

Some Discourses On The Stories And Legends Related With Oriental Up Bringing As Per Muhammad Awfi

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Annotation. In this article, some of the stories of Muhammad Awfi about spiritual and moral education are classified, as well as the types of education described in proverbs are considered based upon the pedagogical content and essence. Muhammad Awfi Bukhari is an outstanding representative of the 12-13th centuries when science and education were progressing in Movarounnahr. His unique stories and narratives, outlined in his “Javome-ul-hikayat” and “Lavome-ul-rivayat”, can significantly influence the spiritual world and moral education of an individual. The stories of the writer-philosopher provide a detailed explanation of the criteria that determine the humanity of a person, such as the limit of voluptuousness, etiquette of knowledge, morality, humanism, loyalty, wisdom, ingenuity, brightness, and intelligence.

Keywords: spirituality, moral education, behavior, manners, honesty, humanity, justice, courage, types of education, exemplariness.

Introduction. The stories [1; 331] and legends [2; 323] of Mohammed Awfi’s theme coverage is extensive and colorful. He summarizes the events he witnessed, knew and heard in his work “Javome’ul-Hikayat”, in which in each expression one can observe the educational harmony aimed at the formation, development and perfection of the individual.

Methods. In particular, as factors affecting the formation of a person in the game – (biological) factor of Generation, (Social) factor of environment, as well as the factor of Education-an example in most of the stories and stories, the period in which he lived and the problems in his society by bitter criticism, and in some places the light laughter, “cup under the half cup” As its criteria – humanism, patriotism, labor, truthfulness, science, attention is paid to the same criteria as the object of recognition, intelligence, spirit, the role and importance of communication are based. In our opinion, in its essence, it is appropriate to classify the stories and narratives of the society on the useful human morality for society as follows:

1. Stories about manners, decency, integrity, devotion, self-education.
2. Stories in the mention of mental wisdom, knowledge and ignorance, modernity.
3. Proverbs and legends about the eaters of historical personalities.
4. Adventure stories.

Main body. Naturally, each of these divisions consists of small thematic groups: Intelligence, reason, decency, knowledge, ignorance, skill, wisdom, rightness (purity of the soul), greed, faith and loyalty, generosity, generosity, etc. In them, in principle, a person is manifested as an object of spiritual world and morality, education and upbringing. Spirituality [4; 112] is a practical manifestation of morality [4; 124], if reflected in the purity of the soul. That is, if the first – botin, then the second – his means (eye, tongue, ear, hand, foot purity, etc.). apparent reflection through products. If one is mistaken, the other is distorted – if there is a violation of one border of the tool, the issue of honor is affected.

This: places in a system like **spirituality ~ morality ~ spirituality**, one dictates the other. And moral perfection is achieved by upbringing [4;118]. The task of spiritual and moral education begins, first of all, from the formation of spiritual and moral consciousness in the reader. The essence of social education in different times and space is diverse, and its content is based on the origin of social goals. Although the idea of upbringing is expressed in different ways, it expresses unanimity in its relationship to the nature and object of orientation [6; 191]. Training is carried out in a holistic process, the components of which at the same time are manifested on the basis of some kind of activity.

We know how many centuries of rich experiences of thinkers of the concept of education in the East and people's pedagogy about education rely on. The theory of upbringing is based on the use of philosophical, psychological, sociological, ethical and aesthetic knowledge. The result of training is the training of highly qualified specialists in the field that meet high moral and moral requirements. After all, a person is considered a social being, formed as a result of Education.

In the sayings and narratives of Muhammad Awfi, the upbringing of a mature person in all respects is consistently emphasized to give him a rational, ideological-political, economic, moral, labor, aesthetic, physical, environmental, sexual, Legal Education. Brought up as an object-the reader's consciousness, behavior and creative unity of his activity are taken into account. Also, in the classification of Proverbs, an individual (group, mass) form of the organization of the educational process, that is, an individual approach to the classification of pedagogical content is relied on. This is the embodiment of the pedagogical systems that teach the reader to understand the pedagogical content described in each tale and narration, to draw an independent conclusion, to follow the ideas of the system.

