

THEORETISCHE UND METHODISCHE GRUNDLAGEN DER PÄDAGOGISCHEN STUDIE DER WERKE DER SCHRIFTSTELLER

Akbarov Odiljon Ergashevich,
Forscher an der Namangan State University
E-Mail: Odilbek82@umail.uz

Anmerkung: Der Artikel diskutiert die theoretischen und methodologischen Grundlagen des Studiums der Werke von Schriftstellern unter dem pädagogischen Aspekt. Das Forschungszentrum erhielt die verabschiedeten normativen Dokumente, mündliche und schriftliche literarische Denkmäler sowie wissenschaftliche Arbeiten, die in unserem Land und im Ausland durchgeführt wurden.

Schlüsselwörter: Lesekultur, pädagogischer Ansatz, Folklore, aufklärerische Literatur, Didaktik, pädagogische Forschung.

THEORETICAL AND METHODOLOGICAL FUNDAMENTALS OF PEDAGOGICAL STUDY OF THE WORKS OF WRITERS

Akbarov Odiljon Ergashevich,
Researcher at Namangan State University
E.mail: Odilbek82@umail.uz

Abstract: The article discusses the theoretical and methodological basis of the study of the works of writers in the pedagogical aspect. The research center received the adopted normative documents, oral and written literary monuments, as well as scientific works carried out in our country and abroad.

Keywords: reading culture, pedagogical approach, folklore, enlightenment literature, didactics, pedagogical research.

The issue of the educational impact of the work of art and its role in human development, as a person, is important for both pedagogy and methodology. Reading a book from an early age, as a child experiences the reality of the work, paves the way for a person to adapt to real activities, the social environment and to interact with other people, in short, to form a social intellect. They also learn to evaluate the actions of others ethically and aesthetically. The study of works of art from a pedagogical point of view is relevant in the sense that the guidelines for the transformation of this spiritual process into a real educational and upbringing process become a social necessity, a social necessity. Therefore, in our country, the government pays special attention to fiction and book reading. As a historical document in this regard, the President of the Republic of Uzbekistan signed a program of comprehensive measures to develop the system of publishing and distribution of books, increase and promote the culture of reading and reading. It can be said that the decision of the President of the Republic of Tajikistan [1] was an important event in the social life of the country. This decision led to a re-understanding of the role and importance of fiction in society, including among young people, in the formation of human morality, the rise of spirituality and the worldview, and its practical application in society. The resolution states: Particular

attention is paid to the development of a culture of reading, which is invaluable in education.

The Resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On measures to improve the system of translation and publication of the best examples of world literature in Uzbek and masterpieces of Uzbek literature in foreign languages" [2], it can be said that the documents announced by the Head of State have become a sign of arrogance in acquainting the nation as a whole and thereby establishing the inner upbringing of man. This document is aimed at "studying the demand for the best artistic examples of world literature, which serve to raise the intellectual level of the population, especially young people, glorify high human qualities, call for morality" or "Uzbek and world Criteria such as "strengthening the cooperation of representatives of literature, further expansion of friendship and cultural ties between peoples" directly contribute to the goals of education and upbringing.

These normative documents set a task for Methodist and pedagogical scholars, practical teachers to study, study and teach the works of writers who are representatives of national and world literature from a pedagogical point of view. .

In fact, the potential of fiction in pedagogy, education and upbringing is reflected in all genres of folklore, in the first examples of all-Turkic and classical literature. These gems also help to uncover relevant aspects of the art of expression. It should be noted that the role and importance of literature in the social sciences lies in its etymological basis in relation to others.

Indeed, the role of fiction in the formation of many social sciences, social spheres in society, their development and becoming one of the separate forms of social consciousness is invaluable. It is widely acknowledged that the origins of philosophy, pedagogy, philology, and even history, both ancient and modern among the social sciences, are linked to literature. There has also been direct reference to the study, research and development of these areas, and this is still the case today. Chingiz Aitmatov, a proud Turk, wrote in his article "There is no ocean without a drop": "Literature also serves to convey the feelings and thoughts of people about life" [3,455]. The transfer of life experience, knowledge and skills to future generations is also important for the science of pedagogy.

