



THE RESISTANCE OF THE CONTRADICTORY IMAGE OF A HISTORICAL PERSONALITY IN THE MODERNIZATION OF UPBRINGING AND EDUCATION (USING THE EXAMPLE OF ALEXANDER THE GREAT)

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Abstract

The article is devoted to the problem of resistance, i.e. worthy overcoming of adverse circumstances and challenges. It examines the issue of upbringing and education on the example of the Greek hero Alexander the Great, who left a contradictory shade in the destinies of the peoples he conquered. Pursuing a comparative historical method of pedagogy, the author attempts to highlight the characteristics of the peoples of Near and Central Asia, who tend to appreciate courage, knowledge, wisdom and piety in all circumstances of life. So, for example, if at the beginning of Alexander's conquests the Zoroastrian peoples compared him to an evil spirit and a barbarian, then later many Eastern sages exalt Alexander as a magnificent commander, a wise ruler, a pious man, an intelligent disciple of the great Aristotle.

1. INTRODUCTION

Today, in Uzbekistan, as in most countries of the world, there are rapid changes in the socio-political and economic life of society. Education standards at international levels are also changing. Global values and benchmarks are beginning to take on a special priority. As in all sectors of society, serious changes are also taking place in the field of education. It is also remarkable that, having defined a strategy for the renewal of society in the republic, special preference is given to the revival of national values, the

restoration of national traditions and the transformation of the best traditions of domestic pedagogy into a modern education system.

One of the examples of the phenomenon of resistance in the history of the peoples of Uzbekistan is the personality of Alexander the Great. The author of the article for the first time makes an attempt to study the educational and educational aspects of Alexander the Great's activities and his personality for pedagogical science.

This article examines the question of the personality of Alexander



the Great mainly from a historical point of view through the works of Arrian "Alexander's Campaign", E.E.Bertels "History of Persian-Tajik Literature", A.I.Kolesnikov "Iran at the beginning of the VII century (sources, internal and foreign policy, issues of administrative division)". Through the original works of Oriental poets and philosophers such as Abu Hanifa al-Dinaveri "The Book of Connected Stories", Nizami Ganjavi "Iskander-name", A.Jami "The Book of Wisdom of Iskandar", Alisher Navoi "The Wall of Iskandar", one can assess the image of Alexander the Great as a brave, brave, intelligent, just commander who left after itself, there is a whole storehouse of literary genres with educational significance and encouraging people to learn and educate.

In pedagogy, this issue is being investigated for the first time, and accordingly, there are almost no studies devoted specifically to the issue of resistance through the image of Alexander the Great.

MATERIALS AND METHODS

As you know, Alexander the Great was a famous commander of antiquity, the son of King Philip II, a representative of the Argead dynasty. A great commander, he has not lost a single battle. Starting in 329 BC, he began campaigns against the Zoroastrian peoples and became famous for conquering a huge part of Asian

territories, including Central Asia, Pakistan and India.

As you know, the Avesta was written in gold on bull skins and transferred to the treasury of the kings for safekeeping. Alexander the Great, after the conquest and robbery of the city of Persopolis, in 330 (BC) ordered the burning of one copy of the holy book, and the Greeks took the second with them [5, p.47.]. Despite the barbarity of the commander and his soldiers who destroyed the holy book, he is imprinted in the memory of the eastern peoples as wise and a brave man, which represents a special phenomenon of resistance in our history.

Zoroastrianism, as an ancient world religion, has played an important role in the spiritual life of the peoples of Asia for many centuries. One of the main missions of Zoroastrianism was its moral and educational significance. In Avesta, goodness is the axis around which other topics and problems revolve. That is why in many goths (songs) of the Avesta, the lines dedicated to goodness are choruses that are often repeated.

At the time when Alexander the Great conquered most of Asia, the clergy played a big role. Therefore, in most cases, Alexander's blows were directed against him. After conquering many lands, the wise Alexander preferred a tolerant attitude towards all peoples, including the Central Asian



Zoroastrian peoples, as evidenced by the following message from Arrian: "Alexander received an embassy from the Scythians, called Abii (Homer sang them in his poem, calling them the fairest people; they live in Asia, independent – largely due to poverty and justice)" [4, p. 133,]. In ancient times, the Scythians also lived on the territory of Central Asia and, apparently, were famous for their justice and independence. Alexander greets the ambassadors with respect.