The following story Muhammad Awfi shows how the classic of Minister Bozurgmehr in sciences, through Anusherwan [3; 32], is manifested in the wise upbringing: "the minister of the Just ruler

Anushervan asks Bozurgmehr, what is the best thing in the world. In response Bozurgmehr says 3 things: death, woman, need. That's the description of it. "Without a woman, a man like you would give birth to which place?" that is, she described the whole Universe people as the cause of the Genesis and existence of mankind. "Would your father's kingdom ever touch you when he was not?" that explains death. In fact, death can be described as a suicide of a person. Because when there is no death, the Will and inheritance does not pass from father to son, from generation to generation, life does not continue, the world is aging.

When it comes to the concept of need, it explains the answer that "a person like me when there is no need was standing in your palace" Bozurgmehr. It would be appropriate if we explain this as the reason that leads someone else, he or she leads to the abyss, or to the heights. In the same process, the role of spirituality and education, the conditions of its manifestation will be known. Hence, in the Awfi story, first, a woman interprets death and need as the sharpest things in the world; second, through the question, points to the fact that Bozurgmehr has reached perfection in the mind; in the third, the minister's answer will again lead to the observation.

The essence of the most acute things in the world presented in the story is classified below (see Table 1).

1-Table The Essence Of The Most Acute Objects

No	Essence	Meaning	Description	Conclusion
1	Death	End	Complete cessation, termination of life activity of the organism; irreversible physiological process	The end of life, if there is no death, the ancestors and generations will not last, the world will grow old. Death is true, and this very truth dictates the continuation of life, the birth.
2	Woman	Beginning	The persons of opposite sex to men - family; wife.	The reason of the beginning and the existence of the humanity in the whole universe
3	Necessity	Reason	The need, necessity, requirement for something	The path leading to the perfection and the end. It is accessible by the spirituality and education.

M. Awfi in another similar story of from the tongue of Anushervan determines what is considered the most necessary for a person. This analysis is also brought from the language of Bozurgmehr, the owner of high spirituality and knowledge.

The just ruler Khusraw I asks the minister what are the most necessary things for a person.

First of all, the innate mind, he answered that Bozurgmehr.

Secondly, if there is no innate mind, let him learn manners and science.

Thirdly, let the wealth, gold, gain, if this science can not learn.

From the four, if the property can not earn, get reputation and etiquette.

From the fifth, if this also does not come out of hand, then it is preferable that such a person died from life, both people get rid of it, and he himself gets rid of it.

2-Table The Essence Of The Objects Necessary For Human

No	Essence	Meaning
1	Being erudite from the cradle	The ability of perception, insight, memory and understanding (The perception like a reason, can also be acquired)
If the erudition is acquired from the birth,		
2	It is necessary to learn etiquette and science	The information, knowledge, skills related with learning, studying, researching, analyzing is science. The etiquette is the manifestation of the morale of the person, that's the part related with the moral values.
If cannot learn etiquette and knowledge,		
3	It is necessary to acquire wealth, gold.	Acquisition of the wealth, having gold hides most of the sins (if she has no etiquette, professions)
If he cannot wealthy,		
4	To be in good morale and good manners.	Etiquette and tavaze is the virtue of the human, tavaze- is being humble, iltifat is being hospitable to the surrounding people, to have a himmat.
If somebody cannot be with tavazze and iltifat, in this case it is better to die than being alive, and the people will get rid of him, and themselves.		

Hence, Avfi through both these proverbs convey to the reader What are the sharpest and most necessary things in the world and what is its essence. Bun, first of all, a lesson in a person, evokes feelings of patriotism. That is, the heroes listed in the story are Anusherwan (Khusrav I), as well as Buzurgmehr, knowing what kind of spirituality and knowledge they possess – to study their own history; to arouse feelings of pride, pride in their ancestors; to strive to be high spiritual, to perform the tasks of motivating in the pursuit of the worldview. It remains to be said in the proverbs – death, woman, need, mind, knowledge and manners, gold teaches to understand what is the essence of striving to collect, to be complimented and humble.

