Deep Pedagogical Thoughts in Mahtumkuli's Work

Rahimova Aziza Davronbekovna
Urgench State University, teacher of "Pedagogy and Psychology"

A B S T R A C T

This article discusses the deep pedagogical content of the works of the great Turtman poet Makhtumkuli.

A R T I C L E I N F O

Article history:
Received 28 March 2022
Received in revised form
27 April 2022
Accepted 31 May 2022

Keywords: Makhtumkuli, poetry, pedagogy, education system, thought.

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External pedagogical influences are not limited to the modern pedagogical field. The pedagogical heritage of the great creators of the past, which has become the property of the whole world civilization, the aesthetic experience, has not lost its significance even today. In particular, the pedagogical ties and mutual pedagogical dialogue of the peoples of Central Asia have their own historical basis. Such ties have expanded particularly actively since the 19th century. The evolving comparative pedagogical critique, with its development, has brought the ever-increasing scale of world literature, a wide range of topics and problems, into the orbit of scientific interest. While almost all the pedagogical life of the peoples of Central Asia in the seventeenth century was largely based on old classical traditions, the first leaders of the literature of the new period appeared only in the last quarter of this century. For this reason, Uzbek literature is an integral part of world literature, and its historical path is inextricably linked with the literature of the peoples of Central Asia and Turkmen literature. These pedagogical connections and interactions are evident in the development of 20th century Uzbek literature: Turkmen literature is of special importance for Uzbek literature because it is within a common territory and a single state. Undoubtedly, Russian translations played a decisive role in the development of Uzbek-Turkmen pedagogical relations. In this sense, "the deep philosophical thoughts in Makhtumkuli's poems, valuable motivational motives, the translation into Uzbek of words of wisdom that have a deep meaning have also appeared in the original.»[1].

At the same time, one of the factors in the formation of Uzbek-Turkmen pedagogical relations was the mutual creative influence and interaction of individual classical poets of the past. The study of the problem of the interaction of literatures is becoming more relevant in modern society, at a time when the ongoing processes of globalization also affect the basic cultural values of the peoples of the world. Also, "At the new stage of current socio-economic reforms, special attention is paid to the role of literature in the development of society, especially the role of pedagogical relations and pedagogical translation in the spiritual, moral and intellectual education of the younger generation. As a result, the notion that translation is an important source of pedagogical literature, which is an integral part of our national

[1] Қурамбоев К. Махтумқули шеърияти Ўзбекистонда. – Т.: Фан, 1984. – Б.57–58.

culture, is stabilizing in the renewal of national consciousness and thinking."[2].

The main purpose of Makhtumkuli's pedagogical heritage today is to create a great personality of the "New Awakening" period. He is a scholar-poet who, through his pedagogical treasury, has taken a crooked and upside-down path in the life of society through the right and broad way, in order to create a pure man. The most useful way the poet chooses for the general public is to preach. In this regard, the poet says, "My goal is to advise the people." The weapon used by the poet in this is the word, the word itself, the pedagogical word. The deep meaning of the word, the sharpness of the thought in the word, is one of the strict requirements that the poet places first on himself and then on those who deal with the word. The main purpose of studying the pedagogical heritage of Makhtumkuli is to understand the spiritual and moral ideas put forward by the poet and to be able to apply them in life. But what philosophies does Makhtumkuli put forward to form a perfect man? What does it take to be perfect? It would be good if the second question was answered first. A perfect person is a person with high spiritual, moral and intellectual knowledge. So, the real picture of the life of the society is being revived. There is great hope that charity and charitable work will increase in the community. This pedagogical method used by the scholar-poet is called reproach. That is, it is important to consider the negative aspects of each other's actions. This method is used only by real scientists like Makhtumkuli. Hence, the poet's elegant style is first and foremost characteristic of his lyrical character. Literary critics claim that the lyrical protagonist of the poem is the inner self, the poet himself, who is united by the feelings of dozens of sages in real life. According to the philosophies put forward by Makhtumkuli, science should rise to the level of education. No one can weaken a person who has these two values. The scientific-enlightenment pole must be strictly adhered to. Because science is a parental example that will keep you from evil in life. It provides human protection services. Science is the pillar of worldly life.

