

INTERPRETATION OF PEDAGOGICAL IDEAS IN PERSIAN-TAJIK LITERATURE

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Abstract. *This article analyzes the interpretation of ideas put forward by persian-tajik representatives of classic literature on educational issues.*

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It is known that since ancient times, education and upbringing were considered common processes in the artistic works of the peoples of Central Asia, and at the same time, this commonality was interpreted close to each other in the works of the literature representatives of the sister nations. Also, their creations not only gave educational, moral and aesthetic pleasure to, say, representatives of the Arabic and persian-tajik languages, but also had a great influence among turkic and other peoples. It is especially noteworthy that the works of representatives of persian-tajik literature are reflected in the rich manuscript heritage of turkic-speaking thinkers and writers at the level of creative perfection. Such a landscape is an expression of the close cooperation of representatives of different peoples who have been living and creating in this area since time immemorial.

Persian-Tajik literature is one of the richest, most powerful and beautiful literatures in the world. This literature was spread not only in the East, but throughout the world, and was read and studied with great interest. Many great artists of the West read the works of Attar, Rumi or Hafiz and Saadi and said with amazement that they discovered a new world - the world of beauty, spirituality and truth. Because of this, Persian-Tajik poetry gradually developed with great success and had a positive influence on the artistic thinking of several other nations.

The classic literary creations, who expressed the pedagogical views of their time in artistic images and ideas, were able to express the necessary ideas in the content of teaching advice and educational guides in order to direct the education and training system to the path of appropriate editing and reform, based on the spirit of the times.

Among such innumerable royal works, "Masnaviyi Manavi", "Bo'ston", "Guliston", "Bahoriston", "Khamsa", "Mahbub ul-Qulub", "Badoe' ul-Vaqoye'", "Anvori Suhaili", as well as more the works of many thinkers can be cited as an example. In the article, we present the evidence of the formation of pedagogical ideas of Firdausi, Sa'di and Jami, among the well-known and famous figures of Persian-Tajik literature, and consider the principles of their development.

We believe that in enriching the unique aspects of national pedagogy, representatives of classic literature realized and felt the needs of the people with their works, and they were able to glorify education as the development of human thought and the most authentic expression of the existence of humanity in various contents and forms. These ideas, which were important yesterday, are necessary today, and will definitely be relevant again soon, should be studied regularly and again in new content and interpretations.

Abulqasim Firdavsi's "Shohnoma" has a unique expression of pedagogical ideas. Firdavsi started a new era in the development of the centuries-old spiritual culture of the peoples of Central Asia and Iran, in the art of cultural speech, in the improvement of fiction and in the heroic epic through "Shohnoma". The great poet, who creatively used the ancient and rich monuments of folk literature and written sources, managed to artistically embody the qualities of the people, such as patriotism, heroism, friendship, wisdom and creativity, in the heroic images of "Shohnoma" with high artistic skill. He wishes for the happiness, peace and well-being of the people.

In the history of pedagogy, Firdavsi's "Shohnoma" is described not only as a heroic story, but also as a work embodying educational and moral ideas. Because, according to the author, it is necessary to start raising a child from childhood, to teach him art from a young age. In addition, the child should be given physical, mental and moral education. In particular, he considered it necessary for a boy to learn horse riding, horse riding, hunting, fencing, archery and other arts from a young age.

Abu ali Ibn Sina's pedagogical views also made a great contribution to the development of our national pedagogy. In Sina's treatise "Tadbir al-manozil" the issue of education is analyzed more. It states that a person is not born with ready-made personal qualities, habits and skills. According to Sina, moral education is a process closely related to spiritual education. He considered the soul to be a factor subordinate to the mind, and considered it a means of distinguishing man from animals.

One of Sina's most important and popular pedagogical views is that education should be defined from the day of birth and he suggested that education should begin at the age of six. He described the period from six to fourteen years as childhood. Another important point is that Sino divided education into two stages, that is, learning language and morals is the first stage, and he argued that vocational training is the task of the second stage.

