

EDUCATIONAL VIEWS EXPRESSED IN TAHIR MALIK'S WORK "HUMAN
PROPERTY"

Tilavova Munisxon Alijon qizi

Buxoro davlat pedagogika instituti

Tillar fakulteti o'zbek tili va adabiyoti kafedrası o'qituvchisi,
Bux DU o'zbek tilshunosligi va jurnalistika kafedrası mustaqil izlanuvchisi.

tilavovamunisxon94@gmail.com

<https://doi.org/10.5281/zenodo.15075089>

Annotatsiya. Ushbu maqolada Tohir Malikning "Odamiylik mulki" asari tarkibida "Yo saodat ... yo falokat" bobida tarbiya, uning o'rni farzandlar kamoli haqida, istiqbollari haqida bir qancha misollar orqali isbotlangan. Jadid adabiyotining yetuk namoyondasi Abdurauf Fitratning "Bola tarbiyasi" haqidagi qarashlari atroflicha tushuntirilgan holda yozuvchi turli tushunchalar, belgilar, holatlar, obrazlarni qarshilantirish orqali ularni yanada ta'kidlash imkoniga ega bo'ladi.

Kalit so'z va iboralar: badiiy asar, odob bobida, didaktik qarashlar, frazeologik birliklar, frazeostilistik vositalar, individual xarakter.

Аннотация. В данной статье, в главе «Либо счастье..., либо катастрофа» произведения Тахира Малика «Достояние человека», на нескольких примерах доказывается образование, его роль в развитии детей и его перспективы. Подробно излагаются взгляды Абдурауфа Фитрата, зрелого представителя джадидской литературы, на «Воспитание детей», и у писателя будет возможность осветить их путем сопоставления различных понятий, знаков, ситуаций и образов.

Ключевые слова и фразы: художественное произведение, манеры, дидактические взгляды, фразеологизмы, фразеостилистические средства, индивидуальный характер.

Abstract. In this article, Tahir Malik's work "Human Property" in the chapter "Either happiness ... or disaster" shows the importance of education, its role in the development of children, and its prospects through several examples. The views of Abdurauf Fitrat, a mature representative of Jadid literature, on "Child Education" are explained in detail, and the writer will have the opportunity to highlight them by contrasting different concepts, signs, situations, and images.

Key words and phrases: artistic work, manners, didactic views, phraseological units, phraseostylistic tools, individual character.

The field of fiction is vast and boundless. There are many of our creators who have shown themselves in this field, created their own path, and left and are leaving a great creative legacy.

One of our strong creators is Tahir Malik.

Just as every creator has his own style, Tahir Malik also has his own style.

The writer first won a place in the hearts of readers with his fantastic and later detective works. Tahir Malik's uncle and first teacher, Mirzakalon Ismaili, remained faithful to his advice for a lifetime: "Do not follow the path of others, find your own path." Among the religious and moral books created by the writer in recent years, "The Property of Humanity", also known as the "Book of Morality", is one of the most instructive works dedicated to issues of spirituality and education. The writer divides the work into three parts and names them as follows: "Love", "Baht" and "Saodat".

Tahir Malik does not describe the remaining works of art based on specific events, but rather through advice that encourages people to have good character in order to achieve perfection.

The writer himself says: Up to this point, we have tested ourselves by practicing whether we are good or bad in artistic creation. Then, in the hope that it will be beneficial to our brothers in the field of etiquette, we have compiled a booklet called "Guest Feelings". Then, we completed it and brought it to your attention in the book "The Hope of Faith". Then, with the aim of being useful in raising children, we wrote a treatise and named it "The Long Path of Crime". Our efforts in this direction will now lead to this treatise on ethics, God willing.

If we read the works of past teachers, they are based on issues such as religion, ethics, etiquette, and upbringing. Along with writing works of art, they also wrote treatises on ethics.

According to the writer's research and opinion: God has determined a person's destiny even before he is born. However, he has also given two paths in front of him: one is guidance, the other is misguidance. In order to choose one of these paths, he has also been given intelligence, mind, and foresight.

The author means that any sane, religious, and faithful person will certainly attain guidance.

That is, he will not go astray. In the work, the example of the saying, "Whoever follows the Messenger of Allah (peace be upon him) has attained guidance" is another reflection of the fact that the Messenger of Allah (peace be upon him) is an example of a truly perfect person. The one who follows the Messenger of Allah will certainly attain guidance. Whoever does not understand, or does not want to understand, has chosen the path of misguidance. This is certainly considered a free will given to a person. At the heart of it all, of course, is education.

