

EXPRESSION OF MORAL AND EDUCATIONAL VIEWS IN MAHMUD KOSHGARI'S WORK "DEVONU LUGOT IT TURK"

Bahadir Abdullajonovich Kochkarov

Teacher at Turon International University in Namangan, Republic of Uzbekistan

Abstract

National customs and traditions, which are the foundations of folk pedagogy, have a positive effect on community members' understanding of themselves and social duty, on their formation as individuals, their way of living, fighting for peace. is the main factor in their learning? These age-old concepts, which have become an integral part of our way of life and thinking, have also found their bright expression in the priceless legacy of the great scholars and thinkers who lived in our region. It is no coincidence that all of them, with their creativity, encouraged all the children of mankind to always live as friends and brothers. Among the historical monuments that represent the customs, traditions, national-spiritual values of the Turkish peoples, life experience, religious, moral, scientific and literary views of our ancestors over the centuries, Mahmud Koshghari's The work "Devonu lug'at it Turk" is also important in this respect when educating young people on the basis of our national traditions and spiritual values, it is necessary to cultivate in them a sense of gratitude and pride from our great ancestors. After all, human feelings such as spiritual and moral perfection, conscientiousness, honor, caring for one's loved ones do not appear by themselves. They are based on national values and national education. Taking this into account, "Devonu lug'at it Turk" contains more than three hundred proverbs that express the invaluable wisdom of the people, and if we add many proverbs, parables and stories to it, the place of this work in the history of our national pedagogy and an idea of importance appears.

Keywords: Mahmud Koshgari, study of the work, pedagogy, ethics, justice, honesty, learning science, attitude, hard work, hospitality, intelligence, magic of words.

The President of our country, Sh.M. Mirziyoyev, said, "Our country and "We will mobilize all the strength and capabilities of our society" we can see that it is increasing.

In the action strategy for the further development of the Republic of Uzbekistan, the issues of "Education of physically healthy, spiritually and mentally developed, independent-thinking, loyal to the Motherland, with a firm outlook on life" issues are defined as one of the priority tasks. The role of pedagogic education, which embodies national values, is incomparable in the implementation of these tasks.

The people are the creators of moral advice and the teachers who have been guiding young people to maturity for centuries, teaching them life science and life lessons. Like all peoples on earth, Turkic peoples from ancient times, with the requirement of vital needs, raised their children to be healthy, strong, hard-working, respectful of adults and children, good-natured, brave, patriotic, in a word, high-quality. who wished that they would grow up to be virtuous individuals.

Summarize the experiences and wishes gathered in the field of education and express them in the form of proverbs, riddles, tales, narratives, stories, epics, customs, ceremonies, holidays, traditions, and various values to young people, family members, and others. those who taught In this way, folk pedagogy has been passed down from ancestors to generations. Folk pedagogy is a set of methods, tools

and experiences used by the people and wise men in training young people in accordance with the requirements of the times, in carrying out educational work.

National customs and traditions, which are the foundations of folk pedagogy, have a positive effect on the self-awareness and social duty of the people of the community, on their formation as individuals, their way of living, fighting for peace. is the main factor in their learning.

These age-old concepts, which have become an integral part of our way of life and thinking, have also found their bright expression in the priceless legacy of the great scholars and thinkers who lived in our region. It is no coincidence that all of them, with their creativity, encouraged all the children of mankind to always live as friends and brothers.

Unfortunately, folk pedagogy, which is the summation of such broad content and rare experiences, has not yet been thoroughly researched. In particular, among the historical monuments that represent the customs, traditions, national-spiritual values of the Turkic peoples, which express the life experience, religious, moral, scientific and literary views of our ancestors over the centuries, "Devonu" "Lug'atit-Turk" is also being overlooked by experts in this regard.

When educating young people on the basis of our national traditions and spiritual values, it is necessary to cultivate in them a sense of gratitude and pride from our great ancestors. After all, human feelings such as spiritual and moral perfection, conscientiousness, honor, caring for one's loved ones do not appear by themselves. They are based on national values and national education. Taking this into account, "Devonu Lugatit-Turk" contains more than three hundred proverbs that express the invaluable wisdom of the people, and if we include many proverbs, parables and stories, the place of this work in the history of our national pedagogy and an idea of importance appears.

They reflect extremely valuable and rare experiences related to intellectual and moral work education, citizenship, religious tolerance, artistic and aesthetic education of the young generation. For this reason, the research of this work as a rare example of folk pedagogy determines the relevance of our work

The interest in learning the Turkic peoples and their language started from ancient times. Mahmud Koshgari in his work "Devonu lug'otit turk" deeply analyzes the language of various Turkic clans in Central Asia.