In his treatise on ethics, he defines ethical categories such as chastity, contentment, generosity, courage, patience, gentleness, ability to keep a secret, openness, prudence, friendship, loyalty, modesty, justice. In the legacy of the great thinker, the issue of the harmony of science and morality occupies a special place.

Ibn Sina's opinions on education have a specific meaning. He says that first of all, family, parents should deal with child education.

It would be true if we say that the pedagogical ideas of the famous Persian-Tajik poet, writer and thinker Saadi Shirazi, who was born in 1203 in the city of Shiraz, serve as a source of inspiration for world-class pedagogical views. His works "Bo'ston" and "Guliston" have been taught as main textbooks in madrasahs.

Saadi did not deny the importance of heredity in the formation of a person, but sees its elegance and formation precisely in education. But it should also be said that Saadi's views on educational issues were not always stable. For example, according to him, not everyone can be educated. The poet sees the best moral character of a person in non-violence. For him, humanity is a whole organism.

Having traveled the world, seen the world, and studied people, Saadi expressed his educational and educational views in the works "Bo'ston" and "Guliston".

Each chapter of these works is aimed at highlighting the necessary factors for human education. In addition, the seventh chapter of "Buston" is called "Effect of Education" and it talks about manners in detail. Saadi considered upbringing, education, science and the environment

important in the formation of personality. He considered education to be one of the main factors of personal development.

Abdurrahman Jami's educational ideas are a different world.

His work "Bahoriston" is primarily an educational and didactic work. According to the author's ideas, people differ not only in their mental abilities, but also in their behavior.

"Bahoriston" is a priceless treasure for today's generation. Because the work is focused on perfect human morality and embodies all high human qualities. It is especially necessary and relevant to read and comprehensively study the works that glorify the great moral qualities such as "Bahoriston", which is developing through mass culture today.

Jami is a great poet and thinker who devoted all his work to the honor of a perfect human being and the benefit of the people, and promoted humanity, knowledge and friendship in his immortal works.

His precious and valuable pedagogical ideas are to glorify the book as a caring and faithful teacher and consider it as the source of all knowledge, and consider it obligatory not to waste time in learning science. He considered science to be the crown of art, the opener of all doors. He glorifies the teacher as a person who solves the problem of life.

The interpretation of pedagogical ideas in the Persian-Tajik classical literature is generally similar to the interpretation of the ancestors in the classical literature, which indicates the generality of the issue of education for mankind. Therefore, studying and analyzing the works of thinkers of Persian-Tajik classic literature, researching their creativity and views on education from a pedagogical point of view is of great scientific and practical importance. After all, in their works, they also expressed views on qualities such as personal spirituality, high examples of manners, family, marriage, child rearing, honest work, reasonable attitude to the environment, and created in other languages, but similar to them, with didactic content. who created the sound of harmony to the works.

Therefore, the change of ideas and views on education in different eras and times, the fact that there are different opinions in the content, testifying that literature is an important tool for reflecting the reality of life, and its essence is reflected in the image of the pedagogical ideas of its contemporaries.

In today's globalization process, the clash of civilizations is intensifying and causing many problems in the world, protecting our rich heritage values from the past is becoming an important issue. It is more important to study and research the works of our ancestors, regardless of the language they were written in, and to pay attention to the development of national spirituality and culture on this basis. After all, one of the main elements of the rise of every people and nation is the application of the rich experiences of the past in the field of education and training. Based on this, in order to further improve the development of modern pedagogic science, it is appropriate to pay attention to the following in order to make appropriate use of the interpretation of pedagogical ideas and views in classical literature:

- to increase attention to the pedagogical views of representatives of classic literature - great thinkers in the process of modernization of the education and training system in pedagogical researches;

- in the process of developing pedagogical approaches, to justify ways of effectively using the pedagogical heritage of thinkers who created in the past in the educational system and to create an opportunity to achieve the expected efficiency in this field.

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