

MUHAMMAD SADIQ KASHGARI'S VIEWS ON EDUCATION IN HIS WORKS.**Mokhira Niyozkulova Nuralievna**

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Abstract: This article contains works by Muhammad Sadiq Qashgari such as “Adob as-salihin”, “Tazkirai Azizon”, “Zubdat al-masoyil”, “Qiyofat al-bashar”. Of these, “Adob as-salihin” deals with the situations people encounter in daily life, the etiquette of greeting, asking for permission, sleeping, traveling, riding a horse, the etiquette and conditions of conversation, the etiquette of husband and wife, visiting the sick, condoling with people in distress, feasting and eating, and the etiquette of traveling. “Zubdat al-masoyil” deals with issues related to Sharia and Aqeedah. The work is written in a simple and fluent Turkish language that the people understand, taking into account the needs and demands of that time. In all of Muhammad Sadiq Qashgari’s works, the ideas of religious and secular education, the values of Sharia and Aqeedah are perfectly expressed. The article highlights the importance of the influence of Kashgari's views on spiritual and moral education and enlightenment in his works on the education of young people.

Аннотация: В данной статье представлены работы Мухаммада Сади́ка Кашга́ри, такие как «Odob as-solihin», «Tazkiraiy azizon», «Zubdat al-masoil», «Qiyofat al-bashar». Из них «Odob al-solihin» рассматривает ситуации, с которыми люди сталкиваются в повседневной жизни, этикет приветствия, просьбы о разрешении, сна, путешествий, верховой езды, этикет и условия общения, этикет супружеской жизни, посещения больных, соболезнования нуждающимся, застолья и этикет путешествий. «Zubdat al-masoil» посвящен вопросам шариата и акыды. Работа написана простым и понятным турецким языком, с учетом потребностей и требований того времени. Во всех работах Мухаммада Сади́ка Кашга́ри прекрасно выражены идеи религиозного и светского образования, ценности шариата и акыды. В статье подчеркивается важность влияния взглядов Кашга́ри на духовное и нравственное воспитание и просвещение в его трудах по воспитанию молодежи.

Keywords: pedagogy, "Adob as-salihin", "Tazkirai Azizon", "Zubdat almasoyil", "Qiyafat al-bashar", idea, value, enlightenment, views..

Muhammad Sadiq Kashgari was born in 1740 in Kashgar. He was a historian, philosopher, linguist, writer and poet. At the "Sachiya" madrasah in Kashgar, he mastered secular and religious sciences, Arabic, Persian languages, and classical oriental literature. Muhammad Sadiq Kashgari's views were based on the ideas of education, upbringing of a person with good manners, wide dissemination of enlightenment, and development of worldview, which were important for his time. His educational views were reflected in such works as "Adob as-salihin", "Tazkirai Azizon", "Zubdat almasoyil", and "Qiyofat al-bashar", which emphasize the need for a person to be moral, educational rules, and enlightened. Muhammad Sadiq Qashgari's work "Adob as-salihin" ("Etiquette of Good People") is a set of rules of etiquette that we need to know every day and every minute of our daily lives. In "Adob as-salihin", Muhammad Sadiq Qashgari also discusses the etiquette of asking about the health of the sick, condolences, and misfortune. It will be useful for everyone to be aware of the essence of the rules that apply in these cases. The work also presents a number of thoughts on the role and duties of a woman in the family. "Zubdat almasoyil" deals with issues of Sharia and aqeedah. The work is written in a simple and fluent Turkish language that the people understand, taking into account the needs and

demands of that time. According to Muhammad Sadiq Kashgari, the most important duty of a woman in the family is the following: the harmony of husband and wife in the family and the duties they have to each other are determined, the wife should not go out without her husband's permission and should not bring a stranger into the house, she should be happy when her husband is happy and sad when he is sad. It was mentioned that visiting the sick is an obligation for relatives, neighbors, and brothers.

The first chapter of the work "Adab as-Salihin", asking for permission and greeting, the previous etiquette - when anyone wants to go to someone's door and enter, he first announces his arrival to that person by knocking softly or sniffing from behind the door.

Second - if a voice is heard, he greets from behind the door and asks: "May I come in?" This kind of asking for permission is up to three ranks. Each time he asks for permission, he waits for the equivalent of four rak'ahs of prayer.

Third - if the owner of the house does not hear his voice even after calling three times and permission is not given, he quickly turns away from the door without waiting.

Fourth - if the owner of the house asks: "Who are you?" he tells his name in response, but does not say, suspiciously, "I am your acquaintance or friend."

Fifth - if the person is accompanied by the host, then the procedure is not as described above, but according to the circumstances. The second chapter of the work describes the etiquette of sleeping, traveling, and riding a horse, the third chapter describes the etiquette and conditions of conversation, the fourth chapter describes the etiquette of husbands and wives, and the bathroom, visiting the sick, mourning, mourning, feasting, eating, and drinking, the etiquette of traveling, and the rules and regulations of the etiquette of things related to it.

The work consists of seven chapters, the introduction emphasizes the need for a person to acquire good manners as its goal, and says that if he does not master the rules of etiquette and does not become polite and clean with good manners, he will spread evil not only to himself, but also to the whole world, and cites the following masnavi: The one without manners does not do evil to himself, but rather sets fire to the whole world. The work "Adab as-salihin" also discusses internal and external rules. Today, children who do not go to school constitute a very small minority in the world, and therefore our future tomorrow depends on the results of our pedagogy today. For this reason, it is appropriate to widely understand the scholar's views on education. It is impossible to bring young people to spiritual maturity and ensure the social development of society without educating them in the spirit of humanity. Preparing young people for family life, forming them in the spirit of universal human qualities with high spiritual convictions, and raising them as highly qualified specialists is an urgent problem of today.

Education begins with the family, and for this, improving the family environment, sending our young people to various circles without leaving free time, and acquainting them with books play an important role in the upbringing of young people. For this, parents themselves must change their attitude towards national values. In understanding national values and national identity, it is necessary to educate in the spirit of the best and noble traditions based on the spiritual heritage of the people, the advice and experience of our ancestors, and to instill in their minds, worldviews and conscience the teachings of their wise thoughts and life lessons that have passed through the ages, sorted out and reached us. At the same time, it is the obligatory duty of parents to teach children folk traditions. Especially in the current modern education system, we need to teach young people more deeply about traditions, important aspects of education and upbringing. Of course, upbringing is formed primarily in the family.

As our President Sh. Mirziyoyev emphasized: “Another urgent issue that always worries me and worries me is the morality, behavior, cultural level, in a word, upbringing of our youth,” and scientific and educational work has been carried out in this regard, various laws and decrees have been signed.

In conclusion, it should be noted that the theory of education and upbringing is in the first place in our society, this is our achievement. Studying the pedagogical views of our ancestors' works and applying them to life will provide more positive results in helping our young people understand the rules of etiquette and morality from the works of our great grandfathers, making their lives more meaningful by learning history, and instilling universal human feelings in the minds of our young students.

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