

**SOME COMMENTS ON THE PEDAGOGICAL CONTENT OF
SPIRITUAL AND MORAL EDUCATION IN THE WORK OF
MUHAMMAD AWFI BUKHARI "JAVOME 'UL-HIKAYOT LAVOME'
UL-RIVAYOT"**

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ABSTRACT

In this article, some pedagogical classifications of Mohammed Awfi Bukhari's stories given and analyzed. The forms of their use in the education of modern youth are shown. In addition, some comparative analyzes are made with the spiritual heritage of Ubayd Zakani and Ali Safi.

KEYWORDS: *Types Of Education, Ali Safi, Ubaydzokoni, Exemplariness, Spirituality, Moral Education, Behavior, Humanity, Humor, Stories, Educational Categories.*

INTRODUCTION

Muhammad Awfi's collection "Javome'ul-hikayat" is known to be valuable for its wise sayings, stories and narrations narrated by the wise men of the people, anecdotes praising the virtues of the people and criticizing them with light laughter over their vices, ignorance and vulgarity. This is because the author expresses the spiritual and moral upbringing of a person in the form of a story, a narration, a short story, an anecdote - a convenient means of conveying a didactic message in a concise and meaningful way, influencing his worldview. The literacy of the Awfi language enhances the impact of the ideas and thoughts conveyed on the individual's mind, accelerating the process of reaching independent conclusions. History has shown that ordinary people have always needed light satire and humor with attractive stories and deep meaning. This tradition is found in the creative work of each of our thinkers, and even the scientific works of encyclopedic scholars are no exception.

Many scholars who lived before and after him can be included in the list of thinkers who emerged with a sharp word for the rights of an ordinary people like Awfi. In particular, UbaydZakani and Fakhriddin Ali Safiy came to this field. In the stories they collect and write, the main idea is conveyed through laughter. In this, the best characteristic of man (laughter) demonstrates his power, holds him above inferiority and humiliation, brings him closer to nobility, purifies human nature, makes him physically happy and spiritually strong. The main characters in the stories chosen by authors are the life of courtiers, kings and ministers, oppressive landowners, usurers, rich people, mullahs and eshans, judges and officials, khans, oppressed people. However, even in such a complex situation, the people were able to show their wisdom and sharpness is seen in the refreshment, the uplifting, the desire for a beautiful life, the growing interest in reading and understanding one's own history, which takes place in the human spirit during the study of stories. In this case:

- greed;
- selfishness;
- moral depravity;
- hypocrisy;
- arrogance;
- stinginess and greed;
- faults such as facelessness are clearly visible as an object.

All three thinkers have the same common characteristics. Although they lived a century after each other (12-13, 13-14, 15-16 centuries), they were formed in a single environment and on one ground in the field of spirituality and enlightenment. The main part of the stories of Muhammad Awfi, UbaydZakani, Fakhriddin Ali Safi are historical stories and narrations, the historical heroes who took part in them. The stories and narratives written, recorded and collected by them are indicative of historical events and make them more attractive and vivid; serves to pass on to the next generation accurate and rare information about individuals in the past. It is through such commonalities that these thinkers emerged as the multifaceted creators of the Golden Age.

TABLE 1 THE MAIN CHARACTERS IN THE STORIES OF MUHAMMAD AWFI AND THE CONTENT OF THEIR CATEGORIES OF SPIRITUAL AND MORAL EDUCATION