Alexander the Great's attitude towards the local peoples remained generally positive, although later there were fierce battles with the troops of Spitamen in Central Asia. This also indicates that after his invasion of Samarkand, many Sogdians, including the wife of the Bactrian Oxyarta and his daughter Roxana (Rukhshona) hid in the fortress called the Rock. In one day, the Rock was taken. Oxyart's wife and daughter were captured by Alexander. Alexander, seeing the daughter of Oxyart, fell in love. He did not want to offend her as a prisoner and considered her worthy of the name of his wife.

At the same time, his wife Darius was also in captivity, who was also reputed to be the first beauty of Asia. Alexander could have married her too or made her a slave, "but he treated the woman with respect and pity; showed

great self-control and quite an appropriate desire for good fame," writes Arrian [4, p.151].

An intelligent, born commander, the unshakeable Alexander, whose mentor was the great Aristotle, was distinguished not only by his high moral qualities, but also by his tolerant attitude towards the conquered peoples, as evidenced by the following message from Arrian: "Alexander sacrificed to the gods, as was his custom, and arranged a feast for everyone, at which they sat: he himself, the Macedonians around him, the Persians next to them, and behind them other foreigners, honored for their rank or any merit. Alexander and his companions drew from the same crater and performed the same libations, which were preceded by ritual acts performed by Hellenic soothsayers and magicians. They prayed for the bestowal of various blessings and for the harmony and unity of the kingdoms of Macedon and Persia. It is said that there were 9,000 participants in the feast, and they all made the same libation" [4, p.221].

Rigor and prudence in service, noble, tolerant, humane attitude towards the conquered peoples turned the personality of the conqueror into a hero of myths, legends, short stories, epics, dastans, legends of the peoples of Asia.



This can be especially clearly seen several centuries later, when the pain of the Zoroastrian peoples, after the burning of the Avesta, gradually began to be forgotten and Islam, displacing Zoroastrianism, took root in the hearts of the peoples of the former colonies of Alexander. And Alexander the Great himself, in the oriental "Iskandari Makduni", rose up as a person of great statesmanship, brave, brave, truthful, noble, generous. Together with him, respect for his mentor increased – the great philosopher and teacher Aristotle (in the east, Arast), on whose philosophical and pedagogical judgments a whole galaxy of Eastern thinkers grew up, which confirms the resilience of this event, that is, the people's rethinking of Alexander's personality.

Many centuries later, he is remembered and talked about in a different way. For example, Beruniy, calling him the son of Philip, notes that according to legends he was born from the marriage of a Roman and a Persian woman, which is why he was given the nickname "Iskandar Zulkarnain", i.e. "Two-horned Alexander". According to legend, Alexander's father Philip was allegedly married to the daughter of Darius. Since her body had a peculiar smell, Philip had a strong aversion to

her and ordered her to be sent back to her father. By this time, she was already pregnant. When Alexander was born, he was named Alexander the son of Philip (Iskandar ibn Philip) [9, p. 62].

But, according to some other information, Alexander's sister was married to a Persian [6, p.283].

More than two millennia have passed since the days when Alexander the Great conquered almost half of the world. There are still ongoing debates about the life and accomplishments of this man, who lived a short but extraordinarily bright life in the world. He is represented as a Macedonian or Persian. In Iran, which Alexander conquered and destroyed, they even depict him as Darius's half-brother. According to Byzantine tradition, he is represented as a Christian who visited Jerusalem and destroyed pagan temples, in Islam he is considered an Arab and a holy character, identified with Dhul-Karnain ("two-horned").

So, let's focus on Dhul-Karnain, the righteous ruler, who is mentioned in the Quran. In the seventh part (from the 83rd to the 98th verses), the story of Dhul-Karnain is given: "Allah tells the story of a great king who was given knowledge and power. He travels the earth and helps people by spreading truth and goodness. He managed to



protect people from the Yajuj and Majuj tribes by erecting a large wall. It is worth noting that the wall was built together with people whose speech Zul-Karnain did not even understand. People praised him for saving them from the evil people and building a huge wall, but he answered them: "This is a mercy from my Lord!" (18:98).

As can be seen, even the surah in the Quran dedicated to the great commander is characterized by the nobility, insight and intelligence of Dhul-karnain. His humanism and tolerance towards representatives of different nationalities are clearly highlighted. The image of the Quranic Zul-Karnain contains the idea of the first ruler, who was granted secular and spiritual power by Allah in order to protect the Muslim world from a possible invasion of barbarians. This ruler was given a vision of the "righteous" path, the cause of all things, he was merciful to the lost and irreconcilable to tyrants, a just builder not for the sake of wealth and glory, but for the well-being of people.

