

USING PHRASEOLOGICAL UNITS IN STORIES - ESSENCE, CONTENT, METHODS AND ORGANIZATIONAL FORMS OF EDUCATION

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Abstract

The article discusses the relationship between oriental education and didacticism, the tendency relations between them, and theoretically analyzes the purely educational features based on value. The originality of the educational image found in the didactic works of Eastern, especially Uzbek literature, its role and importance in the development of a well-rounded person are highlighted.

Keywords: Symbol, symbol, justice, trend, didactics, oriental education, pedagogical basis, idea, tradition.

Introduction

Fiction is a type of art that affects the human psyche through the medium of words. Depicting the reality of life by confirming or denying it, the artistic fabric adds the product of fantasy and turns the reality of life into an artistic reality. As a result, the artistically polished poetic picture is redeveloped as a part of life. The main goal of this is to instill in the reader a positive feeling, educational skills, and most importantly, manners. This can be seen in the fact that the root of the word literature is formed from the word "manners". It can be seen that the didactic nature lies in the essence of the literary literature, which is a means of educating the human spirit and conveys the elements of discipline and ethics to the individual. The connection of fiction with didactics, mutual communication, and mutual saturation directly led to the formation of pedagogy, its separation as a specific science, and the process of historical development.

The method of using a word or a combination of words in a literary work in a metaphorical sense, not in its own meaning, is called a trope in science. In our classical literature, the trope is mainly used as a metaphor. Pedagogical methods and the teacher's personal intelligence are required for the understanding of the didactic works of the golden fund of Uzbek classical literature, for the artistic core to be ignited, and for the easier synthesis in the mind of the

student. Because, no matter how sophisticated the classical texts are, not only the student, but also the teacher has difficulty in understanding the content underlying them. In this case, pedagogical methods and methodological instructions help to assess the situation correctly and increase efficiency.

Although it is difficult to understand and absorb into the reader's perception, didactic works increase their value due to the connection with the long history of the people's value. Therefore, they are not abandoned. For example, although it was created during the 11th century Karakhanids, Yusuf Khos Hajib's epic "Kutadgu Bilig", which has the historical roots of today's national pedagogy, was difficult to read, so orientalist Bakijon Tokhliyev translated it into the modern Uzbek language. As a result of skillful transformation, the essence and originality of the work "Kutadgu bilig" is preserved for the judgment of today's young readers. This served to increase the artistic and pedagogical appeal of the classic literary text of the 11th century, and contributes to the formation of the thinking of today's young generation.

The one and only correct way of development of new Uzbekistan is to improve the quality of education, which should be the focus of attention of every official of the management of our country, and we should program it in our daily life, this way a special note was made in President Sh. Mirziyoyev's Address to the Oliy Majlis in 2022. Our president proved the inevitability of people finding inspiration in a country where knowledge, intelligence, intelligence, wisdom and wit are emphasized with a wise quote from Yusuf Khos Hajib's "Qutadgu Bilik" (Knowledge of Happiness), the first didactic epic in the Turkish language, written in the 11th century:

Where there is intelligence, there is greatness.

Where there is knowledge, there is greatness.

In fact, it is an indisputable law of life that ingenuity glorifies a person, knowledge leads him to greatness. Therefore, the time itself shows that quality education is the salvation of every nation striving for development. Every devotee of education does not have the right to forget that the highest task is to bring up a well-rounded person. Therefore, it was determined that it is necessary to continue the reforms started in this field, to communicate with teachers and trainers, to improve the quality of educational work, and to work together with them in the implementation of pedagogical reforms with certain results. It was noted that extensive study of the cultural and spiritual heritage of our ancestors and its deep instillation into the hearts of our youth, which is the backbone of our country, is one of the priorities of our state's policy. It is emphasized that the new Uzbekistan should be built on the basis of the "social state" principle, that it should be strengthened in the Constitution, that such a state should serve to realize the intellectual potential of a person, as a result of which pedagogical reforms become relevant.

Therefore, emphasis was placed on supporting education, which is the biggest investment for New Uzbekistan, and: "Salvation is in education, salvation is in education, salvation is in

knowledge. Because all noble goals are achieved through knowledge and education", it was emphasized that the bright thoughts of modern scholars should adorn the minds and thinking of young people. Only then will our children grow up to be creative thinkers, able to meet world standards, competitive staff, well-rounded individuals.

It should be noted that in any society, in any social system and era, didactics is the most important instructional source for the education of the national gene pool of a particular nation. Although didactics as a separate field was initially studied in the West, its roots and educational function in the Eastern world are more ancient, because "Avesto", "Devonu lugatit turk", "Khibat ul khakayik" and "Qutadgu" were created in the East. It is not a secret to anyone that the weight of the educational importance of sources like "he knowledge" is weighty compared to the written sources of the West. In addition, Islamic religion and Eastern classical literature influenced by it are described in the first place as admonitions, morals, and education.

The word "didactics" is derived from the Greek word "didaktikos", which means "instructive". The literal translation of didactics means the theory of education. The theory of education mainly includes the educational process, the essence, content, methods and organizational forms of education. Didactics, in integral connection with education, serves to arm the young generation with the system of knowledge, skills and qualifications.

