

EDUCATIONAL AND MORAL VIEWS IN THE PEDAGOGICAL EDUCATION OF THE EAST

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Annotation: The pedagogical views of thinkers represent a democratic direction in the pedagogical thought of the Middle Ages: they had and still have a huge impact on ideas about a person, on the formation and improvement of the theory of education and training of the younger generation.

Keywords: instruction, upbringing, creativity, education, moral views, highly educated.

The work of Yusuf Khos Khodjib "Kutadgu bilik" as an instruction. Yusuf Balasaguni was born in 1015-1016 in the city of Balasagun (near the city of Tokmak in Kyrgyzstan). He was an outstanding poet, a highly educated person, a connoisseur of the human soul, a philosopher, an encyclopedic scientist, a poet who mastered all the subtleties of poetry and Turkic folklore, the author of the poem "Kutadgu bilik"

The poem "Kutadgu bilik" Yusuf Balasaguni wrote in 1069-1070 in Kashkar, which he composed, in his own words, in eighteen months. Having completed the book, the author presented it as a gift to the "King of the East and China" Tavqach-Boghrakhan, who, as a token of gratitude, bestowed on the poet the title of "Khas Khadzhib", the minister of the royal court.

The language in which the poem was written is considered to be Old Uyghur or Karakhanid-Uyghur.

Yusuf Khas Khadzhib's poem has come down to us in three manuscripts:

1. Vienna manuscript - at the location, or Herat, at the place of correspondence. Discovered and purchased from a second-hand book dealer by the Austrian scientist Joseph von Hammer-Purgschall in Istanbul in 1796 and transferred to the Vienna Royal Library. The manuscript is written in Uighur characters and lacks a number of bayts.
2. Cairo manuscript - written in Arabic script, the manuscript was discovered in 1896 in Cairo in the Khidiv library by its director, the German scientist B. Moritz. The instance is also defective, as many bytes are missing from it.
3. The Namangan manuscript is the most complete of the known manuscripts written in Arabic script. Which was discovered by the Uzbek scientist A.Z. Validov in 1913 in Namangan, which is now stored at the Institute of Oriental Studies of the Academy of Sciences of the Republic of Uzbekistan.

There are also several translations and editions of the poem "Kutadgu bilik", in particular in Turkish, Uighur, German, Azerbaijani and some other languages. The poem was translated into modern Uzbek by K. Karimov in 1971.

The poem "Kutadgu bilik" contains 6520 bytes, divided into 85 chapters, in addition, the poem has three appendices containing 124 bytes, divided into three chapters. The main part of the poem is written in the form of masnavi couplets, in aruz, in the size "abbreviated mutakarib", the first appendix is written in full mutakarib.

Yusuf Khas Hadjib Balasaguni's poem "Kutadgu bilik" is a philosophical work that analyzes the meaning and significance of human life, defines the duties and norms of human behavior in society. An exceptionally important point of the poem is that it contains quite critical statements that are designed to change society itself for the better.

The main idea of the poem "Kutadgu bilik" rests on four postulates expressed by the author through the characters:

1. A firm correct law, the personification of which is Kyuntogdy (in translation, it sounds like "the sun has risen").
2. Happiness. Its personification is the image of the fair vizier Aitolda (translated as "full moon").
3. Reason. He is personified by the son of the vizier Ogdulmish (translated as "prudent").
4. Future, afterlife. This concept is personified by the brother of the vizier Ogdurmish (translated as "awakening").

The plot of the poem is built on the basis of the conversations of the characters with each other and their letters, which touch upon various topics: the inevitability of death and the need for thoughts about the coming eternal life and morality. This is preceded by an introductory chapter, where the author, in accordance with tradition, praises the Almighty, the prophet of Muslims and his four righteous caliphs, who inherited power after the death of the prophet. Then he moves on to singing the spring and "sings a hymn" to the ruler of Tavgach, Bogra Karakhan. Then Yusuf Khas Hajib talks about the seven planets and twelve signs of the zodiac, tells about the virtues of people, the benefits of language. Only from 398 bayts does the author begin the story about the main character of the poem, the ruler (elik) of Kyuntogdy.

The content of "Kutadgu bilik" is as follows: admiring the wisdom of an alik, a certain Aytoldy decided to go to his service. Having shown outstanding abilities and knowledge, he receives the post of vizier from the Elik. Numerous conversations take place between the Elik and the Vizier on a wide variety of topics. Consistently they discuss such concepts as Happiness, Justice, talk about the merits of language and the benefits of speech.

In his old age, Aytoldy decides to go on vacation and introduces the Elika of his son Ogdulmish. The son replaces his father in the position of vizier, and then the author of the poem tells us about the conversations of the Elik with him. The topics covered by them are also very diverse. This is also about the essence of the mind, the virtues of the bek, what should be the various servants at the court, what should be the attitude towards the servants.

On the advice of Ogdulmish, the elik invites Ogdurmish to the palace. The final chapters of the poem tell about conversations and correspondence between Elik and Ogdulmish and Ogdurmish. The range of issues discussed by them is quite diverse.