Many Eastern peoples dedicated their literary works to Alexander the Great, most of which have educational significance. These works begin with his oriental name – Iskandar. In various literary genres, his personality is

presented, firstly, as an ideal ruler and commander; secondly, as a wise and perfect person; thirdly, as an ideal person who is in the field of view of Allah himself, as an example of imitation and worship by other people.

The Zoroastrians were the first to capture their judgments about Iskander in the literary genre. In an interesting literary monument of Sasanian Iran – "Arda Viraz nameh" (A book about the righteous Viraz) The following is said about Alexander: "It is said that the once righteous Zardusht spread the faith that he received throughout the world. Until the end of three hundred years, religion was pure and people were free from doubt. Then the cursed lying Evil spirit, in order to make people doubt their faith, misled the cursed Alexander of Rumia, who lived in Egypt, and sent him to Eranshahr with cruelty and violence causing suffering. He killed the ruler of Eran, ravaged and destroyed (his) court and power. This evil, unfortunate, apostate, impious, evil Alexander of Rumia, who lived in Egypt, took away and burned the holy Scriptures, namely the entire Avesta and Zend, which was written with golden water on tanned bull skins placed in Stakhra (city) Papaka, in the fortress of Documents [11, p.96]. Naturally, the pain of losing the holy book and the



hardships of the people after the robbery and violence could not make the Zoroastrians speak differently. Although a negative characteristic is defined for Alexander in this work, his generalship impulses are not detracted from. Here, Alexander is not a hero to learn from, but a barbarian. But the book itself as a whole has educational significance, since wisdom, peaceful life and justice are identified through the image of the righteous Viraz.

The same plot can be traced in the "Shahnameh" by the Persian poet Abulkassim Firdousi. The poem was dedicated to Mahmoud Ghaznavi, a brilliant commander, nicknamed the "sword of power" on the one hand, on the other a stern and greedy statesman as a grandiose program of justice that the ruler had to follow. In the Shahnameh, Iskandar is born from an Iranian mother of a royal family, as the rightful heir to the throne, he comes to Iran and defeats Darius. A number of fabulous episodes with Iskandar are given, reminiscent of episodes of the Pseudo-Callisthenes novel about Alexander the Great, popular in ancient times, – campaigns to India, the search for living water, the construction of a rampart against wild peoples – Iajudj and Majudj. Firdousi also does not idealize the image of Alexander, but

educates his ruler Mahmoud Ghaznavi. Believing that the evil spirit Ahriman settled in the soul of Mahmoud Geznevi, as he once did in the soul of Alexander, he fulfilled a social order – the persuasion and re-education of a fanatical and cruel ruler.

A brilliant representative of the heyday of Arab literature of the IX century, a scientist and writer of Iranian origin in Iraq [8, p.32] Abu Hanifa Dawud al-Dinaveri in the Book of Connected Stories (Kitab al-ahwat at-tawal) cites a number of historical plots from the life of Alexander the Great. One of them says: "When Alexander stopped in Jerusalem on his return from a campaign to China, he told his tutor Aristotle: "I have caused damage to all the peoples of the earth by killing their kings, taking over their countries and seizing their property, and now I fear that out of spite against me, after my death, they will jointly turn against the people of my land, they will beat him up and destroy him. Therefore, I consider it necessary to send people to all the famous and noble, to all those in power, and to the children of kings, in all countries, who will kill them." But the tutor replied to him: "This should not be the view of pious and religious people, but, in addition, if you kill the children of kings and people of great name and influence in all countries, then people after your death will treat you and the people of your country with



even greater malice. And what would you send to the children of kings and famous people, summon them to yourself, put crowns on them and make each of them king over some district or city. After all, in this way you will distract them from the desire to devastate your country by their mutual rivalry regarding power and the thirst of each of them to seize what is in the hands of his rival; and so, you will direct the trouble threatening from them against them and occupy their own vital interests." Alexander accepted this advice from his mentor and acted as he advised; and it is these [kings appointed by him] who are called "kings of the tribes" (*muluk at-tawa'if*) [2]. Ad-Dinaveri, extracting educational aspects from the life of Alexander the Great, seeks to show his historical correct portrait of what he was, which is of great interest.

So, at the initial stage of the adoption of Islam, scientists and writers in their works were more based on the idea of Alexander's barbarism. He was described as a heretic and a fiend. It depended on the fact that the wounds inflicted by Alexander were still fresh, and the Zoroastrian past was not forgotten either. Starting from the XI century, a new image of Alexander appeared in Arabic literature and science – "Eastern Alexander". The Arab caliphs began to speak of him as a holy prophet or Angel. In Babylon,

Baghdad, and Iran, he was called shahinshah.