Genres of folklore have a special educational value due to their form and content. Let's focus on the puzzles. They have pedagogical and didactic significance. This genre cultivates in children the qualities of thinking, research, ingenuity. There are also quick-telling, fairy-tale, and poetic forms of riddles, which help to develop children's aesthetic taste, increase their speech, and eliminate speech defects. There are also critical, humorous riddles that are educational in nature. But the riddle is not just for children. "According to Z.Husainova, on long winter nights, women who had been spinning and weaving alacha came to the wedding from other villages around Samarkand, and guests divided into apartments told each other to call each other (quickly say), puzzle, ie find" [4,42]. This information indicates the educational value of the puzzle among young and old.

Proverbs are a genre of oral tradition that emerged as an expression of folk wisdom. About three hundred ancient articles of the Turkic peoples are given in Mahmud Kashgari's *Devonu lug'otut turk*. All scholars who have studied the oral tradition of the people emphasize that the articles reflect the worldview of the nation, its attitude to life and natural phenomena. Proverbs serve to cultivate this or that quality in people. Proverbs are also used effectively in written literature. Proverbs are intended to teach the reader a lesson by describing the mental state of the protagonists' inner experiences and the circumstances in which they find themselves. For example, Chingiz Aitmatov's proverbs in the novel "Asrga tatigulik kun" "Old age is on the shoulders", "Old age, old age - we are old with an old woman" express the inner experiences of Edigey Boron. The author teaches the lesson that one should be aware of animation and try to decorate the book of life. In this play, Sobitjon's proverb, "It is better for a man to die than for a man to die," shows his lower world. The proverb serves to open the inner world of the image, as well as to instill in young people how lowly selfishness is. The proverb "If a dog has a wolf, the wolf has a god" helps to describe the situation of the protagonists of the novel, and convinces that if a person thinks in any difficult situation, he can find refuge in the comfort and comfort.

The influence of folk songs on human upbringing and mood is incomparable. He also sings or listens to his mood. Songs teach a person to understand the pain, joy, and emotions of others, and develop the qualities of patriotism, humanity, nobility, and courage. Experts have found that there is a difference in the mental development of a child who listens to the song of God and a child who does not listen to it. A child who has grown up listening to God has shown that he is sensitive, able to show love to other people, and has a special humane attitude to his homeland, relatives and environment. It is no coincidence that writers often refer to folk songs.

Aristotle described the myth as a lie that told the truth. Thus, a myth embodies a true history, a fictional fiction. Both history and fiction have a special place in the upbringing of man, his descendants, and an entire nation. This is probably why, since ancient times, writers have created large and famous works based on legends. Suffice it to recall such masterpieces as Firdavsi's "Shohnama", Abunasr Asadi Tusi's "Geparshaspnama", "Khamsa" created as a collection of five treasures. In fact, in Uzbek literature, based on legends, Mirkarim Osim wrote the stories "Shirok", "Tomaris", Yavdat Ilyasov wrote the story of Shirok "Hol-hol olum", Mirmukhsin wrote the epic "Shirok", Mahkam Mahmudov wrote the story "Queen of Shapes". These works have been recognized through the use of myths based on historical events in the formation of a sense of nobility in people, the development of high spiritual qualities. Chingiz Aitmatov told the legends "The White Ship", "The Horned Mother Deer", "The Tale of Nayman" in the novel "The Day of the Century", and "The Golden and the Seventh" in the novel "Doomsday". It is not a mistake to say that it determines its place and significance. It is with these works that the author has entered the hearts and minds of book lovers around the world, and has been instrumental in educating generations in the spirit of universal values.

In this regard, the possibilities of the great epics of the Turkic peoples are incomparable. Chingiz Aitmatov writes about the epic "Manas": "This is the peak of our epic works - the flag. You praise the genius of the people when you read that the unique analogies, philosophical observations, proverbs, the way of life of the peoples, family life, and the catastrophes that massacres bring to humanity are so skillfully described "[5,4].

