



Utilizing Makhtumkuli Firagi's Wisdom in Academic Lyceums in Teaching "Foundations of Spirituality" and "Education"

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Abstract:

In this article, based on the spiritual and moral views of the famous Turkmen poet and thinker Makhtumkuli Firagi, some comments on the organization of classes in the subjects of "Foundations of spirituality" and "Education" are presented in academic lyceums.

Keywords: Makhtumkuli, honesty, lust, friendship, loyalty, respect, bravery, bravery.

At every stage of human history, the society and its various socio-political and spiritual processes have been directly related to the extent to which the behavior, spiritual and moral image of the people living in this society has been formed. The institutional structure of the society, social relations and the principles of mutual relations in it, in turn, require the moral improvement of the society. Any processes that take place in society, whether they are related to state policy or the social and household sphere, first of all, require the intellectual and moral maturity of the subjects of the process.

The influence of moral values in the society on civilization is a wide-ranging phenomenon and has shown its social importance in all eras. In today's turbulent times, this aspect is especially important. Disrespect for values, encroachment on other people's property, life, and dignity for the sake of one's own profit is unfortunately becoming commonplace. Therefore, it is important to pay more attention to the spiritual and moral education of people, to make effective use of the rich spiritual heritage of our ancestors in this regard, to educate the young generation as mature, educated, and spiritual people while promoting the secrets of their moral maturity to the general public, is an important task. "Today, when the world is changing rapidly, and various new threats and dangers are emerging that lead to stability and strong development of nations, it is more

important than ever to pay attention to spirituality and enlightenment, moral education of all layers of the population, is doing”¹.

Taking into account the importance of the spiritual and moral improvement of the society and the development of the young generation, in the education system, in particular, in the academic lyceums, the “Foundations of spirituality” and “Education” subjects are taught. It is important to increase the weight of topics aimed at in-depth study of the lives and activities of thinkers. In particular, presenting the rich spiritual-philosophical heritage of the great poet of the Turkmen people, Makhtumkuli Firagi, to the attention of young people plays a big role in their development as intellectually mature people.

Been the subject of attention of scientists and thinkers for centuries. In particular, the basis of the spiritual heritage of Makhtumkuli Firagi is the teachings on the same topic. In his teachings and wisdom, the thinker clearly showed the moral and moral image of the society, its virtues and vices. Based on the essence of these teachings, it is appropriate to widely use them in the teaching of the subjects of “Foundations of spirituality” and “Education” in the curricula of academic lyceums. In the curriculum of these subjects, social-philosophical, spiritual-ethical categories such as bravery and cowardice, lust, religiousness, honesty, patience, contentment, loyalty to the motherland, respect, which are the most important criteria of human development is considered. Of course, taking into account that the basis of Makhtumkuli’s work is the wisdom on these topics, it is important to use them effectively in educational processes. We will share below some examples from the thinker’s spiritual heritage and ways to use them in the classroom.

Makhtumkuli, who considered bravery to be a beautiful moral quality, tries to explain to people what is right and what is wrong by contrasting it with the verb of the brave:

Yuz nomard joyini bosmas bir mardning,

Chekhar tashvishini mard elu yurtning.

Qilgan qilik‘ini ko‘ring nomardning:

Jangmi deya qochar tuman uchrasa! ².

If a brave young man is ready to give his life for the honor of the motherland, el-ulus or honor , the brave man avoids the battle, he trembles with fear in front of the enemy, even the fog seems like a battlefield to him. While portraying the image of the brave and the infamous, Makhtumkuli aims to unite people around ideas that lead to moral perfection. Firagi understood that only brave people can ensure the unity of the nation. “Makhtumkuli praised the fact that his people bravely endured various trials and tribulations and always remained loyal to their national identity. It is through Makhtumkuli’s poems that we can better understand the noble qualities of the Turkmen people, such as determination, bravery and courage, loyalty to a friend”³.

Makhtumquli very impressively describes the image of the brave and the inhuman, and addresses the people:

Mard yigit mard erdan tug‘ar,

Nomard hech qachon mard bo‘lmas.

Bo‘ri ko‘zida o‘t yonar,

¹Мирзиёев Ш.М. Янги Ўзбекистон стратегияси. -Тошкент: “O‘zbekiston”, 2021. -Б.285.

²Махтумқули. Устозингдан айрилма (Тарж. Э.Очилов). -Тошкент: “O‘zbekiston”,2012. -Б.38.

³Мирзиёев Ш.М. Махтумқули - сўзлар тили туркманинг(Сўз боши) //Махтумқули. Элингга баҳш айла.(Сайланма) -Тошкент: “Tasvir” нашриёт уйи, 2017. -Б.5-6.