№	The literary work	Main characters of the stories	Images in the stories	Meaning of the upbringing category in stories
1.	From Muhammad Awfi's book "Javome' ul-hikayat"	Anushervon, Plato, Yazdijurd, Bahromgor, Noman Munzir, Kisro, Khusrav Parvez, Aristotle, Buzurgmehr, Amir Nasr Ahmad Somoni, Malik Muhammad, Bukrat, Alexandr, Hakim Shan, Harun ar-Rashid, Hotamtoy, Mahmoud Ghaznaviy, Sultan Mas'ud, King of India, Gushtasp, Behrouz and Rozbeh, Abu Saomat, Muhammad Badi Uqayli, Marhuma, Mahmud Sabuktegin, Abu Nasr, Muhsin Tanuhi, Sheikh Abbas, Abdumalik Marwan, Abu Tamam, Zayd bin Musa.	dervish, minister, slave, teacher, rival, khansolor, treasurer, judge, traveler, old man, wise old man, frog and ant, thief, greedy from Kufa, greedy from Basra, students, pilgrim of Haj, old woman playful prince, midwife, rosu, lion, gardener's son, greedy and generous, slave, jeweler, simple, astrologer, concubine, singer girl, slave, Hoja, merchant, Jew,	ordinary people, ideas of humanity among the people, high moral norms, examples of all kinds of education - lies, tastes, stinginess, cruelty, hypocrisy, selfishness, enmity, ignorance, etc..

			judge, prince, king of China, stingy person.	
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Spiritual and moral perfection is an important requirement of society. It should be noted that at the current stage of socio-economic development of our country, the basis of spiritual and moral education is our ancestors Abu RayhanBeruni, Abu Nasr Farobi, Abu Ali ibn Sino, Imam Ismail Bukhari, Muhammad ibn Isa al-Tirmidhi, Yusuf Khas Hajib, Ahmad Yassavi, Amir It is embodied in the masterpieces of spirituality, culture and morality of such sages as Temur, MirzoUlugbek, AlisherNavoi, Zahridin Muhammad Babur, Abdulla Avloni. Therefore, the foundation of spiritual and moral education is strong, the content is deep. Also, the strong roots of spiritual and moral education are the principles of "good thoughts, good words, good deeds" in the "Avesto", created almost 300 thousand years ago, the rich traditions, customs, rituals, words of our holy Islam. Therefore, in paragraph 4 of the section "Main directions of development of the training system" of the "National Training Program" it is underlined that "Effective organizational and pedagogical forms and means based on the rich national cultural and historical traditions, customs and universal values of the people will be developed and put into practice in the spiritual and moral upbringing of the younger generation",

Accordingly, the classification of moral views, features of moral education in the work of Muhammad Awfi "Javome'-ul-hikayot" is based on the pedagogical mechanisms of development of the younger generation in today's man-made society in accordance with our national values. Awfi Bukhari approached the classification of the category of morality and his views on morality as follows and classified them in essence:

TABLE 2 CLASSIFICATION OF MUHAMMAD AWFI'S STORIES AND FORMS OF THEIR USE IN THE EDUCATION OF MODERN YOUTH

№	Types of upbringing	Value	Meaning of uobringing types in stories
1.	Aesthetic upbringing	A pedagogical process aimed at the formation of moral consciousness, moral activity skills and moral culture in the minds of students on the basis of inculcating in the minds of students the rules, etiquette, relationships, rules of communication and behavior, recognized and required by a particular society; an important component of social upbringing.	be afraid of the praise of the ignorant, for if a man does nothing foolish, no fool will praise him everywhere; everyone speaks a sentence that is in keeping with their nature; the water of the river cannot be measured with a sieve, the account of the underwater sand cannot be measured from the surface, just as the cunning of women is innumerable; if a person desires to steal, let him give up his right hand first - this is the first condition of theft; Adherence to the right to salt is obligatory in the sect of

			courage and mercy; if everyone has a state, let him not withhold the need of friends, so that his sons and daughters may have good morals; to betray one's trust is inferior; the revealed mystery certainly hurts; not to seek one's guilt is to be a Muslim, not to speak ill of a believer; all the beasts fall into the snare of the hunter because of the plague of lust; if you don't do something stupid, no idiot will praise you; he who falls into the air of the crown must pass through the sea of the head; If you say you don't see evil, don't do evil. he who does good will always see good;
2.	Mental upbringing	The pedagogical process aimed at imparting to the individual knowledge about the development of nature and society, the formation of his mental (cognitive) abilities, thinking and worldview: an important component of social upbringing.	if you want peace in two worlds and to be free from sorrow, do not speak; if a lie spoken by reason saves a man from calamity, the word of truth will save him from trouble; if you want to be honored and your name to be engraved in history, knowledge is gained; the life of a person who has no intellect, manners, knowledge, humility is equal to the death;
3.	Economical upbringing	The pedagogical process of providing students with economic knowledge, the formation of skills and abilities to organize economic activity (formation of the family budget, management, preservation and reproduction of available material resources, proper organization of trade relations, etc.).	Let every king bless his country, and let him purify his intentions without oppression;
4.	Physical	The pedagogical process aimed	lightness and haste make the