When it comes to written literature and personal upbringing, first of all, it is necessary to mention the work of Yusuf Khos Hajib, the author of the first epic in Turkish literature "Kutadugu bilig". His epic is both a work of art and a didactic work. A didactic epic is, in a sense, a pedagogical work. It artistically illustrates that upbringing is not for a certain age, but for a particular class, regardless of who it is - whether it is a king or a gado, a scientist or a student, a farmer or a craftsman, both an object of education and an educator. There is no evolving subject in the play, the main four characters - Kuntugdi, Aytooldi, Ogdulmish, Ozgurmish's didactic questions and conversations were the basis of the plot. The author discusses issues such as language etiquette, love and loyalty, honesty and integrity, and criticizes arrogance and conceit. It teaches a person how to behave. These are absorbed into the content and essence of the epic.

Several chapters of Kutidgu Bilig deal directly with moral issues. One of these chapters is the seventh, called "Til ardami" (language etiquette), from which the poet gives exemplary advice on the importance of language in reading and learning, short and meaningful speech, not giving too much freedom to language, and others:

This language is the language of knowledge,
Learn the language of instruction.

As a poet, Yusuf Khas Hajib emphasizes the value and power of the artistic word.

Kumush qolsa, oltun maning sanga
Oni tutmag'il san bu, so'zga teng-a:
Kumush ishka tutsa tugar, olqinur,
So'zum ishga tutsa. kumush qizg'onur.

In Chapter 53 on Marriage and the Raising of Children, he emphasizes the complexity of family and child rearing and the need to raise a child to be well-mannered from an early age. The banquets, and the attendance at them, teach the courtiers in Chapters 55 and 56, which deal with manners. In other chapters, he discusses various issues of morality and ethics. Yusuf Khas Hajib in Qutadgu Bilig illuminates the issues of faith and contentment through the image of Ozgurmish. He sees faith as a criterion for purifying society. It can be seen that this tradition of painting continues in the works of Chingiz Aitmatov. Kazangap, Edigey Boron, Quttiboyev ("Day of the Century"); Avdi, with his images of Boston ("Resurrection"), puts the concept of faith at the center of the spiritual life of society. In this way, Yusuf expresses that he is a creative, spiritual and intellectual follower of Khas Hajib. The harmony of fiction and pedagogy can be seen in the work of Ahmad Yugnaki, Hibbat ul-Haqiq, who lived and worked in the late 12th and early 13th centuries.

Ahmad Yassavi, a proud Turk, expressed his religious and didactic teachings in an artistic and poetic way. Like other Eastern thinkers, he advocated a unique mystical way of educating people. This is the way to overcome lust. It convinces the reader that it is possible to cultivate a perfect man by overcoming lust. That is why the nafs urges everyone to overcome the band:

Nafs yo'liga kirgan kishi rasvo bo'lur,
Yo'ldin ozib, toyib, to'zib, gumroh bo'lur.
Yotsa, qo'psa shayton bilan hamroh bo'lur,
Nafsni tepkil, nafsni tepkil, ey badkirdor [6,102].

There is only one way to overcome lust, and that is love. That is why love is the highest level that a person can achieve: Be in love, work hard and be faithful to the path of love. "

In the teachings of mysticism, lust and love go beyond their lexical meanings and acquire a philosophical, moral and didactic essence. That is, lust is the sum of all the spiritual vices that degrade a person morally, while love is the sum of the spiritual qualities that purify a person spiritually, mentally, and physically. In the words of Chingiz Aitmatov, those who are far from love, who are immersed in the swamp of lust, become manicurists. That is why Ahmad Yassavi

Nafsni tepib dargohig'a loyiq bo'lg'il,
Ishqsizlarning iymoni yoq, ham joni yoq,

teaches.

We can also add a few dozen didactic works to this list. Abu Nasr Farobi, Yusuf Khas Hajib, Nizami Aruzi Samarkandi, Ahmad Yugnaki, Alisher Navoi, Atoullah Husseini, Sheikh Ahmad Tarazi, Zahiriddin Muhammad Babur, Zakirjon Furkat and other scholars who grew up in our country, in the pedagogical views of the people, In particular, attention is paid to the issue of raising young people through the word as a person of pure heart, good thoughts, high morals [7,4]. Among them are Navoi's works "Hayrat ul-abror", "Nazm ul-javohir", "Arbain hadith", "Mahbub ul-qulub", Babur's "Mubayyin", Khoja's "Miftoh ul-adl", "Gulzor". Shermuhammad Munis's "Literacy" (or "Risolayi savod"), Anbar Atin's "Alphabet" are considered to be examples of both didactic and scientific poetry of enlightenment. All this once again demonstrates the commonality of literature, pedagogy and didactics in terms of goals and objectives.