⁴Махтумқули. Устозингдан айрилма (Тарж. Э.Очилов). -Тошкент: “O‘zbekiston”, 2012

Tulki, shaqalda shaxt bo‘lmas⁴,

➤ he exclaims. The poet, who describes the heroes as wolves, and the weak as foxes, jackals, helps to form a conclusion about these two characters in people.

The issue of bravery and cowardice is one of the important areas of Turkmen classic literature, and the environment of the time Makhtumkuli lived in encouraged the poet to create many sermons on the same topic. The poet, who suffered from many injustices and injustices in his life, made a deep philosophical observation about this issue and expressed his views:

Otilgan o‘q izga qaytmas,

Mard nomardni, mard deb aytmas,

Qo‘lin kessang bir so‘z aytmas,

Chin mardona g‘o‘ch yigitlar⁵.

In these wisdoms, Makhtumkuli was able to describe the image of brave and unworthy people in a very believable, popular way, and revealed the essence of these two conflicting moral concepts with real life examples. A brave young man listens to the opinion of many people, and does not just speak his mind, but acts with advice. In today's political language, these actions in harmony with the principles of democracy serve to illuminate the true essence of courage. Or he promotes humanitarian ideals by emphasizing that a brave person will always say "it's okay" if you need him. It helps to understand the issue more deeply by using the religious motives that say, "One donation can ward off seventy evils". He sharply criticizes the fact that a coward acts only thinking of himself, that he consults only with his wife, and that he cannot find a place to put himself when he feels the danger of the enemy. By giving these examples, teachers encourage students to be brave and courageous. In this process, methods such as various stage presentations, expressive reading, and competitions to explain the meaning of wisdom can be used.

The description of spiritual and moral values in society, the topic of friendship has a special place. The thinker urged people to be very judicious in choosing friends and emphasized the need to be friends, making sure that they can withstand the various trials of life together. "When choosing a good friend, you should look at his behavior, manners, and behavior in public. He advises to stay away from people with bad manners. The poet expresses such wise thoughts through extremely beautiful and original pictorial means:

Ko‘ngli qora bilan bo‘lmanglar ulfat,

Yuqar undan turli-tuman kasofat.

Ko‘mirga har qancha aylasang izzat,

Yuzingga qorasi yuqqancha bo‘lmas⁶.

The thinker said repeatedly that good will never come out of people who harbor evil and evil in their hearts. He, who is a target for the development of the society, draws people's attention to his advices calling for the elimination of such evil vices.

“Yaxshilar yonida yurgil sen o‘zing,

Dur bo‘lsin doimo so‘zlagan so‘zing,

Olimga yondashsang, ochilar ko‘zing,

⁵МАХТИМҚУЛИ. Том II {Матн} Таржимон Г. Матёқубова. -Нукус: AVANGARD-BASRA, 2022. – Б.220.

⁶Қурамбоев К. Махтумкули шеърияти Ўзбекистонда. -Тошкент: “Фан”, 1984. -Б.19.

⁷Махтумқули. Ҳикматлар (Таржимон ва тузувчи Э.Очилов). -Тошкент: “O‘zbekiston”, 2013. -Б.13.

Johilga yondashsang, ko‘rdek bo‘larsan”⁷.

- describing the bitter truths of life in a simple, fluent language, through beautiful analogies, and wants people to make a philosophical observation about this social reality. Through this, he tries to make a worthy contribution to moral perfection in the society.

Referring to the concepts of friend, companion, companion, the thinker urges people to beware of false friends, to appreciate a true friend who stands by you in good times and bad:

Miskin bo‘lsin mudom sening sirdoshing,
Uldir yurakdoshing hamda qardoshing,
Yolg‘iz kunga tushsa bu ojiz boshing,
O‘tda birga yonar, darmonga kelar⁸.

For moral perfection, protect the rights of others, and never reveal their brother’s secret, the poet promotes such qualities as bravery and loyalty, which influence the formation of the spiritual and moral views of people. It can be understood from the thinker’s advice that values such as friendship and brotherhood are the basis of unity and solidarity in society. It is recommended to widely use these wisdoms in the lessons in order to achieve a deep understanding of concepts such as friendship, brotherhood and loyalty.

In conclusion, it should be emphasized that the content of the above-mentioned subjects taught in academic lyceums will be enriched directly on the basis of Makhtumkuli’s works and their teachings and universal ideas. The role and importance of these resources in the honorable work of raising well-rounded individuals is especially evident in today’s intense times.

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⁸Махтумкули шеърлари. -Тошкент: “BOOK MEDIA NASHR”, 2019.-Б.92.