During the 11th-20th centuries, the Uzbek language underwent a lot of changes and growth in accordance with its internal laws of development. This is clearly shown by our observations on the monuments of the 11th century [2].

K. Brockelmann worked for the first time on written monuments of the 11th century. In his 15-page article, K. Brockelmann cites Mahmud Koshgari's information about the formation of past tense and future tense verbs in Turkish languages of the 11th century and about the command form of the verb, some adjectives and is limited to giving a translation of what he wrote about the verbal forms.

In the first half of the 20th century, Russian researchers V.V. Barthold, I. Samoylovich, P.K. Juze, S.E. Malov, S.P. Tolstov, A.N. Kononol, A.K. Borovkov, I.Yu. Krachovsky, N.A. Baskanov, V. I. Belyayev and others wrote articles about the work "Devonu lug'otit turk" and expressed their opinions.

In particular, Academician V. V. Barthold can be called the first Koshgari scholar among Russian researchers. Orientalist S. Volin gave the following information about this:

"As early as 1919, as soon as the first copies of the "Dictionary" were received in Petrograd, the late academician V.V. Barthold identified all the new information that is important for history in this monument and wrote a commentary on it. Although this review was not published in the press, a part of it was written by V.V. It is kept in the Barthold archive, but it is not complete. Later V.V. Barthold Mahmud used Koshgari's information in several of his works, including in his short pamphlet "History of the Turko-Mongol Peoples" (Tashkent, 1928). From the information in "Devon" V.V. Barthold used it more fully in another work, which was prepared for printing and given a lecture in Istanbul in 1926. These lectures were translated into Turkish and German and published."

V.V. Barthold, among others, in his work entitled "Kyrgyz" about Mahmud Koshgari: "This is such a unique writer that he is different from all other authors who wrote about Central Asia in Arabic; Mahmud Koshgari did not write by copying from various books, but wrote by seeing and knowing with his own eyes"⁴.

It should also be noted that Mahmud Koshgari's work "Devonu lug'otit turk" was published in 1926-1927 by S.E. Malov, K.K. It was prepared for publication in Russian under the co-authorship of Yudakhin and E.A. Schmidt, but the Russian translation was not published when the news spread that the German translation by Brockelmann would be out of print.

Famous Turkologist S.E. Malov, during his work in Tashkent and later, attached great importance to "Devon". In his monograph "Ancient Turkic Writing Monuments" the investigations of the work were completed and a large bibliography was also given. He called this book "Finally a wonderful work"[6].

The foundation of the Karakhanid state, which emerged in the 11th century, was formed by the Qarluqs, both the Turkish expression of khagan and the term Turkish were the language of the allied Qarluq tribe, which formed the majority in that Karakhanid state, and the Turkic khagans, who were called Bugrokhans, were the same from the Karakuk. At the time when Mahmud Koshgari lived, the majority of the Qarluqs crossed the Syrdarya and spread to the vast territory of Movoraunnahr - the Ferghana Valley, northern Afghanistan, and a large part of Tajikistan [7].

Orientalist P.K. Juze stayed in Baku in 1926-1928 and wrote two articles dedicated to "Devon". These articles are among the most complete of the early written works on "Devon" in Russian. For the first time, Juze used the expression "Radlov-Mahmud Koshgari of the 19th century". However, Samoylovich said the opposite ("Mahmud Koshgari is Radlov of the 11th century") and seemed to underestimate Koshgari.

In general, Juze rated "Devon" very highly and emphasized its great importance. This article by P.K.Juze was written by I.Y. Krachkovskiy also praised: "His article gave a vivid description of Mahmud Koshgari's dictionary."

It can also be said that the main laws of the phonetics and etymology of the Turkic languages studied in Russia and the East were determined and studied by Mahmud Koshgari in the 11th century. it would also be an honor for him; Like Mahmud Koshgari's "Devon", the work was not created in the world of science even in later centuries; An example of his work is "Turkish Dictionary"[8].

N.K. Dimetriyev, in an article dedicated to the Bashkir language, says: "The issue of the interaction of Arabic-Turkish languages has been of interest to many in the past and now. Without giving a full list of them, we can only mention the names of two great Turkologists who lived in different periods - Mahmud Koshgari and P.M. Melioransky" [9]

It is known that in 1937, long before Basim Atalay's translation was published in Turkey, "Devonu lug'otit turk" was translated into Azerbaijani and submitted to Professor S.E. Malov for review. During the review, S. E. Malov asked Salih Mutallibov, an Uzbek philologist who was a graduate student in Leningrad at that time, to help with some issues.

