

TEACHER STATUS IN ARTISTIC WORK

O'tkir Yo'ldoshev

Literature teacher in TSUULL named after Alisher Navoiy

utkiryuldoshev491@gmail.com

ANNOTATION

Teaching is a great status. He who learns and teaches in the way of truth will be glorified by the people and the Creator, and will be exalted. The spirituality and traditions of each nation are reflected in the literature of that nation. To know the status of watermelon, you need to know the literature of the people. This article discusses the reflection of the status of a teacher in Uzbek literature, the level of the status of a teacher. Thoughts about the teacher were expressed, first of all, in the works of Alisher Navoi, the flower of our classics, as well as in the first Uzbek novel "Last Days" and the national epic of our people "Alpomish" with a thousand-year history.

Keywords: hadith, Ulugbek Observatory, Farhod, Socrates, Aristotle, Alexander the Great, Hasanali, Otabek, Qultoy, Alpomish.

INTRODUCTION

One of the hadiths says, "Knowledge is obligatory for every Muslim." The inscription is also stamped on the roof of the 16th century Ulugbek Observatory. The study of science is important not only for one's personal life, but also for the development of society. Because the development of society depends on the development of science. It is one of the basic tenets of Islam that no one should be deprived of knowledge, because the virtues that a person acquires from studying science, whether material or spiritual, serve the whole of humanity.

Science is a priceless treasure, it is not an easy task to acquire it. Scholars liken learning to digging a well with a needle. The role of a teacher is invaluable in helping a person to acquire such a precious treasure.

The Prophet Muhammad (peace and blessings of Allaah be upon him) said in a hadeeth about people who teach their knowledge and skills to others: They say, "Pray."

It is no coincidence that our people say, "Teacher is as great as your father." Our forefathers, our forefathers, knew the value of teachers and educators, understood their value and acted accordingly. Hazrat Alisher Navoi states in the following verses that a teacher's salary cannot be measured by anything:

**Haq yo'linda kim senga bir harf o'qitmish ranj ila,
Aylamak bo'lmas ado, oning haqin yuz ganch ila.**

The culture of each nation is, in a sense, reflected in its literature. Attitude towards the teacher, honoring the teacher as a father has a special place in Uzbek literature. In particular, the teacher has a special place in the works of Alisher Navoi. Heroes such as Farhod-u Socrates, Aristotle and Alexander, the relationship between them adorns Navoi's works. The greatness of the status of the teacher and the popularity of the teacher among the people are characteristic of Navoi's works. For example, in the well-known epic "Farhod and the Sweet", the great

scholar Socrates Hakim is considered worthy of Farhod's mentor. In the epic Saddi Iskandariy, Aristotle's role in revealing Alexander as a ruler and a spiritual figure is invaluable. Alexander's mentor Aristotle is also one of the great historical figures. In the works of Alisher Navoi, the knowledge of the teacher is reflected in the student.

Focusing on the teacher-student relationship, Ahmad Yassavi outlines a number of requirements for them in Faqrnama. First of all, the teacher is required to follow the path of the student [6-183]. In Navoi's works, this rule is strictly observed. In twentieth-century Uzbek literature, the relationship between teacher and student is somewhat different. Given the greatness of the teacher's personality in the literature of the past centuries, the knowledge of the teacher comes first in the literature of this period. In the first Uzbek novel "Last Days", the status of a teacher belongs to the lowest class - a slave. But the level of mastery makes the slave king. In other words, the fact that Hasanali, the protagonist of the novel, who was a slave by origin, mentions Otabek, raises him to the level of a father.

The fact that Otabek refers to him not as a "slave" but as a "father" is a clear proof of this.

"Otabek greeted the guests and asked Hasanali after the blessing.

"Are you all right, father?"

"Thank Alloh," said Hasanali ...

Hasanali came out. Rahmat asked Otabek again after asking about his health:

"Who will this man be, brother?"

Otabek looked at the door without answering Rahmat's question. He pushed Hasanali away from the room and then replied:

"Our slave."

The play also convincingly portrays the teacher's desire for the student. Hasanali's expectation from Otabek is also simple: "If he reads a word of the Qur'an to my soul after my death, and remembers that Hasanali once had a father, that is enough for me" [8; 8]. It is important for the teacher to know what is going on in the student's mind. Even in "Last Days", Hasanali feels Otabek's dream, no matter how much he hides it. Hasanali's perception of Otabek's love in the novel is proof of this. "Otabek Hasanali looked different for a few days" [8; 21].

