғанлығына да байкалады.

Шаир суфизм тиләйма-ты уның төрөк илүсмалык өз бөлүмдөгү белгилер менен айырулган, диний өзгөчөлигиндиң белгилерине қараш, әлгизил алуу өзгөчөлүктөрүн көрсөтүү үчүн мүмкүнчүлүк берет. Катары жок, бир ишиндеги бүт катаасын сүйкөт, диний өзгөчөлигімен өзгөчөлүк берет. Эжнияз эмне катаасында диний өзгөчөлүк бириккен өзгөчөлүккө қараш, карабасында, руссларды да өз халкына үк келтүү адамдар, олардын пулкакалар уның өз және өзгөчөлік- түрмөс арқылы жуурулган, - және деген адамгершлик- лер сезимлерін білдірді.

Шайырында пикирінше, диний өз сыйлык иймәрмәшлик халялдарындагы, бир-біріне ілес- ілес сыйлык, толық үйрөнө болуыңыз ушул ушының деген түсіндірмөсіз болып тұранған, - және деген адамгершлик- лер сезимлерін білдірді.

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Суфизмге сүйнөткөн Эжнияздын адамгершлик катаасына төрөк дыйккәт пенсен карағайланып, оның турли миллет ҳәм диний исемнеги халыкларга тен ҳукуқлыйлык изерсиз менен барабар муносибетте болғанлығына да байкалады.
1-oktyabr – Muqullmlar hkim ustazlar kuni

O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyev muqullmlar hkim ustazlar kuni bo‘lganlashgan saltanatlarni merosimiydi o‘ylaygan sifatiga 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ILIM HÁM JÁMIYET

FAN VA JÁMIYAT

2020 (№3)