Along with the following:

1. Devreux Pobert. Mahmud al Koshgari and his Diwan, MW, L II, 1962;
2. Atali B, Divanu Lugatit-Turk. typkibasimi, Ankara, 1941;
3. Takoyev T, Koshkotob K. Divan lugat at-turk. T.II.-Bishkek: Eurasyapress Press, 2012. "Devonu lug'otit turk" and its specific features were also discussed in the scientific works.

In these works, Mahmud Koshgari expresses his thoughts about patriotism, humanitarianism, social life, justice, honesty, honesty, purity, correctness, truthfulness based on his life lessons and experiences with the help of educated, interesting epics and proverbs. . In a word, this work is written on the basis of "Practical Wisdom" and has a great educational value even today.

Andisha is a moral concept. It requires modesty, modesty, and gentleness in interaction. A thoughtful person does not touch the honor of others, respects adults and elders; solves a case by thinking very carefully. Andisha is inextricably linked with concepts of etiquette such as shame, shame, istihola, chastity, and ibo. Ignorance is a concept that contradicts moral norms.

Mahmud Koshgari considers man to be the highest noble creature in the world. A person's name is immortal because of good memory, the fruit of his life is to gain a good name. This is the leading idea of Mahmud Koshgari's moral teaching. He condemns negative moral traits and shows that they cause great harm in human life and society with a series of epics and proverbs.

Polite people are respected by everyone and invited to their conversation. They can always feel a good mood and affection. After your manners, only kindness and praise will accompany you.

Torn - torn

The tone was torn - the tone was torn

If the blood comes, whoever stands up, if his chest hurts, his stomach will be torn he describes time and says that if time shoots an arrow, if it aims at a mountain, the mountain's bare earth and its core will be torn to pieces and disintegrated.

Mahmud Koshghari also thinks about the concepts of good and bad, justice, conscience, and duty. Moral norms are moral requirements that regulate people's behavior and character. Mahmud Koshghari understands positive qualities as human qualities that people must have and patience, modesty, chastity, purity, foresight, generosity, generosity, honesty, courage, humility, vigilance, high diligence, piety, faithfulness to one's promises, thoughtfulness, describes one by one the qualities such as knowing honor and being able to hide a secret. Mahmud Koshgari understood a moral person as a person who strives for knowledge, loves truth and justice, fights against injustice, is brave, dynamic, noble, generous, and has an open heart.

Mahmud Koshgari's work "Devonu lug'ot it Turk" is the most famous and important in covering moral issues.

Clicked - gone.

Goodbye to the unscrupulous

Happiness and the state will go away from a person who does not have skills and morals.

You are mine, my son is my son

Be knowledgeable and knowledgeable in duty

O my son, learn from me, learn to be polite and well-educated, so that you will be known as a great scholar in the country and spread decency and knowledge among them.

In the work "Devonu lug'ot it turk" he comments on many concepts of ethics, interprets them based on live, life examples, as well as ancient stories. When he thinks about good and bad, he understands good mainly in the sense of goodness. Koshifi sees the beginning of goodness in good manners. He believes that human qualities are formed through education, knowledge, and experience. Moral standards and principles such as honesty, truthfulness, hard work, and humanity are considered as the foundation of goodness.

Mahmud Koshgari dwells on the concept of justice in particular detail and interprets it in his own way. The thinker presents justice as the best quality of man, and injustice as the worst vice in bad people. Also, Koshgari does not ignore the social aspect of justice:

Migration - oppression.

If you come in, knock it out

If oppression and violence enter through the door, justice comes out through the tunnel.

According to Koshgari, social classes have a strong social relationship with each other; if there is no justice in the society, the weak will disappear, and without the weak there can be no violent people. That is, in an unjust system, society declines. Justice is the path leading to happiness in human society.

The views of the great ethicist on duty are also noteworthy. He understands duty as fulfilling his debt to God, divine responsibility. But this responsibility also includes charity to the needy, purity before the Creator and servant. Realization of duty occurs only through knowledge. Also, Koshgari, traditional oriental qualities are mentioned in Bafurja. It reveals the essence of virtues such as patience, modesty, forgiveness, generosity, truthfulness, insight, humility, and proves them with prose and poetic examples. At the same time, vices that are opposite to them are not left out of the thinker's attention.

Made him drink - drank

Give milk to someone who doesn't drink water - give milk to someone who doesn't drink water. In the sense of doing good to those who have done you harm.