Therefore, "didactic literature" means works in the spirit of advice, teaching, and example. It is widespread both in the East and in the West, and is distinguished by the combination of poetics and pedagogy in its common denominator. It is like education and upbringing. As we mentioned above, the spirit of teaching is more dominant in the Eastern art of words, more precisely, it differs from Western literature in this way.

As early as the 10th century, the great Abu Ali ibn Sina specifically noted that the East tends to educate a person more through advice, while the West tends to educate a person by showing life realistically. In fact, if Eastern literature describes the exemplary background of the reality of life, in the Western art of words, the reality is presented in its entirety, naked, frankly, they do not pay much attention to the question of shame. no attention is paid. The East is considered the world's wisest because of its oral and written literature, its moral and religious heritage, which is extremely rich in knowledge and wisdom. This is one of the factors that caused poetry to flourish in our country and occupy a great position among the people. Abdulla Oripov, Hero of Uzbekistan, People's Poet of Uzbekistan, had in mind exactly these aspects when he said: "Poetry cannot be taught to the East." That is, it is useless to argue with the people of this country on the level of poetry, the victory is theirs, A. Oripov wants to say here.

Based on the above points, it is not a correct conclusion to understand that the East, including Uzbek classical literature, consists entirely of works in the spirit of preaching. Because didactic, detective, fantastic, comic, socio-philosophical and journalistic works were created in Uzbek national literature, which constitute the national fund of the power of artistic words,

all of them are united by one common goal, which is a work of art. aesthetic idealism that the main goal is to promote goodness, no matter how it depicts life.

Based on this, it can be concluded that studying fiction from a pedagogical point of view, calling all existing classical works works of a didactic spirit does not fully justify itself. Only the joint research of national education and didactic tendency factors in them becomes relevant.

Special didactic literature in the East, according to its literary form, can be relatively classified as follows:

1. Prose didactic works. For example, in the 4th century AD, a great didactic work was published in India in Sanskrit called "Panchatantra", which later became known as "Kalila and Dimna". It has a great influence on the literature of the whole East and the world. This book has been translated into several languages over the centuries. In "One Thousand and One Nights" based on Arabic fairy tales, the essentially didactic spirit prevails. Later, the famous "Nightmare" of Kaikovus was written. The works "Gulzor" and "Miftah ul-adl" ("The key of justice") of the 16th century Uzbek writer Khoja (Podshohoja bini Abdulvakhobhoja) are examples of didactic literature written in pure prose.

2. Prose-poetic didactic works. The famous work of Sheikh Muslihiddin Sa'di Shirazi "Gulistan" belongs to this group. It was written both in prose and poetry, that is, in a mixed way. Alisher Navoi also wrote the work "Mahbub ul-Kulub" in the spirit of pandnoma, mixing prose and poetry. Although figurative symbols, animals, mainly birds are written, Gulkhani's "Zarbulmasal" also belongs to such a prose-poetic, i.e., mixed type of didactic literature.

3. Poetic didactic works. In the East, special didactic poetry was created only in poetic form. For example, in Uzbek classical poetry, Yusuf Khos Hajib's "Kutadgu bilig", Heydar Khorazmi's "Gulshan ul-asrar", which was completed during the free translation of Nizami Ganjavi's "Makhzan ul-asrar", Alisher Navoi's first work to "Khamisa" "Hayrat ul-Abror" epics, which were included in the book, are bright examples of Uzbek didactic poetry. In Yusuf Khos Hajib's epic "Kutadgu Bilig", the presentation of moral and spiritual qualities through life stories-images, logical analysis-summaries, first of all, makes it possible to express the author's point of view extremely clearly, thus it is clear exactly what idea he is promoting. you will know, secondly, it significantly increases the impact, and thirdly, it shows that the raised issues have not lost their importance, i.e. relevance, even for today.

Modern Uzbek literature also contains didactic works. For example, "Jewelry chest" written by the national poet of Uzbekistan Shukurullo belongs to such works. He described didactic values in a relatively modern spirit, among such works one can include Utkir Hashimov's work "Inscriptions on the edge of the notebook" by the great representative of Uzbek prose. All of these are given didactic significance as they are given in the form of education. In this sense, their pedagogical importance requires specific scientific research.

It seems that writing works of art in a poetic, prose or syncret - mixed form is not the main goal, the main goal of them is to educate the inner "I" of the human axis, to achieve goodness, purity, great plans, great goals. encourage In such works, not only poetic means, artistic charms, but also pedagogical essence is given priority, because didactics is the core essence of our national pedagogy. The inextricable connection between them has long been proven by our rare fairy tales that have come into the world in the folklore of the people. While folklore traditions were transferred to written literature, they transferred the commonality and organic unity of poetics and pedagogy in the conversion method.

Evaluating the mutual tendency of Eastern education and didactic categories not only with artistic criteria, but also with pedagogical levels, and studying them in an organic connection brings important results.

So, the comparison of the didactic works in the world literature and the pandnomas in the Turkish literature shows that the pedagogical phenomenon called didactics in Ghar is considered to be the equal value of oriental education in Central Asia, and the mutual trend of didactics and oriental education in recent years. is crucial in pedagogy.

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