

## **EDUCATION – UPBRINGING THOUGHTS OF SOPBOSLI SIPIRA JIROV**

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### **Abstract:**

The article talks about the significance of the educational views of Supbosli Sipira Jirov, the great classical poet of the written literature of the Altin Urda period, the founder of the Karakalpak Jirov school, in the education of young people today.

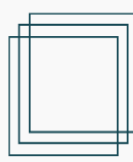
**Keywords:** Altin Urda, jirov, tulgov, educational, upbringing, manners.

The work of thinkers-poets who lived in the Altin Urda and Nogaily period has its place in the development of the social thoughts and educational views of the Karakalpak people. In particular, sages such as Quba Jirov, Ketbuga Jirov, Sopbosli Sipira and Parizdek Jirov, Asan Qygyi and Jiyrencha Chechan created epics and epics with admonishing content for youth education. The world of music of the Karakalpak people begins with the kobuz. Kobiz's elder is called Karkut Ota. The reason for this is that Qorqut ota invented musical instruments, created several pieces of music and founded the term "jirov" [1; 19].

Sopbosli Jirov was a great classical poet of the written literature of the Karakalpak people during the Altin Urda and Nogoyli period, the founder of the school of Karakalpak jirov [2;33]. His name is widespread among the Kipchak, Mangit and Noga peoples who inhabit the area from Edil to the Don, the Oral Sea and the Caspian region, the Crimea and the Caucasus.

Jirov was a gifted mind who lived for 180 years, living in the vicinity of Mangishlaq, on the banks of the Jayik River and in Saraychiq, the capital of the nomads, from the time of Genghis Khan's conquest of Central Asia, to the fall of Altin Urda during the reign of Taikhukh Khan and his son Tokhtamish Khan (1383) [3; 176]. Information about his life is described in detail in "Arrynman". Jirov was called Sipira with a sobbos because he always wore a sobbos on his head. According to sources, Jirov had thirty sons. He saw ninety-six khans from the Altin Urda period to the Tokhtamish Khan period. The twenty-year-old khan told the stories of his national team in large gatherings. Zhirov was an adviser to many khans. The famous Kazakh scientist and ethnographer Ch.Valikhonov was the first to introduce the name of Sopbosli Sipira Jirov into the scientific literature [4;34 ].

Jirov, who has a religious understanding, emphasizes that he lived a long life because he had the honor of receiving many prayers and blessings from the heads of the country, officials and great people. Admiring the poet's wisdom and long life, the people add Hazrat Khizir to the ranks of holy people as a person who saw his prayers seven times.

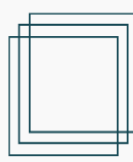


Historian Ibn Batutta, who was in Sarayshiq in the 30s of the 14th century, remembers the greatness of Sopbosli, the guarantor of the Turkic peoples. [5;74]. During the lifetime of the poet, showing his trade as a pawnbroker, he was in many lands of Altin Urda.

Jirov Altin Urda is considered a wise thinker-poet of these peoples since he came from the Kipchak people in the period when the peoples were not divided into nations. For this reason, the literary work of Sipira Jirov, the art of pawnbroking is widespread among the Karakalpak, Kazakh, Nogai and Bashkortostan peoples. Jirov met many khans in Deshti-Kipchak. He was a great sage who carefully analyzed the policy of each khan to maintain the society and the people, the moral requirements he demanded from the people in their mutual living conditions, and the difficulties he achieved with the improvement he achieved. In particular, the poet gave advice to the khan in matters of internal social life and directly interfered in the management of the country, the concept of creating a good society by improving people's behavior, led to focus on the issue of education and upbringing in an objective way and the problem of positive formation of young people. And this can be seen from the fact that he always unites himself to humane advice in the demonstration of his craft, in the palace of the khans, in front of the people.

Among the literary heritages created by him, the epic "Edige" is of special importance. "Ogiz aygok, til taygok", "Turalar", "Kirimning kirk botiri", "Bir deganda ne yaman" and others are not only poetic works in their content, but at the same time, the content of the great didactic poetry for young people has a lot of wisdom. examples [6;235]. Many people like Sipira Jirov's writings, they have a strong philosophical thought and ingenuity. Jirov's heart-warming jiri mingles with the pain of the people. For this reason, in poetry, Sipira of Sopbosli stands before other jirovs not as a jirov performer, but because of his eloquence, i.e., the way he writes, the richness of words and his philosophical thought [7;5].