On the basis of the works and works of thinkers, scientists and artists, enlightened poets, writers who raised global socio-political issues, spiritual and enlightenment issues in their works, in the research work carried out in our country and abroad, fiction is studied in pedagogical terms. the theoretical aspects of the study are shaped to a certain extent. Here are some of the most notable studies.

The development of pedagogical thinking from the earliest times to the twentieth century, the views (ideas) of thinkers are studied in the study of S. Hasanov "Enlightenment pedagogical views of Khorezm thinkers" [8]. It analyzes the development of enlightenment and pedagogical thinking in Khorezm in the pre-Islamic period. It is noteworthy that the dissertation is based on ancient written

monuments from the Neolithic, Polyolithic and Bronze Ages, samples of folklore, ethnographic, archeological and other cultural findings, influencing the formation and development of educational and pedagogical views. illuminates the steps shown. In doing so, he thinks based on the material and spiritual artifacts found in the Soil Fortress, Jonbosqala, Ayozaqala, Qoyqilganqala, Burgutkala. The first chapter also provides a detailed analysis of the development of scientific, educational and pedagogical thinking during the reign of independent Khorezmshahs. The influence of Mamun Academy on pedagogy, as well as on all other fields of that time, will be revealed.

In Z. Nuriddinova's study "Scientific activity and pedagogical ideas of Abu Rayhon Beruni" [9,173] we see that the interrelation of scientific activity and pedagogical ideas of the thinker is studied. The uniqueness and logical consistency of this work in solving the problem is noteworthy. First, the state of education and pedagogical thinking in the Beruni era is analyzed, and then the scientific and educational activity of the thinker is studied from the point of view of the problem. In a separate chapter, Beruni's views on upbringing and education are studied in four chapters, complementing each other. Although not directly related to our topic, this study is indirect. Enlightenment ideas, pedagogical views in Beruni's great scientific heritage could not fail to influence the development of social, spiritual and enlightenment thinking of his time and subsequent centuries, including the subject of works of art, ideological features .

Akhmetova's dissertation "Pedagogical views of Yusuf Khos Khojib Bolasoguni" [10,137] is devoted to the views of the author of the first epic in Turkish literature on education. Enlightenment Ideas The socio-political, spiritual and enlightenment ideas of the scholars of the early Renaissance were embodied in a work of both artistic, socio-political and pedagogical nature, "Kutadgu bilig " First of all, the socio-economic conditions in Central Asia and East Turkestan, which influenced the author's pedagogical outlook, are considered. The author's uniqueness as an educator and his socio-political views are covered in two separate chapters. In the second chapter of the work, entitled "Pedagogical views of Yusuf Khas Hajib", the researcher interprets the ideas of the writer on moral issues, labor education and physical education, aesthetic education and analyzes them from the point of view of his time. Then recommendations will be given on the use of Yusuf Bolasoguni's pedagogical ideas in educational work. His ideas on how to use the author's pedagogical views in the educational process, how to inculcate enlightenment ideas in literature lessons, and especially how to use them in teaching the subject of "Family Ethics and Psychology" are noteworthy.

Muhabbat Salaeva's dissertation "Enlightenment and pedagogical views of Muhammad Rizo Ogahi" [11,71] examines the views of the poet on education and upbringing, which is second only to Navoi in Uzbek literature in terms of weight and volume of his work. . While studying the theoretical and pedagogical foundations of the poet's legacy, the pedagogue first studies the historical conditions that provided his enlightenment and pedagogical views, explains how the ideas of education and

upbringing are sung in his work, and Ogahi ma. reveals the problem of moral and labor education in the rhyme-pedagogical heritage. There is also a separate chapter on the forms and methods of using the educational heritage of Muhammadrizo Ogahi to increase the effectiveness of education. Although the work is written in the field of history and theory of pedagogy, the next chapter is devoted entirely to methodological research, experiments and their results. In this regard, this chapter deals with the content and essence of the theory and methodology of education.