	upbringing	at the formation of physical and volitional qualities in students, their mental and physical preparation for work and defense of the Motherland: an important component of the system of social upbringing.	eye blind;
5.	Sexual upbringing	The content of pedagogical activities aimed at sexual strengthening of the individual, teaching them cleanliness and tidiness, taking care of their health and ensuring responsibility.	if everyone's desires are corrupted, if there is no purity in his heart, whether it belongs to the king or to the common man, it cannot be held by any obstacle.;
6.	Aesthetic upbringing	(aesthetic upbringing - Latin "estezio" I feel beauty)- a pedagogical process aimed at teaching students to understand, comprehend and understand the beauty of reality, nature, social and labor relations, life, to develop their artistic taste, to awaken in them a love of beauty, to nurture their ability to create beauty; an important component of social upbringing.	Haste brings resentment and instability, patience and perseverance lead to purpose; there is no talent more noble than the mind of a wise woman; let a man fill his heart with goodness and mercy, as well as beautify his home and fill it with riches; love or hatred towards people cannot be a reason to abandon them;
7.	Family upbringing	A pedagogical process organized by parents (or persons responsible for the development of the child) and aimed at bringing up children in a comprehensively mature, healthy way.	every father must forbid his son from making a mistake; it is preferable to feed the guest before making room for him in a silk bed; There is nothing worse in the world than being friends with good people and being friends with bad people;
8.	Civic upbringing	Forming a high level of civic culture in students by expressing the essence of the concept of citizenship, educating them as dedicated citizens for the people, homeland and society.	if one of the neighbors is hostile, the other is bound to betray;
9.	Ecologic upbringing	The pedagogical process aimed at providing students with basic environmental knowledge, enriching their existing environmental knowledge, the	

		formation of skills and competencies in the organization of nature and environmental protection.	
10.	Labour upbringing	A deep understanding of the nature of labor in the individual, a conscious attitude to work in them, as well as the process of pedagogical activity aimed at the formation of certain socially useful actions or professional skills and abilities; an integral part of social education.	even if the aristocracy does not need the income from the profession, let them learn the profession;
11.	Military patriotic upbringing	Pedagogical process aimed at preparing young people for the defense of the homeland and military defense, the formation of skills and competencies in the organization of military defense in emergencies.	it is appropriate to work with patience and perseverance in public administration, to avoid haste; just as two swords do not fit into one quiver, two rulers do not fit into one country;
12.	Legal upbringing	Pedagogical process aimed at the formation of skills and competencies in the organization of legal activity on the basis of theoretical and legal knowledge acquired by the person, the decision of positive legal qualities and the formation of legal culture.	
<p>Conclusion. Mankind's nature and morals are born and matured with him. But it is an upbringing that nurtures and perfects both good morals and bad morals. From hikayat “Ҳотам ва унинг биродари”</p>			

The pedagogical content of Muhammad Awfi's views on spiritual and moral education in "Javome'-ul-hikayat and lavome' ur-narration" the pedagogical content of the views on spiritual and moral education, the formation of the person in the work, the views on spiritual and moral education, the factors influencing the formation of personality and the forms of their manifestation allow them to be classified as criteria of spiritual and moral upbringing.

The development of general pedagogy, pedagogical theory and history, social pedagogy, family pedagogy, comparative pedagogy, pedagogical axiology, development of pedagogical ideas in the field of pedagogical education the use of disciplines in the teaching process is important.

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