"Education is a practical process aimed at forming certain physical, mental, moral, and spiritual qualities in a person. Education is the most ancient and eternal value that ensures a person's humanity."

Controlling a child and controlling him ensures the brightness of the parents' faces. A child without education will drift towards recklessness and mischief. Therefore, as Abdullah Avloni emphasized, "Education is a matter of life or death, salvation or destruction, happiness or disaster for us." should be a motto for us.

It would not be wrong to say that the attention paid to child rearing has weakened considerably these days. Parents come home late from work, have meetings with relatives, and our women spend their free time not taking care of their children, but are busy with chatting, shopping, and other activities. And the child, on their own, will grow up to be a person in the future. If they do not receive education and love from their family, will they not become robots in the future? Or if we do not treat the child well and do not speak well, if they break a cup or a pot, we scold and beat the child with abusive words. After all, they are children, and with these actions we influence the child spiritually. Is it possible to beat a small or weak person who does not agree with the conversation? If we explain it with good words and politely, the child will understand.

Abdurauf Fitrat has some statements that may seem a little harsh, even rude to us: "...let's see, are we Muslims, especially Turkestans, educating our children or not? The word at the end of the question can be the answer to this, that is, "no!" I will prove it this way: we Turkestanis take better care of our cattle than our children. I am not saying that we love our donkeys and sheep more than our children. No, no, our children are dearer than our lives. They are the most beloved and respected in our eyes. But, contrary to our happiness, we must admit that, despite all this love and affection, we train our donkeys and sheep less than we do! Do not be surprised by my words, be patient, I will prove my claim. To train such and such a thing is to gradually bring it to perfection. In our eyes, the perfection of a sheep lies in its fatness and health.

The perfection of a donkey lies in its strength, the strength of its legs, and its good gait.

Suppose you buy a lamb or a foal and bring it home. You look at them carefully, and after a while you fatten the sheep, and the donkey becomes strong and agile, that is, you educate and bring them to maturity. But you do not educate your dear children with such attention. You make the excuse that your children have also reached maturity. You may object that as much as we try to feed our cattle, we put a hundred times more effort into raising our children. Although this claim of yours is known, it is not true.

The proof is that if someone who has cattle in his house checks it, he will see that not one of his cattle has been sick during the year, but his children have been sick at least three times. So, it turns out that the person pays more attention to ensuring that his livestock does not get sick.

Even if you are right, there is no harm in my claim, because paying attention to the health of a child does not mean engaging in child rearing. In fact, if a person's maturity, like a sheep or a donkey, were limited to health and the strength of his arms, we would also call the action taken for the health of a child child rearing. We would accept a child with a healthy body and breasts as having reached maturity. The maturity of a person does not consist only of health and strength, but also of physical, mental and moral growth. A person's body, mind and morals should be free from various diseases and defects. A person should grow up thinking about his own interests and being able to make his loved ones happy. After all, what is the need for these logical arguments?

This sharp remark by Abdurauf Fitrat makes one's heart flutter. These thoughts were expressed ninety years ago, but in some respects they seem to be expressed today, don't they? So, we have not yet made enough progress in education. Today, when we think of raising a child, we understand only dressing him well, spending a lot of money on his education.

An approach similar to that in this treatise can be seen in the work of Tahir Malik, one of the first representatives of modern Uzbek literature. This book by the writer Tahir Malik is not only a religious source, but also a work of art.

REFERENCES

1. Tilavova, M. (2023). FRAZEOLGIK POLISEMIYA HAQIDA BA'ZI MULOHAZALAR. *Philological issues are in the eyes of young researchers*, 1(1).
2. Tilavova, M. (2023). TOHIR MALIKNING "ODAMIYLIK MULKI" ASARIDA QO'LLANILGAN FRAZEOLGIK BIRLIKLARNING FUNKSIONAL JIHATI. *Science and innovation in the education system*, 2(5), 197-203.
3. Tilavova, M. (2024). ABOUT THE LINGUISTIC AND SPIRITUAL CHARACTERISTICS OF SOME PHRASEOLOGICAL UNITS USED IN THE WORK "HUMAN PROPERTY". *Theoretical aspects in the formation of pedagogical sciences*, 3(11), 156-165.
4. Тилавова, М. (2024). ФРАЗЕОЛОГИЗМЫ, РОДСТВЕННЫЕ СЛОВУ, УПОТРЕБЛЕННОМУ ТАХИРОМ МАЛИКОМ В «ЧЕЛОВЕЧЕСКОЙ СОБСТВЕННОСТИ». *Talqin va tadqiqotlar*, 2(3), 40.