Judging by the content of the poem, the socio-political views of Yusuf Balasaguni were formed under the influence of Islam and the prescriptions of the Sharia, which regulates the legal and moral and ethical relations of Muslims. The author of the poem shows how not only rulers should be, but also ordinary people, what personal qualities they should have.

Yusuf Balasaguni put forward in his work a number of fair requirements for the leadership of society: to be educated, take care of people, know literature and art well, etc. The poem "Kutadgu bilik" is perfect in many respects. This is a fairly high level of social relations in society, and the great importance of the culture of relations between people, and, especially, the presence of moral concepts and the foundations of educating the younger generation. And it can be assumed that at that time such a voluminous and highly artistic work was far from the only one.

Illumination of the educational and moral ideas of Kaikovus in "Kabusname". "Kabusname" - "Notes of Kavus" or "Book of Soviets" was written in 1082-1083 in Persian, the author of which is Kaykovus. Kaikovus dedicated his book to his son Gilanshah, written in the genre of instruction, containing stories and sayings of the sages.

"Kabusname" consists of 44 chapters and 56 instructive stories. According to Kaikovus: "... all my thoughts and concepts I wrote for you, all these concepts are devoted to the mind, reason, physical education of youth, and I have stated all this in 44 chapters," and they prepare youth for life.

He outlined his concepts as follows:

- about knowledge;
- about the craft and people of various professions;
- about family life and rules of conduct;
- about physical improvement;

The author attaches great importance to the enlightenment of youth. He writes that young people should develop such traits as: modesty, sincerity, honesty, courage, human relations and many other qualities, and from the beginning to the end of the work, the author strives to fulfill the goal.

The moral views of Kaikovus are based on the confrontation between good and evil, for example, in chapter 1 of Kabusname: "Child, do good and do not repent of it. If you did good to someone and at that moment he receives contentment, then you, seeing this in the depths of your soul, will receive even more joy. Repaying kindness for kindness is the most important thing in life. A person who has done good will surely receive good in return. In his opinion, there is encouragement for goodness in the world.

He describes the behavior of everyday life as follows: jokes, games of chess and backgammon, as well as hunting, eating, resting, going to the bathhouse, moderate drinking, and expresses his opinions about them, which have not lost their relevance today. These rules of conduct matter in the choice of a friend, defense against an enemy, and in the choice of a lover, which is covered in the chapter "Love and Habits", where the thinker warns not to make a mistake.

In addition, Kaikovus paid special attention to the upbringing of a person, and points to the techniques that play an important role in the upbringing of a harmoniously developed personality. He considered diction to be the first sign of behavior and argued that in diction (oratory) one should speak only the truth. Dividing words into four types, he also divided people into four types: the first types of people know a lot and try to learn even more and say that such people should be obeyed. The second type of people try to learn what they do not know, and such people need to be taught. The third type of people do not know what they themselves know, they seem to be sleeping and they need to be awakened. The fourth type of people do not know anything and do not admit it, he says that such people should be avoided.

In chapter 5, which is called "On honoring the father and mother," his views begin with a recognition of the rights of parents. "Man is like a fruit, and father and mother are like a tree. The more you take care of the tree, the better and more beautiful you respect and love the father, the more intelligible will be their prayers and blessings over you, and you will be closer to the favor of God and their favor, and your child becomes the same as you" - he says.

The book emphasizes the father's role in the family and his duty. Kaikovus writes that after the birth of a child, he needs to be given a beautiful name, to bring up exemplary behavior in the child, to give him a good teacher, when he grows up, he needs to be taught some kind of craft. The fulfillment of all these duties to the child, he believes, is the duty of every father and the legacy that he leaves for him.

At the request of Kaikovus, fathers must be strict in the upbringing of their children. He writes that the punishment of the child should be done by the teacher, not the father, but the child must always obey his father and follow all his instructions.

Kaykovus, supporting the statements of Pythagoras, argues that each person must combine the following qualities:

- do not fight with the strong;
- do not sit in society with a hated person;
- do not be friends with two-faced;
- do not communicate with a deceiver;
- do not talk with a stingy person;
- do not drink with the enemy;
- keep a secret;
- do not sit with women in one place;
- if someone said about your fault, then you need to correct it;
- you don't need to praise one and blame the other, you need to help the poor and you can't show them your anger, forgive the guilty and help the younger ones;
- you can't assign one task to two people at once.

In "Kabusname" Kaykovus touches upon various pedagogical and aesthetic thoughts, the problems of education: education, spiritual, family, mental, physical perfection of a person. As a teacher and sage, he emphasizes and reminds that the human race in society needs training, education, self-knowledge and moral peace.

Kaykovus recognizes human labor in difficulty, specialty and craft through pure labor and considers it one of the causes of happiness and will, joy and improvement of life.

He pays special attention to the role and functions, the skill of the teacher as a responsibility to parents and society, raises the position and nobility of the teacher and praises his contribution to the improvement and advancement of mankind in front of society.

The problem of science and practice in the upbringing and education of a person, according to Kaikovus, is very important and necessary, and knowledge and theory are nothing without practice. He wrote that a wise and enlightened person should pass on his knowledge and experience to new generations.

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