



## PEDAGOGICAL VIEWS OF MUKHAMMAD SADIK KASGHARI

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**Annotation:** In this article, the views of the historian, linguist, scientist and writer Mukhammad Sadik Kashqari, who created his works and pedagogical knowledge, reflecting the issues of establishing the personality and his upbringing, on the development of Sufism. contribution and pedagogical views are discussed.

**Key words:** Kashghari, education and its tasks, work "Odob al-Salihin", enlightenment, worldview.

### Introduction.

Centuries have passed, and there are various views on human manners and science and education that have passed down to us from the past. There are material legacies related to education by the greatest thinkers in history, and these cultural and material legacies go back to the science of pedagogy. Mukhammad Sadik Kashgari is one of the scholars who contributed to the history of Eastern pedagogy through his educational science.

Mahmoud Kashgari was born in Bolasogun. His full name is Mahmoud ibn Husain ibn Mukhammad. Mahmoud Kashgari became known as a lexicographer and an indefatigable traveler thanks to his hard work throughout his life. Mahmoud Kashghari is a keen connoisseur of the Turkish language and a tireless propagandist. He raises the growing Turkish language to the sky "like two goats competing with the Arabic language" and skillfully shows its unique features. Acquaintance through the pages of "Devon" reveals Mahmoud Kashgari as a geographer, botanist, zoologist, biologist, ethnographer, linguist, folklorist, literary critic, and historian. That is why we call him an encyclopedic scholar.

Very little information has reached us about Mukhammad Sadik. But the currently known work "Odob al-Salihin" itself introduces him to us as a famous pedagogic scientist. His works "Zubdat al-masoyil" ("Cream of problems"), ("Dur al-muzakhir") ("Masterpiece of Helpers") and "Tazkirai Khojagon" ("Tazkir of Hojalar") have reached us. In the period when there were many works related to science and pedagogy, Mukhammad Sadik Kashgari wrote works called "Etiquette of good people" in Turkish language ("Odob as-salihin") by Mukhammad Sadik Kashgari. "Odob al-salihin" was republished 5 times, in 1889 and 1901 in Tashkent and in 1892 and 1986 in Istanbul. As can be understood from the name and content of this work, the ideas put forward in it serve to provide information to people, including young people, about the rules of conduct that are important in the course of a person's life. In the age of social life and daily life, external and internal rules of manners and ethics, their social importance, their role in establishing social life in youth education and its role will be discussed in detail.

The work of Adob al-Salihin, created by Mukhammad Sadik Kashgari, as the author himself noted, consists of 7 chapters, each chapter reflects 4 seasons. The purpose of the work is revealed in the introduction. When talking about the intended purpose of writing the work,

the nature of social necessity that requires a person to have a positive attitude is revealed in detail. The main idea put forward in the work is to justify that the positive behavior of people is the main factor that determines mental peace and material well-being in society. Commenting on the essence of this idea, speculator puts forward the point of view that if a person does not master the rules of etiquette and is not muaddab (polite) and muzazzab (clean) with a positive attitude, he will spread evil not only to himself, but to the whole world. The first chapter is focused on giving information about the rules of greeting, meeting, shaking hands and asking for permission. This chapter consists of four chapters. In the second season, the twelve rules of greeting etiquette are discussed. At this point, the debate on the issue of salam and reciprocation, which continues to this day, is put to an end.

According to the author, it is sunnah to say hello, and the answer is obligatory. According to Mukhammad Sadik Kashgari, it is appropriate to give greetings in the following situations by the following people: the great and the small, the horse and foot, the walking killer, the few and the many, those who enter the room and the people sitting inside the room, he emphasizes that when a person enters the crowd, he should be the first to greet them, and the crowd should respond without making a sound. In educational institutions, when a teacher enters a classroom or an auditorium, we seem to have found a solution to the problem of "Who should say hello first?". Recommendations regarding communication (*meeting*) etiquette given in the third part of the first chapter are also noteworthy. In this, the etiquette of meeting with a handshake, but not with the tip of the hand, earnestly, but without shaking the hand, with an open face is described. The manners of greeting each other with a hug, meeting someone who has returned from a trip and young children, and kissing each other are described. The third chapter deals with conversation etiquette. It is well known to us that conversational etiquette and compliance with its conditions are the main and extremely important factors that ensure the moderate course of social relations. In the work "*Odob as - salihin*" the author talks in detail about conversation etiquette and its specific aspects. In this place, the following points are put forward: the young man should see the girl he wants to marry before the marriage, the girl to be married should be a virgin, and also four things: low in age, height, wealth and lineage. and three things: the need to be above the ground in beauty, manners and chastity is emphasized by the author.

The importance of the above-mentioned ideas has been proven in practical life, knowing them and following these ideas serve as factors that guarantee the stability of peace, harmony, well-being and tranquility in families. Sadik also reflects on the manners of condolence and calamity in the work "*Odob as - salihin*" on asking about the patient's condition. It is also useful for everyone to be aware of the nature of the rules that apply in these cases. As can be seen from the above, the work "*Odob as salihin*" created by Mukhammad Sadik Kashgari is of great importance for the spiritual and moral perfection of the members of the society, including the youth. This work is considered a set of rules of conduct that should be learned by every person and strictly followed in everyday life. Therefore, in the history of Eastern pedagogy, this work has its place and position, like the work "*Nightmare*" by Unsurul-Maoliy Kaikovus. Pedagogical, on the other hand, includes concepts of spirituality and enlightenment.

Enlightenment is education aimed at increasing people's consciousness and culture. Kant, one of the founders of German classical philosophy, tried to reveal the meaning and essence of this concept. He wrote in his "*What is Enlightenment?*" "*Answer to the Question*" states that enlightenment is the education of the human personality, the use of his intellectual

and moral capabilities in the interests of the progress of society, i.e., development towards excellence. It is impossible to imagine the development of society without enlightenment. From ancient times to the beginning of the 20th century, this word was used mainly in the sense of the educational process of learning and acquiring knowledge.

**Conclusion.**

Worldview is a system of views, ideas, and knowledge about the reality that surrounds a person, about the essence, structure of the world, and about one's place in it. Worldview is a way of understanding, understanding, knowing and evaluating the world and oneself in a certain sense, and it finds its expression in any material and spiritual activity of a person.

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