In addition, Mahmud Koshghari also researches the problems of moral culture. In his work "Devonu Lug'ot it Turk", unique ideas about etiquette, dress code, hospitality and dining etiquette were revealed. For example, when it comes to interview etiquette, he says that there are a number of interview etiquettes that need to be followed, and he recommends a set of rules for both types of interviewers. Here, the thinker approaches the word not from the linguistic point of view, but from the point of view of ethics, and looks at it as a means of showing the moral level of a person: in ethics, he emphasizes that it is impossible to separate the word from the person, and the person from the word.

Kelcä kishî etmä akar ortär kÿ lä

Baķil anar eshchgylgın azgın kıla

Good - good and beautiful

If a person with an ashy face laughs at you, don't throw hot, hot ashes on his face.

Faded - it seemed sweet

When a person enjoys the sweetness of words, he becomes a prisoner of it.

Although "Devonu lug'ot it Turk" was written for the lexicography of Turkic languages, the moral principles and ideas put forward in it have a regional and universal scope. Therefore, in this book, religiosity is interpreted as phenomena that moralize and beautify human life by complementing each other without separating it from worldliness. The moral ideas put forward by Koshgari have not lost their influence in many ways.

In particular, his ideas about hospitality, honesty, and hard work have not lost their value even now.

Art is a mountain top.

In the proverb: the door to the ermag will be broken - that is, the threshold of the door to a lazy person looks like a mountain top. As seen in this proverb, lazy people are behind people.

Eric is a good guy.

The lips of the tyrant are fat, and the head of the fool is bloody.

In this work, not only tribal sounds and words are compared, but also the most necessary qualities for human perfection are described.

The work pays great attention to the human mind and mental education. Describing the mind as a reality, he says that a person performs his activities with the help of the mind.

He explains that knowledge is necessary not for gaining wealth and wealth, but for living, because knowledge is permanent, and wealth is transitory. He says that truly wise and learned people do not pay attention to transient things. So, Koshgari explains science by connecting it with practice. Koshgari determined the success of every work by practical application of knowledge. In this, he interprets the

human mind as the basis of activity, and says that this activity is the basis for the emergence of new knowledge, and he goes much further with this idea. For example, in his work "Devonu lug'ot it Turk", when he talks about the interaction between intelligence and activity, all people feel the need for intelligence, and intelligence needs practical activity. Movement, activity is considered a mirror of the mind. With the help of the mind, human experience and spiritual values are collected and passed on to future generations. That is why Koshghari highly values the place of science and scientists in society, and emphasizes the need to appreciate teachers. Secondly, respect for the teacher is also considered as an example of politeness.

Mahmud Koshgari interprets knowledge as a criterion of human formation, that it is possible to educate a person through knowledge, to increase his intellectual abilities.

Don't be afraid to learn virtue,

If it is read without Erdam, it is the most beautiful hangar

That is: learn knowledge and wisdom, do not be arrogant and arrogant about learning, a person who praises himself as a scholar without learning anything, will be ashamed at the time of the exam. In this place, the scientist humbly advises to thoroughly study and acquire knowledge.

Mahmud Koshgari said that the best way to learn science is to follow wise and knowledgeable people. But it is to be able to apply their advice to life.

Know and listen to your words with kindness.

Study your virtue and make love.

That is: do good to knowledgeable and intelligent people and listen to their words. Learn and implement the sciences, Mahmud Koshgari says and also to his son:

My son, listen to your ignorant words.

If it's a piece of cake, it won't flow.

That is: My son, listen to my advice, get rid of ignorance. A wise person should accept the advice saying, "Whoever has a talkan, will be blackened by molasses."

Know Ogran anin

Kunda anar baru

Your salvation is known

Kozgil kowaz naru

He advises his son: if you want a knowledgeable person, go to him every day and learn his knowledge and wisdom with good behavior. Let go of arrogance

Mahmud Koshgari considers it a good quality to accept the advice of the people of science and to implement it, and he says that the experiences and advice of adults are also a factor influencing human spirituality.

It is known that goodness has a wide meaning and is compatible with benevolence.

Being kind to relatives and neighbors is also a great kindness. According to the scientist, the answer to kindness is kindness, goodness, and diligence. He who embodies goodness is praised.

A bird lands on many silences,

A person from Kurkluk has a word.

That is: a bird lands on a tree with many branches and branches, praise comes to a good person. Entrepreneurship, mutual harmony, hard work, determination are qualities that mankind has praised since ancient times. Mahmud Koshgari highly appreciates these qualities and emphasizes the importance

of work to everyone: "Work does not remain in the field" - work does not go in vain - he says that work done with sincerity does not go to waste.