5. Tilavova, M. (2024). "ODAMIYLIK MULKI" ASARIDA QO'LLANILGAN FRAZEOLGIK BIRLIKLARDA SINONIMIYA HODISASI VA ANTANAMIYA HODISASI. *Theoretical aspects in the formation of pedagogical sciences*, 3, 62-67.
6. Tilavova, M. (2024). ANSICHTEN ZU DEN SPRACHLICHEN UND SPIRITUELLEN EIGENSCHAFTEN EINIGER PHRASEOLOGIEEINHEITEN, DIE IM WERK „HUMAN PROPERTY“ VERWENDET WERDEN. *Modern Science and Research*, 3(10), 100-107.
7. Tilavova, M. (2024). SOME CONSIDERATIONS ABOUT THE LINGUISTIC AND CULTURAL CHARACTERISTICS OF SOME ANTI-MEANING UNITS USED IN TAHIR MALIK'S WORK "HUMAN PROPERTY". *Инновационные исследования в науке*, 3(11), 35-40.
8. Sharipova, M. (2024). ABDUNAZAR POYONOVNING 70 YILLIK YUBILEYI DOIRASIDA "ABDUNAZAR POYONOVNING BAXSHICHILIK SAN'ATIDA TUTGAN O 'RNI' MAVZUSIDA RESPUBLIKA ILMIY-AMALIY KONFERENSIYA (Ilmiy maqolalar to'plami): ABDUNAZAR POYONOVNING KUYLAGAN "ALPOMISH" VARIANTIDA MAROSIMLAR BADIY IFODASI. *Buxoro davlat pedagogika instituti jurnali*, 4(4).
9. Baxshilloeyevna, S. M., & Firuzovna, R. S. (2024). KITOBXONLIK MADANIYATI ORQALI TALABALAR MA'NAVIYATINI YUKSALTIRISHNING ILMIY-NAZARIY ASOSLARI.
10. Sharipova, M., & Jabborova, D. (2024). COMMONALITIES IN THE RELATIONSHIPS OF FOLKLORE GENRES WITH LITERATURE. *Modern Science and Research*, 3(9), 170-177.
11. Sharipova, M., & Rajabova, S. (2024). SCIENTIFIC AND THEORETICAL BASIS OF IMPROVING THE SPIRITUALITY OF STUDENTS THROUGH LIBRARY CULTURE. *Modern Science and Research*, 3(9), 148-155.
12. Sharipova, M., & Saidova, S. (2024). THE SKILL OF CHARACTER DEVELOPMENT IN ABDULLA QAHHOR'S STORIES. *Modern Science and Research*, 3(9), 156-162.
13. qizi Hamidova, U. F., & Sharipova, M. B. (2024, February). METHODOLOGY OF DEVELOPMENT OF CREATIVE ABILITIES OF CHILDREN OF PRESCHOOL AGE. In *INTERNATIONAL CONFERENCE: PROBLEMS AND SCIENTIFIC SOLUTIONS*. (Vol. 3, No. 1, pp. 73-82).