The poet relies on the teachings of Islam in terms of worldview. Zaman Berke Khan shows loyalty to the teachings and traditions of Islam. Sipira Jirov was an educated person who had seen a lot, accumulated life experiences, was aware of all areas, had a comparative thinker and a creative mind. Noticing this ability, Tokhtomishkhan takes him to his palace to get information about Edige. Then Sipira turned to the khan standing in the face of the bail tyrant: "When the time comes, you will become a khan, I know that if you kill me, it will not do me any good, but when I should have died, if you kill me, I will go to heaven as a person who died at the hands of a tyrant." [6;235] says. Compared to these thoughts, Jirov's worldview includes the belief in the immortality of the soul in Islamic teachings, the beginning of a new life, the beginning of a new life, heaven and hell. Also, the poet Genghis Khan and his followers took part in democratic participation in the world and supported humanitarianism in the era of killing people by the wicked, excessive oppression for mankind.



He honored man. He demanded bowing to justice and correctness in solving all the issues around humanity. He was steadfast in his goal and could even tell the right thoughts to the khan and his ministers because of the injustice of the bailout. Condemning whoever is the violator of the truth for his fault, he demanded that he should have human qualities, make decisions and think with reason.

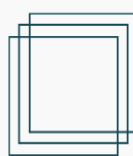
Jirov analyzed the existence of good and bad days in social life and the society with symbolic images in the "Ogiz aygaq, til taygaq" theme. He explains the spread of the people and the khanate during the time of Tokhtamish Khan, because the ruler did not rule the people fairly. In addition to this, the officials under the Khan, who did not work for the people, but were violently opposed to each other.

We know that he was upset from the tears he made. Disappointed that Tokhtamysh khan himself allowed the tyranny, Jirov tells him about the shortcomings in the management of the society: "When you take life, you cannot give life"[8; 118], making it clear that the khan only did oppression and did not do good things for the people. Also, the poet's poem "Turalar" aims to publicize the bad deeds of some khan and his officials in the management of the society. It reminds them that they should learn to keep themselves free from tyranny and bad deeds by telling them openly about the evil actions of the government. Some officials hope that the rich will realize the wrongness of their bad habits and turn themselves to good deeds.

Sipira Jirov's songs that start with "Karshyg'a qushning bolasi" and " Oy bilan quyosh o`lgani" talk about the future of children, the importance of parents in the child's upbringing, the development of the child's abilities in every way, so that the child does not suffer from difficulties in marriage when he grows up, as well as respect for older people. reminds the need to serve the people. Considering that the future of man is in the hands of the youth, the poet states that it is obligatory for every father to teach his children wisdom and skills at a young age and that the education he taught and gave to his children will serve him in his old age.

Sipira Jirov, in his poem, which starts with "Bir deganda ne yomon" focused on two issues in education and upbringing according to the living conditions in the society: to raise a boy to be smart and educated and to raise a girl to be polite and virtuous. Jirov draws attention to the fact that the content of educational traditions in the family has a strong influence on the formation of young people, that a boy grows up according to his father and a girl according to his mother, that setting an example is a great education. That is, he explains that girls are distinguished by their manners, and boys are distinguished by their intelligence. He insists that young people should live in mutual respect, that it is necessary to show respect to older people by maintaining good manners in front of them, that this is a virtue of well-educated young people and that it is a bad habit not to respect impatient older people.

Sipira Jirov of Sopbosli explained that it is necessary to educate young people to love the country, to serve the people honestly, to respect elders, to live in friendship, and to work.

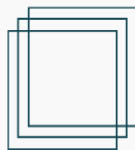


He described that social relations will improve only if people have such behavior. In general, when we scientifically analyze the works created by Sipira Jirov, we can see that patriotism, serving the people, being fair, being good friends, hardworking and having good behavior are the main ideas of his educational and educational views. Even today, Jirov's views are of great importance in raising our young people to be physically and spiritually mature individuals in all aspects, and in the era of information technologies of the 21st century, we think that it is necessary to use the resources of folk pedagogy, the heritage of great thinkers and sages wisely in order to raise our young people as a well-rounded generation.

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