F. Rasulova's dissertation for the degree of Candidate of Pedagogical Sciences on "Enlightenment and pedagogical views of the son of Avaz Otar" [12,133] is a study of the theory of pure pedagogy. The work reveals the factors that provided the spiritual and pedagogical views of the enlightened poet, the expression of the ideas of spiritual maturity and freedom of the individual in the system of these views, the didactic views of the poet. Also, the moral and enlightenment views of Avaz Otar oglu were studied on the basis of his thoughts on moral education, the poet's life views on labor education and vocational education, and the enlightenment of his legacy. pedagogical significance was assessed.

These two works are dissertations on the interpretation of educational issues in poetry. The first is the interpretation of enlightenment issues in the Uzbek classical literature, which began to develop in the XIV century, and the second is the originality of the coverage of this topic in the enlightenment literature.

In Jadid literature, a pedagogical approach to reality has become a leading theme, presenting this issue to the members of society as a matter of life and death of the people. For example, Zebuniso Akhrorova's work on the pedagogical views and enlightenment-practical activities of Mahmudhoja Behbudi [13,12] explores the reflection of the ideas of Eastern civilization in modern pedagogy and their development by Behbudi; Textbooks and manuals in Arabic script, a reflection of Behbudi's pedagogical views, have been studied; the author's major articles on education, enlightenment views expressed in the drama "Padarkush"; The peculiarities of the school founded by Behbudi himself and the results of the collaboration of A. Shakuri, one of the Samarkand Jadids, are described; The importance of M. Behbudi's progressive ideas and his role in the pedagogy of the national renaissance are shown.

In the work of Durdona Akhatova [14,82] Abdurauf Fitrat's enlightenment and pedagogical views are reflected not only in the works of the author, but also in his scientific and pedagogical activity in connection with them. Almost every major work, as well as their appearances in the press, and their traces in the cultural, educational, socio-political life of the peoples of Central Asia, and their impact on the social thinking of society are revealed. For example, the book "Debate" (full title "Debate in India with a Frenchman and a teacher from Bukhara on a number of issues") describes the state of education in the Emirate of Bukhara. It is noteworthy that the study highlights the current deplorable state of the industry, as well as measures to radically reform it. It is based on the opinion of S. Ayni that the "debate" had a strong impact on the development of the period, attracted scientists and young

people and stimulated the awakening of revolutionary ideas. The dissertation reveals Fitrat's pedagogical ideas and contribution to the development of public education, studies his articles, scientific-pedagogical and methodological works, analyzes his textbooks and manuals in accordance with the requirements of pedagogical theory and history. In particular, his recommendations on how to use his creative and pedagogical ideas in the education system have increased the practical value of the work. The approaches in D. Akhatova's work are to some extent an example for our research, both theoretically and scientifically.

In the pedagogy of fraternal peoples, a number of scientific studies have been conducted on the coverage of educational issues in the literature. Among them is the study of Roza Kurmankhodjayeva "The problem of moral education and the formation of personality in the work of Chingiz Aitmatov" (15]. The work is important as the first study of the work of the greatest representative of world literature from a pedagogical point of view. It examines the issues of education and upbringing reflected in the works of the writer, analyzes his work from a pedagogical point of view, evaluates it from a pedagogical point of view, tries to create a complete picture of the characters of the writer's prose and the characteristics of these heroes made. As this work was done in the late 1980s, the influence of the then-ruling Soviet ideology can be felt in the analysis of the realities of the work and their pedagogical interpretation. But if this ideological shell is removed from them, pedagogical ideas saturated with universal values will emerge. This is explained by the fact that the works of the great writer Chingiz Aitmatov reflect universal values, socio-political problems are interpreted in harmony with the spiritual and educational issues of the time.

Although the study of normative documents, studied folklore, artistic and scientific sources in this article differs in subject matter, a close generalization (conclusion) in essence is the basis for drawing conclusions. First of all, the attitude of the government to books, reading and fiction, and the decisions made by the government on the basis of this attitude and need, set tasks for science in the pedagogical study of writers.