In this case, to come to the stops as follows, in our opinion, will be correct:

1. Death is called the truth from time immemorial, **birth – death – birth – death** and the continuation of life in the form of such a chain, the permissiveness of life, the fact that we are not eternal, it means that there is nothing sharper in this world.

2. A woman is not a nafs, she is the one who can be a mother, that is, the only one who is able to create a person who stands after the creator, so that her perfection is, so that it is sharp.

3. Necessity - Forces any person to stand at the door of someone, in the presence of someone, because of spiritual, desire economic necessity, whether from the face of life to everything. Because of the need, a person either achieves perfection, or sinks into the abyss. Naturally, the achievement of perfection is realized by the back of spiritual and moral upbringing.

1. Mind -this means wisdom, perception, if it is born, then there is nothing wrong with it, because everywhere it serves your image. If there is no innate mind, then it is possible to form an acquired mind through the training of the mind. Also, Kaykovus in his work “Qabusnoma” divides the mind into two types, congenital and acquired. Accordingly, we can assume that the mind can be formulated in the same way, there will be no.

2. Knowledge and decency-knowledge in any time and society, striving to be educated, decency is valued. This is manifested due to the service of moral, intellectual upbringing.

3. Gold win-if a person does not have an incentive to take science and etiquette, whether he is the owner of property and state, this also imposes his many sins. In order to gain wealth, it is also necessary to form a rational and labor education in man.

4. Generosity and humility-manifested in a person by the formation of such qualities as tolerance, nobility, humility. This is also an ornament for a man.

These categories of education can be classified more perfectly through a series of stories and Legends of Awfi. In the only story mentioned above, the content dates back to the categories of upbringing. Education is a pedagogical process, organized in the purposeful improvement of an individual, characterized as a process that allows a systematic and systematic influence on the personality of the educator in the pedagogical literature [5,6]. In the process of upbringing, the consciousness of the educator is formed, feelings develop and behavioral habits are formed to enter into social contact. This means that this complex process generates behavioral skills and habits that correspond to the moral demands that society puts on the individual. To achieve this, the consciousness, feelings and will of the educator are influenced.

In the following story, which is presented in the “Javame’ul-hikayat”, it is possible to classify the caroms of science through an analysis of the advice of the Greek philosopher Aristotle to his son before his death (see Table 3).

Table 3 What is the nature of science

No	Essence	Conclusion
1.	There is a solution of all secrets but death, the pains have their treatment.	The person without knowledge is not different from the donkey loaded with books.
2.	The fame acquired by the wealth, doesn't have eternity, otherwise the fame which came from the knowledge doesn't recognize the fana and ending.	If you want to be decent for to be respected and appraised, you have acquire knowledge.
3.	It is possible to be respected in front of rulers only by having knowledge. Thus, the people under the guidance of the rulers are kneeling to rulers and praying.	There is a difference between the devout people and the goddesses

The first thought spoken in the language of Aristotle is also three in the teaching of Ibn Sina. That is,

From the bottom of the ground to the climax of Venus,

I was able to settle the secrets of the Universe,

I recognized, settled the all difficulties,

The thing which was not solved is the death !!!

It seems that he, as a scientist, philosopher, spent his life to become aware from the secrets of science. The idea of two Oriental and Western geniuses, who, in the light of which science and wisdom, ate many nodes, but could not find a remedy only when it came to death, gives the same conclusions. In the second conclusion-the comparison of a man without knowledge with a donkey loaded with books is three among the perfect thoughts about science in the work of Unsur ul-Maali Kaykavus. In his story about another nafs, we can read the following from the tongue of famous Greek physician Hippocrates. The physician holds the patient's vein:

—I, you and the disease are on three sides, the three of us are also against each other. If you keep in your ear what I say if you walk to me, that is, if you refrain from what I say do not eat or drink, we will be two bodies, Two souls, the disease will remain secluded. We will overcome it. When two souls, two bodies unite, it is inevitable that he will always defeat one person.