We need to stay away from arrogance. Pride, not arrogance. Not to move forward. You don't have to gossip. Gossip is one of the ten greatest calamities in the Qur'an. In worldly life one should not give in to one's spiritual views. He needs to wake up from sleep. If you want to get rid of stress, you need to read a book.

If you want to live a happy life, you need to stay away from anger, greed, jealousy, lies, slander and jealousy. The poet, who thinks of the calamities of lying to man, strongly opposes lies.

Slander causes great harm to the human race. In the literature, the Prophet Joseph was slandered for fourteen years by the wife of the Egyptian ruler Potiphar, and fell in love with the Prophet Joseph rather than with the real Zulayha. The wise poet condemns slander, arrogance, injustice, envy. The poet, in accordance with the peculiarities of his pedagogical style, exhorts in parallel not to oppress the oppressed, but to utter an angry good word.

It will be a monument.

It is the core of truth.

They will not stay.

Let it fail.

When tears come to the eyes.

It's over.

Don't leave.

That's good.

Justice is good.

In the end times.

Bandaning.

[2] Сапаева Ф.Д. Махтумқули шеърлари ўзбекча таржималарининг қиёсий таҳлили. Филология фанлари бўйича фалсафа доктори (PhD)диссертацияси. Автореферати. - Тошкент, 2018. –Б.5.

What is Asling[3].

Moral education plays an important role in the development and improvement of the individual. The main task of moral education is to bring up a single person who is loyal to his country, loves his country, works exemplary, is well educated, actively participates in personal and public affairs.

Knowledge is the sum of a person's scientific worldview.

Humanity is the sum of humanity, cooperation, friendship, brotherhood. More specifically, moral education aims to address the following specific tasks.

Nurturing moral feelings. Man's attitude to his actions, his actions, what he sees and feels. To grieve for a man when a hard day comes, to rejoice when he rejoices. But joy can also be a sign of filth. When a person rejoices in someone's unhappiness, it is a sign of immorality.

Nurturing moral consciousness. Knowing one's place in society, mastering ethical norms.

Fostering moral thinking. Implement ethical standards through proper analysis and evaluation.

Nurturing a moral will. Self-control, feeling inner freedom, acting according to ethical norms.

The essence of moral education is to form a true love for the Motherland, the motherland, its people, language, history, material, cultural and spiritual values. This is a very broad and deep concept.

Friendship of peoples, their own desires, views and beliefs are the highest human feeling with the same respect, support, mutual understanding, mutual assistance, friendship.

- Humanism is at the heart of moral education. High respect for human beings is a moral quality inherited from our ancestors. Through his advice in the epic "Gorogly", the great Makhtumkuli expressed his views on how high human dignity should be in his work.
- Hard work. Attitude to labor, to its fruit, to labor is one of the moral qualities of a person.
- Ethical education is aimed at solving the following specific tasks:
- Fostering moral feelings; fostering moral consciousness
- Education of moral thinking; fostering a moral will;
- Moral education; perfecting one's moral qualities;
- Formation of ethical concepts and beliefs;
- Fostering a moral movement.

Etiquette embodies morality, humanity, culture in social relations, and other moral qualities. It is a system of moral values inherited from our ancestors, that is, a system of moral values that is embedded in the pedagogy of the people and immortalized in it.

The boundaries of human literature are deep and wide. It contains the rules of etiquette, from greetings to the beautiful nature of our independent land, the beauty of the land and the earth, the formation of feelings of joy and pride in scholars and thinkers. The need for a person to value friendship and behave politely is also reflected in ancient written memoirs. Ancient moral values have been skillfully conveyed to the people from the famous work "Our Prophet".

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