

The Place of Oriental Literature Samples in Forming Education

Makhmudova S. I

Ph.D. Dotsent of State Institute of Art and Culture of the Republic of Uzbekistan

Abstract. *This article explores the didactic work of the great Uzbek enlightener Abdulla Avloniy “The Turkic Flower Garden, or Moral”. This work contains invaluable ideas about the moral education of children. The author of the article reflects on the role and importance of this work in the process of educating today's youth based on Eastern traditions and moral heritage.*

Key words: *didactics, moral, good deeds, bad behavior, eastern traditions of education.*

Morals is the collection of natures, whereas nature is the form of good or evil deeds that appear in a certain person. That's why each nature appears as a model of benefaction or harm and malevolent. It is impossible to say about a newly born baby it is a good-mannered person or a bad-mannered one. The most important thing in their education is both social upbringing and the one concerning their family. Therefore, mainly everything depends on training. Abdulla Avloni was quite right when he said, “Education is the case of either life, or death, or loss, or faithfulness or catastrophe”. Eastern people paid particular attention to the questions about morality in the formation of spirituality. If we glance at the history of oriental literature in majority part we can see viewpoints on moral-educational problems. For instance, “Kabusname” by Kaykovus, “Qutadgu bilik” (Science To Be Happy) by Yusuf Khos Khojib, A.Yassavi's aphorisms, “Saodatname” by Nasir Khisrav, “Gulistan” and “Bustan” by Sheikh Sadie, “Bakhoristan” by Abdurrahman Jami, “Makhbub ul-qulub” (Beloved Of Hearts) by Alisher Navoi, “Admonitions to sons” by Akhmad Danish are of examples to the above mentioned. When it is spoken about oriental thought and morality it is used to compare it with western thought and morality. It is said that while oriental thought relies on religion and sophism, western thought relies on philosophy. Besides, oriental literature is considered as the literature of spirit, which is not dedicated to a crowd and the strength of polyphony is high.”East is the enemy of desire, west is the friend of desire”-this is the oriental scholars' testimonial. Bag van Shri Rajneesh says, that “Western psychology starts with understanding sensuality, but oriental psychology starts with knowing death. Comprehension of sex is commencement; comprehension of death is comprehension of everything”.

Even in “Avesto” we can find the following idea: Good idea, good word, and good deed - *pindory nek, guftori nek, kirdori nek*, that is, everything in you should be the same good”.

Nowadays in our country questions on education, morality and spirituality are of much importance. Particularly, naming the year of 2014 as “A year of a healthy child” by the president of our republic puts great tasks before us to be more serious and to spend more time with our children. When speaking about education of child oriental scholars say, in the East the education of a child starts from the day of his or her birth and lasts up to the end of his or her life. As we talk about a healthy child we mustn't forget that there is the proverb “where healthy body there healthy mind”. The oriental literature manifests that two realities exist in a person: 1) external, which is in outward appearance, and 2) internal-interior appearance. The main complication appears in the internal because here we

think about brain, desire, soul and heart. Our great ancestor Jami says, that there are only four or five people are born within a century who can comprehend the two realities.

At the beginning of XX century one of the great scholars in the east Abdulla Avloni in his work "Turkic gulistan or morals" gave an account to the rules belonging to the oriental morality. For those days it was great deed for the Uzbek well-educated. This work is still of great importance. However, today's globalization, within the process of integration of internationalities and countries, when pop-cultural attacks are increasing we can say that these books are in great demand, which are very useful in upbringing the youth.

The above-mentioned work of A.Avloni consists of 64 chapters, some of them are long, some are short, each of them is devoted to questions on education and upbringing, and ideas of each chapter are filled with next chapter. The author divides people into two categories taking into consideration their character: well-tempered people make the first group and the next group is ill-bread people. Positive features peculiar to people, like quickness of fits (*fatonat*), neatness and purity (*nazofat*), ardor and inspiration, labour (*riyozat*), bravery and courage, contentment, science, patience, tenderness (*khilm*), discipline, passion (*miqyosi nafs*), good conscience, adoring native land, justice, comparatively edification, chastity, sense of shame, intelligence and mind, prudent language (*khifzi lison*), economy, importance, worship, obedience, fairness, sympathy, confidence, faithfulness, love, generosity, forgiveness are considered as "good deeds". Under the title "bad behavior" he speaks about 18 following negative qualities and gives their references, such as, furiousness, lust, ignorant, crudeness, immorality (*safohat*), foolishness - (*khamoqat*), laziness (*atolat*), scoundrelness (*hasosat*), greediness, zealousness less, haughtiness, enmity, calumny, gossip, insult, cowardice, self-interest, mendacity, hierocracy (*namimat*), greediness, oppression. Although some of above-mentioned terms have become archaic words and are not used in our vocabulary their linguistic equivalents and meanings they can express are commonly used in our life. For instance, such lexemes as, *fatonat*, *nazofat*, *khilm*, *nazari ibrat*, *khifzi lison*, *viqor*, *rajo* and *munislik* are not actively used in the speech, the meanings and conception they mean haven't lost their actuality. Particularly, the term "khifzi lison" denotes keeping each nation's mother tongue and literature safety; and such kind of positive dignity in upbringing young generation. Describing people's merits and demerits Abdulla Avloniy tries to challenge the readers to be well-considered. The author thinks that a person needs study honestly all good and bad deeds counted in his book, comprehend them and follow only good ones, avoiding themselves from bad deeds.

In conclusion today one of the important tasks is to be very serious in education, spiritual maturity and moral aspects of young generation. In upbringing a person we must rely on the best samples of classical oriental literature. The rules of oriental cult redness should be used as the basis in our moral educational activity. For the first necessity we strive toward the perfectness is achieving moral beauty whereas the second peculiarity is winning over passion and upbringing the spirit. It is our duty to absorb these ideas not only to us but to our children as well. Literary critic Ibrahim Khakkulov was quite right when he said, "The thing that realized with sensible mind is called science, and observing with soul is enlightenment. Master of Science is a scholar, master of education is scientist." Therefore, in order to know the nation itself, spiritual illnesses of western countries and not to face the moral storms it is necessary to implement basis of oriental morality and enlightenment to the young generation within the educational processes and this must become the main essence of our activity. At the same time everybody who deals with the young generation must understand that it is our human duty to educate harmonically developed young generation.

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