Listed in the story shows some of the publications published today that may have been healer Ibn Sina [8; 28]. The idea is not exactly who is told by the language, it is important what kind of opinion is said in it and what conclusions can be drawn from it. So he used more than a hundred other books, as he himself said in his work Awfi. Through a series of conclusions and information on the stories and narratives, he showed that about science, education and training complements the opinions expressed by classical scientists West and East.

Most of the proverbs included didactic meaningful expressions associated with the image of historical figures and heroes, rulers, emirs. For example, in the narration about the king of Cathay and Alexander, bravery, nobility, greed, the rulers' sample we, the diplomatic agreements that were in ancient times, as well as, both rulers report the situation of the ruling Peoples.

Alexander entered the country of chin in an attempt to conquer the world and built his residence opposite the royal palace. One day, the original pilgrim of Alexander told him that the ambassador of the ruler of Cathay had come to him, and he wanted to see Alexander. Alexander accepted, the ambassador said he wanted to talk alone. When they remained free, the ambassador announced that he was actually king of Cathay. Alexander asked him for the reason for such a dare. The ruler of Cathay answered.

–Know that I see you as a wise and just ruler. From ancient times until now, there was no enmity and adoration in the middle. I did not commit to you, and also the reason why you came here and settled down is not to liberate the land. Even if you kill me, they will pass another in my place, and you will remain notorious.

Alexander confessed to his wisdom from the words of the ruler of Cathay. And said: “I want a three-year tribute from the country.” The ruler of Cathay agreed. Surprised by such a quick decision of consent, Alexander asked:

- What is your condition after you have paid the tribute?
- It happens that whoever attacks my country will certainly perish.
- What if I'm satisfied with your two-year-old tribute?
- Without it, it will be a little better than the previous one.
- What if I'm satisfied with your one-year tribute?
- Without it, it will not harm my country. Although my treasure with this merchandise is empty, but my happiness is not lost.

–I agree with half a year tribute.

“If you see that the day of those who are blessed with your own arkoni state our table, you can return after taking the haraah after the feast,” the ruler of Cathay said, saying thanks. On the appointed day, Alexander went with his armies to the ruler of Cathay, and, as it were, the soldiers of Cathay drooped over the river, and his army drooped from the same river.

–Did you call me while cheating?

–The strong do not cheat. It is the work of the infamous.

–Then what is the reason for collecting a soldier without an account?

–It's not all the soldier yet, only the middle (soul) part. The rest– parts of maymana and maysara did not arrive. I do not obey you because of my weakness. I will show you therefore my soldiers. But I

am sure that the state of Heaven is enough for you. Whoever competes with you, he certainly noticed the fall. Therefore, I was also a decree-bearer to you.

Alexander went through the crisis of his goods, which he wanted to recover from this answer. The ruler of Cathay invited him to a table full of golden bowls, dishes, filled with hospitality lasurite and jewels. Alexander is surprised by this, asked for an ownership – at least bread from him.

- Vo wonderfully it was not so difficult to find bread in Rome, would you come to these lands with so much hardship?..

–Although there is no benefit from my trip, this wisdom of yours was the answer to all my goals and requests, said Alexander in tears. Then Alexander issued a decree to return to his soldiers.

The dialogue between Alexander the great and the ruler of Cathay, the relationship that began with the purpose of military march, ends with a diplomatic agreement. Here-some manifestations of mental, civil, moral, legal education are expressed (see Table 4).