Hasanali's rise to the rank of father is especially evident at the engagement ceremony. "Hasanali ota, who is apparently his slave, but in fact is Atabek's spiritual father ..." [8; 43]. For Otabek, he goes to Kutidorniki as a father with King Ziyo. In the procession of the bridegroom to the chimpanzee, the slave Hasanali blesses Otabek as a father. "Hasanali watched the prince from head to toe, caressed the prince's back with paternal love, and blessed him with tears in his eyes" [8; 60]. The status of a teacher and a disciple is especially evident in folk epics. For example, the version of the epic "Alpomish" by Fozil Yuldosh ogli contains a number of masterpieces of the hero Alpomish. These are: Shohimardon Pir, Rajabhoja Eshan, Bobo Qambar, Qultoy and others. In the epic, these names are also called chiltans. According to religious beliefs, Chilton is one of 40 legendary spirits with supernatural powers. In the wisdom of Ahmad Yassavi, it is said that the Chiltans have forty bodies, that is, forty people. These forty have the power of sainthood and act on Alloh's command to solve the world's problems. The dead are replaced by the living [5; 203]. Doctor of Philology, Professor Shomirza Turdimov calls chiltans eran and considers erans to be the cause of the alpine system embedded

in the whole epic plot of Alpomish. The scholar notes that in the epic, the patron saints portray one of their partners as a companion to the hero [7; 36]. Alpomish, the protagonist of the Chiltans (sponsors - Shohimardon Pir, Rajabhoja Eshan, Bobo Qambar, Qultoy), is always remembered for naming children when they are born, for leaving five claws on Hakimbek's shoulders, for Boychibor's flowers to come off and speak. we will see that later. In our opinion, the images of Shohimardon Pir, the owner of the ravza, who wished the two brothers children, and Bobo Qambar, Rajabkhoja Eshan, who guided Alpomish in different situations, and Qultoy, who was Alpomish's mentor during the saga, are counted from forty **chiltans**. While Shohimardon Pir, Rajabhoja Eshan and Bobo Qambar are spiritual pir to Alpomish, Qultoy is a contemporary and teacher of Alpomish. It is known that there are more than forty versions of the epic "Alpomish". Although the plot is the same in different versions, the course of events is different. For example, Fozil is considered a slave like Hasanali in "Last Days" due to the origin of the image of Qultoy in the poet's version. But the status of a teacher raises Qultoy above the level of slavery. In the epic, Alpomish is a mother and child with her lover and tutor, the famous yearling Qultoy.

Qultoy, in our opinion, is not a slave of a slave, but a slave of Allah. For in all the epics, when Alpomish is in prison for seven years, the royal Boybori, Alpomish's mother and sisters work as slaves to Ultontoz, but Qultoy is not burdened with such obligations.

The image of Qultoy, one of the forty chiltans, is based on Abdunazar Poyonov's version. In the epic, Qultoy is not adopted or purchased. He is not a slave of a slave either. His real name was Qulahmad and he used the name Qultoy to mean caress. The epic tells us that Dobonbi had two sons, Alpinbi and Bobinbi. Alpinbi is survived by a son, Boybori and Boysari, and Bobinbi is survived by a son, Kulahmad. When Qulahmad's mother died at the age of three, he grew up drinking the milk of a birch tree instead of breastfeeding, so his grandparents called him Kuluntoychak and called him Qultoy [10; 31].

In this version, Qultoy's status as Alpomish's mentor is evident from a young age. First of all, one of the five paws on Alpomish's right shoulder belongs to Qultoy. Then, unlike other options, he was given "horseback riding, horseback riding, kupkari, fencing, javelin throwing, shooting, hunting, archery" [10; 31] teaches. Science elevates man. Teachership is honored. In almost all versions of the Alpomish epic, Alpomish is humiliated in prison by his father, King Boybori, his mother, and his sister Ultontoz, who carries water and feeds herds. But Qultoy Ultontoz does not see such suffering. Of Alpomish's closest associates, only Qultoy was able to speak to Ultontoz. Therefore, Alpomish is forced to take on the image of Qultoy, not his father or anyone else. Another reason why Alpomish takes on the image of Qultoy is that Alpomish is convincingly portrayed as following his mentor even in the most difficult situations. Appearance was not used in vain either. Ahmad Yassavi's Faqrnoma describes the demands of a pir and a murid. According to him, a murid should be able to think what he is thinking. As a result, Qultoy and Alpomish share the same views.

In conclusion, the teacher-student relationship is deeply ingrained in the minds of our people and is one of the key aspects of our literature. As they say, a disciple who does not see a teacher walks in every position, a student who sees a teacher suffers in one position. and is one of our great values that has played an important role in our literature.

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