



PEDAGOGICAL CHARACTERISTICS OF THE DEVELOPMENT OF THE SPIRITUAL AND MORAL VIRTUES OF STUDENTS THROUGH THE WORKS OF MAHMUD KASHGARI

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Annotation: This article contains opinions on the formation of spiritual and moral qualities of students through the works of medieval Eastern scholars. Also, the educational and pedagogical features of Mahmud Koshgari's works are highlighted.

Key words: Educational system, spirituality, education, Turkic peoples, Middle Ages Eastern Renaissance, forum.

"I saw that Falak created a state in the land of the Turks. Falak called these peoples "Turks" and put them under the government. The rulers were Turks, the power was in their hands, they ruled the people. People supported the righteous actions of their rulers, fought side by side with them, and the Turks were able to refrain from evil actions. In order for the Turks to support us, we need to speak their language." **Makhmud Koshgari**

Introduction.

It is a fact that in today's globalization process, there is a serious struggle for human consciousness and thinking in every part of the world. This struggle, which is both evil and cultural, encourages each of us to take a deep look around, to summarize the various processes taking place in the world with intelligence and thought.

It is known that the decision of the President of May 3, 2019 "On additional measures to increase the effectiveness of spiritual and educational work", the Youth of Uzbekistan dated December 25, 2020 forum and in the Address to the Oliy Majlis of the Republic of Uzbekistan dated December 29, 2020, and on January 19 of this year, on the issues of fundamental improvement of the system of spiritual and educational affairs, strengthening of cooperation of state and public organizations in this regard The Republican Spirituality and Enlightenment Center "Marifat" invites to work in cooperation with the community of propagandists, ministries, and a number of state and public organizations in connection with the implementation of the tasks set at the meeting of the video selector.

The spirit of revival in the essence of the words of the head of our state: "If the body of the life of the society is economy, then its soul and spirit is spirituality" is in essence compatible with the calls of Hazrat Navoi, and the determination to create the foundations of the Third Renaissance. It once again made it clear that education, good manners, intelligence, knowledge, and spirituality are an incomparable power and spiritual resource for our people. So, with high spirituality, the body of the economy, which is the body of the life of the society, enters the body of the economy, it is endowed with vitality and unparalleled creative power.

When we study the views of medieval Eastern thinkers and scientists in shaping the spiritual and moral qualities of students, we involuntarily see the moral and educational

qualities characteristic of our nation before our eyes. Also, early upbringing, sincere attitude, and good behavior are formed from the family in the form of the example of our parents.

The great thinkers of the East are Al Khorazmi, Abu Nasr Farabi, Ibn Sina, Abu Rayhan Beruni, Mahmud Kashgari, Yusuf Khos Hajib, Ahmad Yugnaki, Amir Temur, Ulugbek, Alisher Navoi, Abdurrahman Jami, Zahiriddin Muhammad Babur, Haydar Khorazmi, Hafiz We need to know that great figures like Khorezmi are the pride of our nation.

In the works of Mahmud Kashgari, the ideas of honoring a person, justice, patriotism, hard work, patriotism, courage, generosity, humility, honesty, friendship, nobility, kindness, ethics, and knowledge are put forward. . Describing the sincere love of a person for a person, the thinker writes as follows: "Love is the price of every precious thing and it is the fruit of every high thing. If love does not endure abuse and drink its muddy waters, there will be no good in it. What a good blessing love is and what a good helper the heart is to its owner." The thinker calls on young people to cherish every moment of their youth, work honestly, and achieve prosperity and happiness.

Makhmud ibn ul-Husayn Mukhammadil Kashgari (lived in the 11th century. The year of his birth and death is unknown) is a famous scientist from Central Asia, a great thinker who made a great contribution to the development of the science of Turkic studies. He was born in Bolasogun, where he studied. According to the available information, Makhmud Kashgari was engaged in various fields of science, in particular, Arabic and Turkish languages, Persian literature, and mastered them thoroughly. Makhmud Kashgari's service in learning the languages of the Turkic tribes is incomparable. Before writing his famous work in the field of language, he patiently collected material for several years about the language, customs, lifestyle, profession, oral creativity of the Turkic peoples who lived in a very large area at that time. He visited Movarounnahr, Khorezm, Bukhara, Fergana, Upper China.

In general, Makhmud Kashgari wrote 2 works dedicated to the study of Turkic languages. One of them is called "Javahirun-nahv fi lug'otit turk" (Nahv (rules of syntax) of Turkish languages). But this work has not been found until now.

His famous work that has come down to us is called "Devonu lug'otit turk" ("The library of Turkish words"). The work provides a lot of rich material about the language, lexicon, phonetics, morphology and dialectology of different tribes and peoples. It serves as a valuable resource especially for scholars dealing with the history of language. Through this work, the peoples of Central Asia can have a certain idea about the languages of their ancient ancestors and tribes.

But, on the other hand, it should be emphasized that the book "Devonu lug'otit turk" is not only a work dedicated to lexicography and linguistics, but also about the social and political life of that time. ``gives information. In it, the history of the tribes that lived in the 11th century, class conflicts, inter-tribal struggle, the protest of the working people against oppression and tyranny and the existing feudal system were expressed.

The wise and instructive sayings included in the collection contain liberal ideas about education, manners, and science, which indicates that Mahmud Kashgari was an advanced thinker of his time. In particular, Mahmud Kashghari encourages people to work and do good, condemns evil, honors the masters of knowledge and crafts, and calls people to learn from them. He opposes vices in society: conspiracy, greed, provocation, pride, pursuit of wealth, avarice, and others. That is why his humanitarian ideas played an important role in the

development of socio-political and philosophical thought in Central Asia in the following periods.

Multilevel philosophical-ethical problems, therefore, thoughts about the interdependence of wealth and knowledge are deeply expressed. In other words, the views of the scientist and social philosopher of the early Middle Ages were focused on the observations of the world, the fate of the people, man, culture, and social justice.

Knowledge and wealth are like roses and daffodils,

They don't bloom even if they stand next to each other.

He who has great wealth has no knowledge.

Anyone who has knowledge does not have wealth.

This problem mentioned in ancient Turkish poetry, the concept of the conflict between knowledge and wealth, was of urgent importance for that time. Commentary on this issue can be found in the heritage of many poets, scientists, and thinkers of the Middle Ages. At the moment, it occupies a special place in the works of the founder of the Turkish language and literature - Mahmud Koshgari

Conclusion.

In conclusion, it is very important to develop and educate students' spiritual and moral qualities through the works of Mahmud Koshgari. Forming the spiritual qualities of young students. The works of other medieval Eastern scholars such as Mahmud Koshgari require high spiritual thinking in terms of education and training.

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