

“DEVONU LUG’OTIT TURK” AS A GREAT SOURCE OF VIEWS ON FOLK PEDAGOGY

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Abstract: There is no nation in the world that has not created masterpieces of wisdom and has not kept them in its heart and language for centuries. The great thinker and encyclopedist Mahmud Kashgari traveled to the country to study the life, customs, language and art of the Turkic peoples, especially the various tribes and clans, in order to write “Devoni lug`otit turk”. In “Devoni lug`otit turk” there are about three hundred poems, folk proverbs, wise sayings, which the author used as an exhibition in interpreting the lexical meaning of words. The spiritual legacy of Mahmud Kashgari is the upbringing he used to interpret words in marriage through proverbs and wise sayings which reflect his views on ethics.

Keywords: Folk pedagogy, national values, ethics, education and upbringing, folk proverbs, wise sayings, etiquette, spiritual qualities, kindness, knowledge.

INTRODUCTION

Folk pedagogy is a set of methods, tools and experiences used by the people and scholars in the upbringing of young people in accordance with the requirements of the time in the implementation of educational work. Indeed, the President of our country Sh. M. Mirziyoyev emphasized “Our state and society are committed to the development of our youth as independent thinkers with high intellectual and spiritual potential to their peers around the world to make them professionals in any field and be happy” [1,p.56]. In this regard, we must admit

that the importance of acting on the basis of folk pedagogy which has a rich experience and the basis of morality.

National customs and traditions, which are one of the foundations of folk pedagogy such as to have a positive effect on the understanding of self and social duty, the formation of a person as a person, learning how to live, how to fight for peace are the key factors.

The more independent thinking of the man who drives the world, the more proactive he is, which in turn leads to innovation, creativity and development.

The rich creative heritage of each great scholar of each epoch was based on the life experiences of the people, in the education of young people in the spirit of national ideology, the elimination of moral feelings, perceptions and actions, culture of behavior, negative aspects, ideological and educational work. We can see his ideas about the purposeful organization, its connection with the requirements of life and time. Mahmud Kashgari's "Devonu lug'otit turk" is one of the true examples of his time. The work has been translated into a number of languages. In particular, the linguist S. Mutallibov translated "Devoni lug'otit turk" into Uzbek.

Every nation has accumulated a great deal of written experience over the centuries, which it will pass on to future generations by various means. Proverbs and wise sayings are our invaluable heritage. For centuries, our people have carefully preserved and refined such masterpieces of thought, and have survived the events of different times. There is no nation in the world that has not created masterpieces of wisdom and has kept them in its heart and language for centuries. As mentioned above, Mahmud Kashgari wrote the book "Devonu lug'otit turk" to study the life, customs, language and oral art of the Turkic peoples, especially of different tribes and clans. "Devonu lug'otit turk" contains about three hundred poems and many proverbs, words of wisdom, which the author uses as an exhibition in the interpretation of the lexical meaning of words.

MATERIALS AND METHODS

In the system of Mahmud Kashgari's spiritual heritage, the proverbs and sayings that reflect his views on education, especially ethics, have a significant place in the interpretation of the lexical meaning of words. In particular, "Devonu lug'otit turk" calls people to have good manners, to say good, kind words, not to blame others, to treat friends and enemies, to be hospitable, to work hard, to be courageous through concise proverbs and sayings about its importance, which are used with some modifications or even today. These facts once again emphasize that the Uzbek folklore, the Uzbek language began to be born in ancient times.

Kulsa kishi etma angab urtab kula

Baqqil angab ezgulugun ag'zin kula [2, p.34]

Meaning: when you see a person smiling at you, this means that when someone laughs at, never throw hot ashes on his face and laugh too, do well to others.

Suzga sugunsa bulun banin [3, p.34]

Meaning: If he enjoys the sweetness of his word, he will be captivated by it. Don't get used to the bad, just say the good.

Proverbs teach a person the etiquette of speaking, repeatedly reminding him or her of the need to think carefully and carefully before speaking in public or in private. As every word that comes out of one's mouth, whether it is good or bad, whether it is appropriate or inappropriate, cannot be repeated. The spoken word [especially pitching, insulting, slandering, ridiculing, discriminating, slandering, gossiping, slander, boasting, flattery, etc.] is said by those around the person to the owner of the word [with a bitter word or with a physical shock] will cause a repetitive response. It is said that a good word calls out of a snake's nest and a bad word comes out of a knife's sheath. First think well and then speak.

Jaz ko'rkinsa inonma,

Suvlar uza tayanma,

Esizliging anunma,

Tilga chiqar ezgu so'z [4,p.175]

Meaning: Do not believe in the beauty of spring, its colorful flowers, do not hope for good from it and do not rely on water, because those who rely on the sweetness of worldly blessings, spring flowers are like those who rely on water. Do not do evil, for good words will always come out of your mouth and people will thank you.