14. Azimov, Y., To'xsanov, Q., Adizov, B., Sharipova, M., & Hojiyeva, N. (2024). Statistical analysis of thrift and ecological education concepts in elementary school students. In *E3S Web of Conferences* (Vol. 587, p. 02020). EDP Sciences.
15. Sharipova, M. (2023). "ALPOMISH" EPOSINING QADIMIYLIGI VA AN'ANAVIYLIGI. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*, 44(44).
16. Sharipova, M. (2024). EPOS HAMDA MAROSIM MUNOSABATINING QADIMIYLIGI VA AN'ANAVIYLIGI. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*, 46(46).
17. Sharipova, M. (2024). EPOS HAMDA MAROSIM MUNOSABATINING QADIMIYLIGI VA AN'ANAVIYLIGI. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*, 46(46).
18. Sharipova, M. (2023). "ALPOMISH" DOSTONIDA NIKOH MAROSIMINING ARXAIK-BADIIY XUSUSIYATLARI. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*, 44(44).
19. Sharipova, M. (2023). "ALPOMISH" DOSTONI BADIIY STRUKTURASIDA MAROSIMLARNING O'RN'I. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*, 30(30).
20. Sharipova, M. (2020). Вестник магистратуры. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz)*, 1(1).
21. Sharipova, M. B., & Inoyatova, F. I. (2018). USE OF PROBLEM-BASED LEARNING IN THE CLASSROOM. *УЧЕНЫЙ XXI ВЕКА*, (11), 69.
22. Sharipova, M. B., & qizi Shokirova, N. Z. «ALPOMISH» DOSTONI–BADIIY BARKAMOL ASAR.
23. Sharipova, M. B., & qizi Salimova, K. R. "ALPOMISH" DOSTONIDA "KAMPIR O'LDI" MAROSIMI TASVIRI.
24. Sharipova, M. B. Ritual and Epic Relations in the Epic "Alpomish". *MIDDLE EUROPEAN SCIENTIFIC BULLETIN*.
25. Uraeva, D. S., Sharipova, M. B., Zaripova, R. I., & Nizomova, S. S. (2020). THE EXPRESSION OF THE NATIONAL TRADITIONS AND BELIEFS IN UZBEK PHRASEOLOGICAL UNITS. *Theoretical & Applied Science*, (6), 469-472.
26. Рахимов Ф. Б., Шарипова М. Б. МЕСТО ИННОВАЦИЙ В РЕШЕНИИ СОВРЕМЕННЫХ ПРОБЛЕМ НЕПРЕРЫВНОГО ОБРАЗОВАНИЯ //Academy. – 2020. – №. 5 (56).
27. Шарипова М. Б., Садуллоева М. Б. К. ПРОФЕССИЯ «УЧИТЕЛЬ» И ЕЁ РОЛЬ В ОБЩЕСТВЕ //Проблемы педагогики. – 2020. – №. 1 (46)
28. Шарипова М. Б., Мустакимова Г. А. Наследие мыслителей в эстетическом воспитании учащихся начальной школы //Вестник магистратуры. – 2019. – №. 10-5. – С. 48-49.

29. Sharipova M. B., Nizomova S. S. THE ARTISTIC IMAGE OF THE IMAGE OF" WATER" IN THE POEM //УЧЕНЫЙ XXI ВЕКА. – 2018. – №. 11. – С. 75.
30. Шарипова М. Б., Муродова Ш. Ш. ХУДОЖЕСТВЕННАЯ ИНТЕРПРЕТАЦИЯ ОБРЯДОВ В ЭПОСЕ «АЛПОМИШ» //Научный журнал. – 2020. – №. 9. – С. 32-34.
31. Шарипова М. Б. и др. ПРОФЕССИЯ «УЧИТЕЛЬ» И ЕЁ РОЛЬ В ОБЩЕСТВЕ //Проблемы педагогики. – 2020. – №. 1. – С. 24-25.
32. Baxshilloeyevna M. S., Shuhratovna M. S. Description and interpretation of wedding customs in the epic" Alpomish" //Middle European Scientific Bulletin. – 2021. – Т. 11.
33. Sharipova M. " Alpomish" dostoni-o'zbek xalqi tarixi badiiy ifodasi //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 1. – №. 1.
34. Sharipova M. O'quvchi yoshlar tarbiyasida o'lmas an'ana va marosimlarning ahamiyati //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 1. – №. 1.
35. Sharipova M. Qahramonlik eposi-milliy madaniyatimizning nodir hazinasi (" Alpomish" dostoni misolida) //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 1. – №. 1.
36. Sharipova M. O'lmas an'ana va marosimlar-ma'naviyatimizning nodir hazinasi //ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu. uz). – 2020. – Т. 1. – №. 1.
37. Ахмедова М. Ш., Шарипова М. Б. ВОСПИТАНИЕ РЕБЕНКА НА ОСНОВЕ НАРОДНЫХ ТРАДИЦИЙ //Молодежь в науке и культуре XXI в.: материалы междунар. науч. – 2016. – С. 118.
38. Шарипова М. Б., Истамова З. Особенности этического воспитания детей дошкольного возраста //Вестник магистратуры. – 2020. – №. 1-5. – С. 39.
39. Шарипова М. Б., Саъдуллаева М. Б. К. РАЗВИТИЕ ТВОРЧЕСКИХ СПОСОБНОСТЕЙ ДЕТЕЙ В ДОШКОЛЬНОМ ОБРАЗОВАНИИ //Проблемы педагогики. – 2020. – №. 6 (51).
40. Шарипова М. Б., Ашурова Ф. А. Межличностные отношения в дошкольном возрасте //Вестник магистратуры. – 2020. – №. 1-5. – С. 35.