4-Table The Upbringing Classification Of The Relations Of The Alexander And The Ruler Of Cathay

№	Alexander	Ruler of Cathay
1.	Greed I desire the three years of tribute from the country!	Wisdom I recognized you as the rational and just ruler. There was no any enmity and rivalry between us from the immemorial times. I was not aimed at you, also, the reason of your coming is not the improvement of the country. Even if you kill me, they restore another person, you will be disrespected.
2.	Courage -What will happen with you if you pay the tribute? -I agree with your half-year amount of tribute.	Generosity If anybody attacks my country , of course it will perish him.
3.	The sample of rulers Alexander upon hearing the answer get rid of these goods he wanted to acquire.	The sample of rulers The strong people do not use deception, cheating is the work of the weak people
4.	Diplomatically negotiations Even though there is not any profit from my travel, your wisdom and	Diplomatically negotiations - Was it difficult to win bread in Rome, you came here suffering from?..

	consultation was the answer to my aim and requirement	
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The next story describes how the greed is expressed in the image of insects.

This is how the wasp, who saw an ant dragging one grain into his house with a thousand torments, said::

- Well, Ant, let the brine dry, as much as a grain of Labor. Come, watch my sucking, drinking, no matter how delicious it is, people will eat more than me. If I spread my wing and fly into a skyscraper, I will go wherever I want!

Then the wasp flew and went to the shop of the Avenger and landed on the meat on the wing. With a knife in the hands of the Avenger, the pumpkin broke into two, as long as the Bee hit one.

The Ant came and pulled her husband's leg.

Wasp:

"Where Are you dragging me," he asked.

"Whoever lands on a land with envy, they will drag him to another land that he does not want," said the Ant.

Although wisdom expresses figurative meaning from the language of insects, its essence has its own significance at all times, that is, both in the distant and near past, and today. The consequence of the vice of those who do self-virtues of self-conceit, arrogance, self-conceit, is this: it ends with the fact that it reaches its own head. It can be played as follows (see Table 5).

5-Table The Classification Of The Consequences Of Greed And Arrogance

Nº	Symbol	Essence – reason	Consequence
1	Wasp	Greed, arrogance and egotism	The shallowness of intellectual and ethical upbringing
2	Ant	Honesty, satisfaction, loving labor	The effect of the labor upbringing – the end result of the labor is the comfort
3	Butcher (personage who is the reason)	Thing and the casea	If any one has greedy eyes located to certain place, he will be dragged to the place which he doesn't like

Results. In the figurative book "Lataif ul-isharat", which is described from the language of birds, this story is presented in the same way. When animals face tales from the language of birds, the creators who laid the foundation stone in this direction - the parables of Ezop in the West, V.A.Zhukovsky, I.A. Krylov's examples and stories of, the "Zarbulmasal" of the Gulkhani in the East should definitely be

addressed. It is appropriate to bring such scientists as Abulhasan Rudaki, Shahid Balkhi, Abulgasim Ferdawsi, Ibn Sina, Umar Hayyam, Abdurahman Jami, Alisher Navai, Abdulqadir Bedil, Fahriddin Ali Safi, Sheikh Sa'di, Hafiz Shirazi, Ubayd Zakani, who cover the educational components as objects in his works of didactic character. It is known that they skillfully used them in place of giving the main idea of laughter, small word games and satirical, figurative stories in their didactic works. For example, it is possible to bring such a small story from Mirzo Abdulqadir Bedil.

Death in front of insatiable rich was accessible,
From the gold marks the compression of a physician.
Rich in gold consumption,
Died again while he was healthy [3;4].

Conclusion. The conclusion is that the collection of “Javame’ul-Hikayat” by Muhammad Avfi is valuable with the words of wisdom, wisdom and narration uttered by the wise men of the people, anecdotes that praise the virtues of the people and are criticized through their beautiful laughter over their vices, ignorance and extravagance. Because the author expressed in the example of a pan-note laconic and meaningful means of transmission, which had a didactic meaning in influencing the spiritual and moral upbringing of the person, the worldview-wisdom, narration, small wisdom, anecdote. The literacy of the Avfi language accelerates the process of coming to an independent conclusion, enhances the influence of ideas and thoughts on the consciousness of the individual being given.

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