Bilga eran savlarin alg'il ogut

Ezgu sevig' ezlasa uzga singar [5, p.176]

Meaning: use the words and advice of wise people. When a good word has an effect, it settles in the heart. Do not walk calmly, saying that you have defeated the enemy and driven him away. Even if the enemy is defeated, he remains in the throes of hostility, waiting for the right time to attack again. So stay alert and take precautions. The enemy is small, weak, and unaware that he can do anything. Prepare well in advance for a war that is unlikely to take place in order to win an unconditional victory over the enemy. There are also sayings, "Be a camel, even if the enemy is a moth" and "A dead bee also holds venom in its spear".

Suv bermasga sut ber [6, p.185]

Meaning: Give milk to those who do not give water, do good to those who aim to harm you. Your goodness makes him a slave to you.

Bilik ari yog'icin nolik savar [7, p.185]

Meaning: No matter how (why) an educated husband loves his enemy, he is a husband, the young man who is filled with the meaning of a true man, a mature man in every way. It is only after a person has lived in the world for a long time that he becomes perfect in all respects.

Kichikda qotig'lansa ulg'ozu sevinur [8, p.111]

Meaning: He rejoices later if he was in the hardships of childhood.

Qut bilgusi bilik [9, p.135]

Meaning: Knowledge is a sign of happiness. You can't be happy with dry desires, dreams and hopes; study, learn, master a profession, use your hands and work - you will achieve happiness.

Emgak ekinda qolmas [10, p.135]

Meaning: Labor never loses its values. Emphasis is placed on the material and spiritual wealth of man, the foundation of his diligence, the fact that those who work live a full and prosperous life, those who do not work are lazy and those who run away from work are hungry and destitute. They say; "No pain no gain".

Osh totig'i tuz [11, p.135]

Meaning: The taste of soup with salt - here it is said that life with friends is sweet and beautiful, life without friends is meaningless. They say; "A friend in need, is a friend indeed".

National values serve as a specific criterion for the daily life and lifestyle of the people. These values are used to evaluate various events and situations as well as emerging traditions. The life goals of the younger generation - the image of the "Hero of the Age" - are also formed on the basis of spiritual values.

RESULT AND DISCUSSION

If you read Devonu lug'otit turk, you will come across the national features of the Uzbek people that have not lost their value even today.

1. Family is a sacred concept. The family is sacred which embodies the future of the nation. It can be seen that the upbringing of young people, their upbringing, education, housing is the highest goal of most families.

O'g'ran aniq biligin

Ko'nga aqar baru

Qutqiliqin taqig'il

Qozg'il ko'vaz qaru

Meaning: The father advises his son: if you meet a knowledgeable person, go to him every day, learn his knowledge and wisdom with good manners, and stop being arrogant.

O'ndab ulug' tabaru tavroq kelib jug'urgil,

Qurg'aq jilim buzon ko'r qanda to'shar qudig'l

If an adult calls you, run to him. Watch where your people go during the years of famine and wherever they go and follow them.

2. Neighborly relations. It has a long history and certain values have been formed over the centuries.

Bo'ri qo'shnisin jemas

Meaning: the wolf adheres to the right of neighborliness and does not eat its neighbor. This proverb is used to encourage those who need to respect their neighbor's rights.

3. Respect and loyalty to parents is the highest value. When referring to the Motherland, the national language, the name of the father and mother are added.

*Eshitib ata anaqin,
Savlarini qadirma,
No'q qob bo'lib go'vazlik
Qilib jana quturma.*

Listening to your parents' advice, not ignoring them in your speech, don't get mad at yourself if you get a lot of money, don't be proud and don't break your character.

4. Spiritual qualities and traditions

It is a part of national values, which is the transmission and inheritance of concepts, signs, characteristics, activities, people and reforms from generation to generation, which are reflected in various spheres of life of the nation.

“Ko'ch eldin kirsas to'ro'-to'qlo'qtin chiqar”

Meaning: When oppression and violence come through the door, justice is shown.

*Bulg'aq o'gush bolsa, qachan bilgin jetar
Jashmaq telim sajrab ani tamg'aq qatar.*

Meaning: when there is more strife among the people, the intellect diminishes and they do not find the right path. When words are spoken in vain, the mouth is dry and the jaws are crooked. This proverb is used to urge be thoughtful.

CONCLUSION

In conclusion, we can say that the work "Devoni lug'otit turk" is a great source of views on folk pedagogy. When we read the work, we will see that Mahmud Koshgari also used the rich life experiences of the Turkic peoples in the process of interpreting their words, expressing their views on customs, lifestyles, education and upbringing.

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