Abureikhan Biruni (973-1048) was one of the first Central Asian scientists who gave a justification for the origin of Alexander the Great. In his treatise "Osor ul-bokia" ("Monuments of past generations"), he dedicates a separate chapter entitled "A word about the differences of peoples about who the king, who is called Zu-l-karnein, is" to Alexander the Great. Biruni writes about the disagreements that arose about who the bearer of the name of Zul-Karnain was. In this treatise, starting from the origin of Surah Zul-Karnein, he gives a commentary to all the names of Alexander known before him. In addition to the events of Alexander's birth from a Persian woman, he substantiates the fact that Alexander was guided by philosophical wisdom in all his enterprises and relied in his aspirations on the opinion of his teacher Aristotle [1, p.50]. Subsequently, Biruni's definition of Iskandar Zul-karnain spreads and is supplemented by stories from the life of often in the literary works of the authors, in the image of a wise, brave, tolerant, humane hero who conquered the whole world already "Eastern Iskandar".

Nizami Ganjevi (1141-1209), is a Persian-speaking poet of the medieval East. Among his works, The Pyateritsa is of particular importance, where the hero of the time Alexander the Great is



characterized in the poem Iskander-nama. In his description, the hero Iskandar is a man of Mohammedan culture – a great warrior, king, sage and prophet. With magnificent sophistication, he conveys all the milestones of becoming the ruler of the world. He describes Alexander's upbringing and education by his father Philip as follows:

"To science, my son! A stone of the highest value

Only after the facet will it manifest its flame."

Nikumajis the Wise – and he was a father

Aristotle – started studying with a young man.

The heart of the boy listened to the wise speech,

And there were a lot of sciences studied.

The structure of all royal affairs, the sophistication of the arts, are

all for the strength of the mind, for the mobility of the senses.

The tsar's son got used to those sciences of service,

Thinking about which is the way to comprehension [10, p.5].

Abdurrahman Jami (1414-1492) is one of the largest Persian-Tajik cultural figures of the classical period. His "Five" also includes stories about Alexander the Great called The Book of Wisdom of Iskandar. It should be noted that Eastern scientists and writers perceived Alexander primarily as a

worthy disciple of Aristotle. He was idealized as the best ruler who knew all sides of the country's governance, the theory of military affairs and philosophical and ethical teachings through his wise mentor.

In his novel, the protagonist is Aristotle. For the period of A.Jami, it was characteristic, simultaneously with entertaining reading, to acquire a kind of encyclopedic knowledge, from which one could draw the necessary amount of scientific ideas. Unlike his predecessors, Jami's image of an ideal ruler turned out to be more complete. Iskandar u Jami is mainly a warrior for earthly justice, bringing liberation to the disadvantaged and disenfranchised, embodying the people's dream of a just monarch [7, p.33].

The period of formation of the young Alexander is of particular interest in pedagogy. At Philip's request, Aristotle makes efforts to educate the future ruler. This is how he describes this period of Alexander's life:

He taught him to control himself, To cope with any difficulty in life.

Deep curiosity and fervor

Iskandar hid the truth in his soul.

He was ahead of his peers –

Such was his store of spiritual strength.

The science of Arast has not passed in vain

And it blossomed splendidly in Iskandar.



He tore the veil from the face of nature,

He learned the secret of the structure of the world.

He took the key of knowledge from Eclidus,

I read the signs of the planetary circles.

And he became wise and great in his thoughts,

He reached the pinnacle of knowledge with his mind [7, p.568].

The Uzbek poet Alisher Navoi (1441-1501) also dedicated his poem "The Wall of Iskandar" to Alexander the Great. Just like Nizami and Jami, Alisher Navoi assigns a special role to Arast (Aristotle) in Alexander's upbringing, who, on behalf of Filakus (Philip), teaches the secrets of the science of life and power. Navoi describes Arast and his student:

He drew the tablet of sciences neatly

And he began to teach the shah.

The fruits of centuries of searching and thinking

The adolescent mind drank in like moisture.

When he learned the edge of science,

He revealed the other side with a guess.

He was truly great in his thirst for knowledge

A gifted student from God.

He has lived on earth all his life studying,

He was well-versed in every craft [3].

Thus, Alexander the Great remained in the hearts of the peoples of Central Asia not only as a commander, but also as a tolerant person. For example, after he occupied Bactria and Sogdiana and married Roxana, he introduced local Iranians into his military units on equal rights, taught them Greek writing and language [12, p.317], leaving his veterans in the cities he built. Schools were built in them, where children of local nationalities learned Greek and writing.

