

ABOUT TAHIR MALIK'S EDUCATIONAL VIEWS PRESENTED IN "HUMAN PROPERTY"

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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.

О ПЕДАГОГИЧЕСКИХ ВЗГЛЯДАХ ТАХИРА МАЛИКА, ПРЕДСТАВЛЕННЫХ В «ЧЕЛОВЕЧЕСКОЙ СОБСТВЕННОСТИ»

Аннотация. В этой статье произведение Тахира Малика «Человеческая собственность» в главе «Или счастье... или катастрофа» показывает важность образования, его роль в развитии детей и его перспективы на нескольких примерах.

Подробно излагаются взгляды Абдурауфа Фитрата, зрелого представителя джадидской литературы, на «Детское образование», и у писателя будет возможность подчеркнуть их путем сопоставления различных понятий, знаков, ситуаций и образов.

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

In modern Uzbek literature, there are only a few outstanding authors. Tahir Malik is one of our writers who is so talented, mature, and has a place in the hearts of readers. Like other writers, our writer has his own style.

Tahir Malik was born in an intellectual family. Adib always followed the two teachings of his uncle Mirzakalon Ismaili: "Don't write what you don't know well" and "Don't follow the path of others".

At first, the writer writes works in the spirit of fantasy, and later he begins to create detective works that are lacking in our literature, which will certainly bring success to the writer.

In order to fulfill his long-term intention, Adib began to write a work and treatise in the spirit of decency and moral advice. At first, he wrote a book called "Guest Feelings" and completed this book and presented it to the public under the name "Hope of Believing". After that, the writer writes a treatise under the name "The Long Way of Crime" with the aim that it will be useful in the education of children. If we pay attention to the works of the great writers and poets of the past, together with the artistic works, they also wrote treatises on morality.

Etiquette (the plural of the Arabic word adab) is a norm of behavior recognized in society.

It represents the external aspect of a person's spiritual life and is manifested in relationships with others (family, work team, various rituals). Etiquette is based on some principles and norms

of morality, as well as requirements of expediency and beauty (aesthetics). Writer Tahir Malik's treatise "Humanity's Property" covers the issues of human manners, morals, scientific advice and knowledge. In particular, the "Prayer-science" chapter of the brochure talks about our children's learning, studying and studying.

Knowledgeable people are happy about the abundance of the state and are not offended by the scarcity. Because knowledge is such an inexhaustible and inexhaustible treasure and state that no one can take it away from a person. Even the rotation of the stars cannot affect it. If everything increases, its value will decrease. But science and manners are exceptions.

One of our nobles, Abulqasim Zamakhshari, says: Silk clothes cannot adorn a person who is not adorned with good qualities and good manners. The adornment of the earth is with the people of knowledge, and the adornment of the sky is with the stars. Science is an example of a mountain.

The ascent of this mountain is difficult, and the descent is easy. There is a big difference between a connoisseur and a scholar who discovers something new after a lot of research. Both the butterfly and the starling fly by flapping their wings, but their flight is not the same."

Some people don't think that good manners can be perfected only through knowledge.

When sending a child to study somewhere, they first calculate how much material benefit there will be in the future.

Perhaps these words of the Sufi Olloyar will serve as an example for them:

Until the majority of contemporary people

The sadri majlis says it will be, the sadri will bleed.

(Zamona ahli aksar tolibi qadar'

Bo'lay deb sadri majlis, qon qilur sadr).

I want to say that the goal of those who want to learn today is to gain respect and prestige among the people.

Acquiring knowledge is a human duty and a high responsibility.

Those of us who say that the Holy Prophet (pbuh) is a martyr who died while learning or teaching, if we understand the wisdom of this, we can overcome many obstacles in front of us.

Science is the crown of humanity. Man finds honor with knowledge. Wealth is the pride of the ignorant. Science elevates man and leaves him a monument.

Prayer, fasting, hajj, and zakat, which are the foundations of Islam, become fard after a person reaches the age of majority. That is, a person does not have to pray until his child reaches the age of majority. However, the period of learning is defined as from cradle to grave. That is, during the period from birth to death, Bani Adam is obliged to learn.

In the holy hadith, God blesses and blesses me: "O son of man! Know that health is in unity, sincerity is in piety, godliness is in repentance, worship is in knowledge, and wealth is in contentment. Therefore, a person who neglects this duty while having enough intelligence to acquire knowledge is not serving God sufficiently. In this regard, there is a wonderful wisdom in "Kutadgu Bilig":

"Bilig o'gran ashnu topug'qa o'kush,

Biligsiz topug' osg'i bulmoz ulush".

I want to say that he learned knowledge from prayer. One who prays without knowing will not be rewarded. Rasulullah (s.a.w.) said, "Learning knowledge is better in the presence of Allah

than prayer, fasting, almsgiving, Hajj and fighting in the way of Allah." We need to understand this correctly. In other words, there is no meaning in the hadith that one should stop praying or fasting and learn knowledge. Perhaps the merit levels of both practices are being compared.

Many of our scientists, scholars, hadith scholars and writers talk about the connection between science and worship.

A person who has learned will never be humiliated.

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