The rare pearl of Uzbek National Didactics

Muzayana Sobirova
2nd grade student of Kokand DPI

ABSTRACT

The article considers didactics as a field of the theory of upbringing and enlightenment. Special attention was paid to the fact that the sustainability of education has become one of the main principles of modern Uzbek didactics, and the upbringing of the whole person is the main task of the education system in our country.

Key words: didactics, education and upbringing, didactic works, good qualities, negative qualities, linguistic etiquette, III Renaissance.

Introduction

The Greek word "didactics" didaktikos - the teacher, was first used in Europe in the XVII century by scholars who wrote works on the process of teaching and learning. The Czech pedagogue J.A. Comenius in his work "The Great Didactics" (1657) developed didactic aspects of educating children and adolescents. German pedagogue A. Disterweg stressed that didactics is a separate part of pedagogy that expresses the theory of education

In modern pedagogy, didactics is considered as a separate field that deals with the theory of teaching and enlightenment. For a long time, a certain system of government has been seen as a methodological basis for determining the direction of development of didactics of ideas specific to such ideological systems. The same happened in our country. More recently, the philosophy of theology has been seen as the methodological basis of national didactics. It has been realized that the laws of creation and development of the universe, man's possibilities of knowledge, the role of enlightenment in personal perfection and self-awareness can be clearly understood only on the basis of this philosophical basis. The philosophy of the Word is noteworthy in that it shows that education is a means of knowing the world, that the process of knowing is infinite, but that the knowledge that man can know is limited.

Looking at our history, although didactics is not called by its current name in the works of Turkish thinkers, it is remarkable that didactics defines the laws of the educational process and shows the ways of its organization. The views of such thinkers as Farobi, Beruni, Ibn Sino, Ahmad al-Fargani, Marginoni, Davoni, Alisher Navoi, Munis are a unique stage in the development of world pedagogy. The effectiveness of community-based teaching of children of a certain age was first demonstrated by Ibn Sina, and Navoi's writings reflected the impossibility of developing such qualities in children without the teacher's good human qualities. Marginoni, on the other hand, not only gave general recommendations for the acquisition of knowledge, but also specific teaching methods for the long-term retention of the learned concepts in children's memory.

In the formation of the Uzbek national didactics, the Jadid movement, in particular, the activities of enlightened teachers such as Munavvarkori Abdurashidkhonov, Abdukodir Shukuryi, A. Ibodov, M. Behbudi, A. Avloni, S. Saidazizov, R. Yusufbekov are particularly important.

didactic views of the Jadids are reflected in many of their pedagogical works, textbooks and manuals.

After gaining independence, Uzbekistan paved the way for the development of didactics in a completely new direction, based on the Uzbek pedagogical science and practice on a national basis. As a result, the sustainability of education has become one of the main principles of today's Uzbek didactics, and today the education of a perfect person has become the main task of any educational institution in our country.

It is natural, of course, that education should be given a stable status in the current period and conditions when the formation of spirituality in our country has risen to the level of the goal. Therefore, national didactics assumes that students are not only participants in the educational process, but also its executors. From now on, no positive results will be achieved if education does not become an internal need of students, if they do not take an active part in this process.

Based on the comments, let's analyze the teachings of the great representative of Uzbek didactic literature Yusuf Hos Hojib.

Yusuf Hos Hojib's epic "Kutadgu bilig" is didactic. This feature brings him closer to Kaikous's Qobusnoma, Saadi's Guliston and Buston, and the ancient Indian epic Kalila and Dimna. Therefore, moral and educational issues are very important in the work. Academician AN Kononov wrote about it: "Kutadgu bilig" is a didactic work. The roots of this genre go back a long way. This genre was known to the ancient Egyptians and Indians. Later, during the Renaissance, almost five centuries after the creation of the Blessed Sacrament, the genre became known to Europeans, who "reflected" their lives in the expression of didactic ideas such as the Blessed Sacrament.