Mahmud Koshgari calls people to unite and work together. According to the scientist, it is a good virtue to act with advice, to rely on the experience of advice of others in every case. In "Devon" Mahmud Koshgari expresses his opinion about modesty, gentleness, respect for parents and elders, as well as about hospitality. He says that it is necessary to show respect to the guest and to make him happy. In this place, Mahmud Koshgari expresses the opinion that it is permissible for the owner of the house to present his property to the guest. He thinks that looking at a guest is equivalent to splashing a hot slave in his face.

He describes the moral concepts he put forward: goodness and justice, duty, conscience, honor, happiness, and describes the ways and methods of forming each of them in a person, divides them into their components, and explains them at the level of social demand. At the same time, it shows the main criteria. He considers humanity, justice, pure human relations as the main criteria of morality. He condemns the opposite behavior: lying, backbiting, malice, envy, stinginess, meanness, and gossip, and also explains the ways to get rid of them.

Koshgari also describes ethical requirements. These requirements are the rules of ethics. He describes a number of moral rules, which describe all aspects of human qualities such as patience, chastity, purity, steadfastness, forgiveness, generosity and generosity, modesty, modesty, truthfulness, bravery, prudence, and foresight.

So, in Koshgari's moral views, we imagine the image of a noble human being who is enlightened, truthful, just, and fights against any injustice. In Mahmud Koshgari's work, "Devonu lug'ot it turk", there are practical guidelines for forming a perfect person.

It is mentioned in the work: faith, intelligence, knowledge, xilm (gentleness), wara' (abstinence), sincerity, cabbage, kindness, mercy, charity, loyalty. Modesty, Tawakkul, Courage, Enthusiasm, Patience, Resilience, Advice, Nafs, Ablution, Nobleness, Hiding Secrets, Compassion, Observance of the Sharia, Fulfilling the Noble Commandments, Honoring Parents, Being in the Service of the Teacher, Neighbor to fulfill one's right, to speak words aimed only at merit, to learn a lot and speak little, i.e. to keep silent due to the wealth of knowledge, the requirement of honesty, to perform the etiquette of salutation, to talk with the good and pure, to talk with the wise, to give thanks, helping the oppressed, asking for orphans, widows, lonely people, thinking and giving examples, acting with sincerity, not betraying trust, showing hostility against satanic self, not to deviate from the line of honesty, not to lose the sense of contentment, to visit the sick, to stay away from the poor, to be busy with constant dhikr (mentioning the name of God) are human qualities. In it, the manners of protecting the hearts of mankind, the manners of protecting the eyes, ears, tongue, mouth, hands, and genitals, the manners of sects and their categories, the manners of religious people, Etiquette of sitting, conversation etiquette, waiting for guests, walking on the road, greeting etiquette, manners of every behavior related to the etiquette of life are also described in it. an idea is born. It is very important to properly absorb these requirements in education and select them from the ones that are suitable for the current era. After all, this work of Koshgari did not appear by itself, of course.

Mahmud Koshgari's views on education are also expressed in the work "Devoni lug'ot it turk" and it is still valuable as an important spiritual value. There is no doubt that the pedagogical ideas expressed in it will serve to enrich the spirituality of our present generations, who are the successors of our grandfathers and glorious ancestors.

References:

1. Mirziyoyev Sh.M. Erkin va farovon, demokratik O'zbekiston davlatini birgalikda barpo etamiz.- Toshkent.: O'zbekiston, 2016-56 B

2. O'zbekiston Respublikasi Prezidentining PF-4947-sonli "2017-2021-yillarda O'zbekistonni rivojlantirish bo'yicha harakatlar strategiyasi to'g'risda"gi Farmoni // O'zbekiston Respublikasi qonun hujjatlarini to'plami. 2017-y., 6-son, 70-modda.
3. Abdullayev F."Devoni lug'otit turk" asarida o'g'uz komponentining o'rin masalasi.// O'zbek tili va adabiyoti.№5.-T.,1971.
4. Махмуд Кошғарий.Девону луғотит турк.Т.:1960 ЎзФА.1-2-3-т
5. Mahmudov K. O'zbek tilining turkiy fonetikasi.-T.,2006.
6. Mallayev N.M.O'zbek adabiyoti tarixi.-T.: O'qituvchi,1976.
7. Mutallibov S.XI asr yozma yodgorliklarida fe'l kategoriyalari.-T.,1955.
8. O'rinboyev B.,Aliyev A. O'zbek adabiy tili tarixi.-T.: O'qituvchi,1995.
9. Xasanov X. Mahmud Koshg'ariy.-T.,1963.-B.16.