Other poems entitled Iskandar-nama by Oriental authors such as Ahmadi, his brother Hamzevi, Ahmed Ridwan, Behishti Sinan, Abu Hassan Turtuzi, Karmanli Figani, Mohammed bin Osman Lami, etc. are dedicated to the wise, brave, brave, noble Eastern Iskandar, born from an Iranian mother and a Rumian father.,

Among the authors of Central Asia, Amir Khusrav Dehlavi testifies to him in The Mirror of Iskandar ("Oinai Iskandari"), Mahmud Kashgari in the Collections of Turkic Dialects ("Devon lugat at-turk"), Nasr al-Din Rabguzi in The Legend of the Prophets ("Kysas al-anbia"), At-Tabari "The History of Prophets and Kings", Tabari et al. In all the later Iskandar names, starting from the XIV-XV centuries, Iskandar is an



oriental sage, a great and at the same time just, humane and tolerant ruler or shahinshah.

The peoples of Central Asia remember a lot of wise words from Alexander's mouth: "I would rather live a short life full of glory than a long one immersed in darkness", "Effort and risk are the price of glory, but living with courage and dying, leaving eternal glory, is a precious thing", "Bury my body and don't build any monuments. Keep my hands away so that people know that the one who conquered the world had nothing in his hands when he died" and the teachings "Do not start a business without the advice of a sage, even if you feel like Iskandar the great."

On the basis of the studied materials, the pedagogical problem of resistance is revealed through the methods of strict scientific and objective study of the events of the historical and pedagogical past. The circumstances that gave rise to the development of the historical and pedagogical phenomenon have been established. On the basis of the retrospective method, i.e. the method of a holistic vision of the past of the historical and pedagogical phenomenon under study, the reasons for the change in views on the personality of the hero studied in the article are established. Also, through the descriptive literary method and the comparative historical method (comparativism), the main pedagogical views of the thinkers of the

East on the topic under study are established.

CONCLUSION

Alexander the Great entered the history of the peoples of Central Asia as a barbarian, but left as a wise commander and ruler, who in most cases conquered the local peoples not with a sword, but with intelligence, insight and deep philosophy. He is exalted in the Quran, and poets and scholars have dedicated their best works to him. His mentor Aristotle has special greatness and respect, on whose speculations pedagogy, philosophy, and other sciences have relied and are based. Aristotle educated a whole galaxy of Central Asian scientists – Al-Farabi (nicknamed "The Second Aristotle"), Abu Ali ibn Sina, Al-Khorezmi, Al-Biruni, Al-Ferghani, etc. The valor of his pupil, Alexander the Great, was an example of imitation for many peoples of the East, rulers were educated on the example of his noble and just rule, children were raised on the mind and insight of the omniscient Alexander, friendship and community of many peoples were created on the examples of his tolerance and humanism. The writers did not consider him a stranger or a foreigner who came to conquer our peoples, but their native man, in whom there is also a particle of our blood, our wise shahinshah, who came to his lands and found his other half from his own blood.



Today, when the Strategy of our state is to raise the quality of education, according to the program of secondary schools, through history and literature lessons, schoolchildren have the opportunity to get acquainted with the image of Alexander the Great. His portrait is also studied in humanitarian universities.

Studying and restoring the traditions of our ancestors, based on the image of Alexander the Great, the wise "eastern Iskandar", we can conclude that our people have always valued wisdom, valued knowledge, valued valor, valued kind words and deeds. Our people were able to overcome their view of the history of this personality due to the resistance in the education of the people. The phenomenon of resistance has helped our people overcome the past, take a fresh look at their history and extract the best in upbringing and education. It was only by such criteria of evaluation that the foreigner Iskandar became the image of the heroes of the people. Creating the image of Iskandar, drawing on historical information, many medieval scientists set themselves the mission of education and re-education: 1. Their rulers – on the basis of Alexander's personal merits; 2. Their people – on the basis of Alexander's wisdom, steadfastness, nobility, piety; 3. Their intelligentsia – on the basis of the most valuable views on the upbringing and

training of Aristotle and his pupil Alexander.

Today, the process of modernizing the values and guidelines of education is underway. Based on the spiritual values of our ancestors, we are reviving a new spirituality. The focus of our policy is on the education of a spiritual and moral person, i.e. a comprehensively developed citizen. The new citizen of our society is an omniscient, intellectually developed, morally rich man. Living in friendship and solidarity, respecting one's own history and the history of other peoples, creating new conditions for comfortable living for all peoples is the great mission of modern youth – builders of the future of Uzbekistan.

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