It should be noted that "Kutadgu bilig" is a didactic work written in the spirit of admonition, exhortation, education, morality and decency, that is, a textbook of reason and wisdom. Nothing in the work on education, morality is left out of the view of Yusuf Hos Hojib. He is humane, true humanity, honesty, truthfulness, purity, love, fidelity, compassion, mercy, fairness, justice, trust, loyalty, courage, modesty, respect, prudence, intelligence, honesty and virtue. Virtues include inhumanity, deceit, crookedness, dishonesty, cruelty, infidelity, suffering, cruelty, cruelty. It compares the negative qualities of infidelity, injustice, oppression, insecurity, infidelity, rudeness, rudeness, rudeness, indifference, disrespect, disrespect, ignorance, ignorance, impurity, and evil with these negative traits and virtues. He proves the consequences with real-life examples and convincing evidence.

In general, the above-mentioned good qualities and virtues are called goodness, and the negative qualities are called badness, and the author's views on this subject are interpreted in connection with the colorful scenes of life.

The poet compares goodness and weakness, counting the positive and negative aspects of one, and encourages people only to be virtuous, and urges them not to approach anything called ignorance:

Elig aydi, ezgu talu nang turur,  
Talu nangni tutshi talular kulur.  
Don't be silly, don't be silly,  
This is the day to do good.  
Don't be silly, pay attention,  
He is a snake of despair.

(Elig said: Goodness is something, 
Sarah always does her job. 
Do not do evil, O wicked one, 
Do good deeds this day, do good deeds. 
Do not do evil, it will harm the mine, 
An evil snake will bite you.)

It is the language of all etiquette, morality and goodness. Our great ancestor Mahmud Kashgari in his work "Devonu lugotit turk" quoted a folk proverb "Ardam bashi til". Yusuf Khas Hajib, on the other hand, chose this proverb in a different way as the title of a part of his work, and he spoke about the etiquette of language under the chapter "Til ardamin asgin, munlarin sozlayur" ("Language is etiquette, it speaks of its benefits and harms").

Interaction between people is one of the most important factors in the relationship between members of society. The author's attention is focused on the issues of respect for adults to children, adults, children to their parents, parents to their children. Children need to be well-mannered in order for their manners, morals, and education to be as beautiful and good as the pamphlet.

It is necessary to constantly examine the child, not to let him go empty-handed, a child who is left empty-handed will become a useless person in the future:

Boy, girl, help, knowledge, 
It's a kind of smoothie. 
If there is no winter, he is a son, 
It's Java, it's the son's nightmare. 
Whoever has a son, a son, a daughter, 
Hangar started to cry. 
( Teach a boy and a girl both manners and knowledge, 
Be polite and healthy. 
If a boy grows up without touching, 
This child is useless, he is disappointed. 
If you grow up to be a man, your son, your daughter, 
You are crying with pain.)

The author emphasizes that greed, greediness, greed, and indifference are the main things that degrade a person's dignity and reputation, and undermine the foundations of the state and the affairs of the people. He forbids people from such bad habits and forbids them from doing so:

The blind man will be helpless, 
These blows will be unmatched by a razor. 
If you have dark eyes, you will notice, 
Sarinsa man is successful in everything. 
It is known that if a child grows up, 
Do it with all your heart, O man. 
(A blind person will be involuntarily, 
This cold will be unfit for the embassy. 
Even if a beggar is rich, he is considered rich. 
Satisfied group is rewarded in everything. 
If you want to be rich, no doubt,

Do your best, man, be dear.)

Yusuf Hos Hajib’s vigorous and serious approach to world affairs, his constant advice on strengthening the state and power, the prosperity of the people, his call for justice, fairness, truth-making, improvement of life, peace and tranquility, peace and tranquility, abolition, establishment of political, economic, cultural ties, building a cohesive, centralized, powerful country, ensuring wealth, abundance, economic regulation, intellect, intelligence, science, the sacred power of enlightenment, human health, health, the acquisition of skills, the correct understanding of the role of different social classes in society, the right attitude to them, loyalty to the corner, virtue, moral education, etc. The most mature thinker of his time, as well as the "Blessed Knowledge", in these areas, humanity, all It is a testament to the high level of development of the country. We believe that this work will be appreciated as a unique gem of Uzbek national didactics for the future of our country, which was chosen to build the foundation of the III Renaissance.

References:


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5 That work. -b.118-119.