In the examples of oral art, educational issues are expressed in accordance with the centuries-old experiences, social and philosophical views of the people. They have a tradition of teaching children language and speech education, communication culture, moral, physical, mental, aesthetic, patriotic and other forms of education on the basis of the great wisdom of the people.

Enlightenment issues in ancient Turkic and classical literature reflect, firstly, the author's personal approach, secondly, the teachings of Islam and Sufism, the leading ideological foundations of society, and thirdly, the enlightened views of the people formed over many centuries.

In the works of this or that writer, the pedagogical views of the scholar are the subject of the dissertation. studied in terms of The same can be seen in the dissertations on the pedagogical views of the Enlightenment and Jadid literature. As the dissertators rightly point out, the writers of this period not only promoted

pedagogical ideas in art, but also put them into practice. They tried to combine new demands, new views and approaches with the method of Islamic education, and thus opened a new page in the pedagogy of the nation.

REFERENCES

1. Resolution of the President of the Republic of Uzbekistan "On a comprehensive program of measures to develop the system of publishing and distribution of books, increase and promote the culture of reading and reading" // Collection of Legislation of the Republic of Uzbekistan. - Tashkent: 2017, No. 38, Article 1029.
2. Resolution of the Cabinet of Ministers of the Republic of Uzbekistan "On measures to improve the system of translation and publication of the best examples of world literature in Uzbek and masterpieces of Uzbek literature in foreign languages" // National Database of Legislation, 22.05.2018, 09/18 / 376/1257-son. https://lex.uz/pages/forpda.aspx?lact_id=3743182.
3. Chingiz Aitmatov. Exo mira. Moscow: Pravda, 1985. p. 455.
4. Madaev O., Sobitova T. Folk oral poetic creation. T.: Sharq, 2001. 42-p.
5. Manas. Book 2. Translated by S. Akbari. T.: Literature and Art, 1987. p.4.
6. Ahmad Yassavi. Proverbs. T.: Literature and Art, 1991. p.102.
7. Qodirov V. Classical literature: teaching problems and solutions. Monograph. T.: Alisher Navoi National Library of Uzbekistan Publishing House, 2009. 4-p.
8. Khasanov S. Prosvetitel'sko-pedagogicheskie vzglyady xarezmskix mysliteley. Author's abstract of doctoral dissertation ped. nauk. Tashkent: 2000.
9. Nuriddinova Z. Scientific activity and pedagogical ideas of Abu Rayxana Beruni. Diss-ya na sois. three. st. kand. ped. nauk. Tashkent: 1980. (173 str-ts)
10. Akhmetova A. Pedagogical views of Yusuf Khas Khadjiba Balasagunskogo. Diss-ya na sois. three. st. kand. ped. nauk. Tashkent: 1990. (137)
11. Salaeva M. Enlightenment pedagogical views of Muhammad Riza Ogahi. Pedagogy of science. nomz. ... dis-yasi. Tashkent: 1999. (71)
12. Rasulova F.Sh. Enlightenment and pedagogical views of Avaz Otar oglu. The dissertation for the degree of Candidate of Pedagogical Sciences. Tashkent: 1993. (133)
13. Ashurova Z. Pedagogicheskie vzglyady i prosvititel'sko-pedagogicheskaya deyatel'nost Maxmudkhodjy Bexbudi. Abstract diss-tsii on sois. three. st. kand. ped. nauk. Tashkent: 1997. (12 str-ts)
14. Axatova D. Enlightenment-pedagogical views of Abdurauf Fitrat. Pedagogy of science. nomz. ... dis-yasi. Tashkent: 1998. (82)
15. Kurmanxodjaeva R.I. Problems of moral education and the formation of personality in the work of Chingiz Aitmatova. Diss on the nipple. three. step. kand. ped. nauk. Frunze, 1988.
16. Nodirbek Kodirov Mamasoliyevich. (2021). Current issues of formation of information culture in youth. <https://doi.org/10.5281/zenodo.5770626>
17. Mamasoliyevich, N. K. (2021). Current issues of formation of information culture in youth.