

KAYKOVUS'S WORK "NIGHTMARE" AND THE PROBLEM OF CHILDREN'S EDUCATION IN IT

Inomaliyeva Zilola Furqat qizi,
Student of Group 403,

Inomaliyeva Pokiza Furqat qizi,
Student of Group 403, Faculty of Languages TSPU named after Nizomi
Uzbek Language and Literature Education

ABSTRACT

This article talks about the educational value of the work "Nightmare" written by Kaikovus and the human qualities related to the issue of raising children. The role of oriental manners in educating young people in the spirit of national values was discussed.

Keywords: Kaikovus, "Nightmare", national value, education, national education, intelligence, oriental manners, morality, science, craft, patience, contentment, honesty, goodness, evil, diligence, generosity.

"No matter how difficult it is, we must find unique and effective methods of youth education that are in tune with today. It is necessary to protect our dear children from destructive and harmful ideas, crime, drug addiction, indifference, moral poverty. All of us, first of all, you, dear young people, should be active in eliminating such negative situations. You are certainly capable of preserving the spiritual power and eternal traditions of our people and glorifying them to the whole world."

Sh.M. Mirziyoyev

In fact, it is extremely important to rely on the legacy of our ancestors, especially in the spirit of national and universal human values, to educate our future worthy successors, our youth, as well-rounded human beings. President Sh.M. Mirziyoyev states in his book "We will resolutely continue the path of national development and raise it to a new level" that "we need to mobilize all our strength and capabilities to educate our youth in the spirit of national and universal values." After all, national and universal values are a social phenomenon that has passed the test of life and serves the development of mankind.

Education of the nation is an issue that has not lost its relevance in all times, and from time immemorial Eastern scholars, thinkers, and scientists have paid special attention to child education. There are a number of unique masterpieces that serve as a program for raising children, among which Kaikovus's work "Nightmare" stands out in terms of its spiritual significance and artistic value. This work, created by Unsurulmaoli Kaikovus, is considered a popular work among the peoples of the East.

"Nightmare" is a didactic work written in the style of a sermon, in which it pays special attention to the issue of morality, which occupies the most important place in child education. Kaikovus wants to instill high moral qualities in young people, he always encourages them to be correct, truthful, good, fair, hardworking: "O child, do good and never regret the good you do. If you do something good for a person, see that as much pleasure as that person felt when you did good, your heart will be filled with more joy and pride. If you do something bad to someone,

no matter how much it hurts him, your heart will suffer as much. So, the reward of good and bad in this world is definitely achievement. Don't deny my word, if everyone has done good or bad to someone in his whole life, let him think about it, my word is true. So, if you can, do not withhold good from anyone, the benefit of good will come true one day."

When he talks about doing good, he mentions the value of people's work, not betraying the rights of others, being honest, and the unity of language and heart is the greatest of human qualities: "O child, everything is good. do not stop doing, always show good to the people and also do not show the opposite, do not speak in another language. Do not think differently, do not see the wheat and sell the barley and enjoy yourself everywhere. In particular, do good to your close relatives as much as possible and honor and respect the elders of your tribe and clan. Look at the people's craft a lot and know the truth well."

The great importance of the work is that it glorifies human virtues, which are mainly rooted in oriental manners, morality, culture, and tradition. Kaikovus, as a great statesman, teaches his son Gilonshoh not only about high positions such as kingship and ministry, but also about general human issues that motivate him to do good. The artistic value of the work is that it does not lose its value in educating the young generation as a well-rounded person in all times and in all socio-political systems. For example, when talking about human qualities in the work, the mention of "being rich in mind" expresses a number of valuable thoughts: "If you are poor because of lack of wealth, try to become rich in mind so that you will be rich with wealth." It is better to be rich with intelligence than to be rich, because you can accumulate wealth with intelligence, but you cannot learn intelligence with wealth. Know that the mind is a treasure that cannot be stolen, it does not burn in the fire, it does not flow into the water. So, if you have a mind, learn a craft, what do you do, a mind without a craft is like a body without a head, a body without a picture."

When talking about intelligence, Kaikovus states that intelligence cannot be taught to a person, that there are two types of intelligence, one is innate and the other is professional intelligence. If there is no innate intelligence, he emphasizes that professional intelligence should be acquired as much as possible. In this regard, the following opinions of the scholar are appropriate: "You cannot force a person to learn the mind. Know that the mind is of two kinds; one is innate intelligence, it is called eternal, the other is professional intelligence, it is called muktasib (earner, earner), professional intelligence is also called wisdom. Therefore, if there is no eternal intelligence, you and I will not be able to do anything. Don't be lazy, study until you're ready."

Being not only intelligent, but also knowledgeable and skilled in life prepares the ground for a great career in life. If a person is noble and unskilled, it is emphasized that he is not worthy of respect and attention in front of others: "O child, be aware that a person without a skill is always useless and does not benefit anyone. As you know, the thorn bush has a trunk, but no shade. Even an unskilled person will not benefit either himself or others if he grows a thorny bush. If a person has a high lineage and origin, but does not have a profession, he will lose the honor and respect of the people. It is even worse if a person does not have both a family gem and a craft ornament. Make an effort, if your jewel is genuine, don't be afraid of it, because if your jewel is not decorated with handicrafts, it is worthless. They say: "Greatness comes from intelligence and wisdom, but gems and lineage cannot be known."

While thinking about the art of speech, Kaikovus also dwells on the culture of behavior. A person describes how he earns respect by his behavior towards others, his manners of speaking, and how he creates a warm impression in the heart of the interlocutor: "...teach your tongue with a good skill and do not make a habit of anything other than polite words. Where are you, if you teach every word in the language, say this, use the word in its place, if the word is good, but if it is used inappropriately, even though it is a good word It still sounds bad. Therefore, do not talk in vain, it is useless. Such a useless word causes harm, and one should not speak such a word if it does not smell of art."

Not to be indifferent to the people around him, to speak less, and to encourage people who are wiser than him to listen more and give feedback. He says that always doing things with the eyes of the heart and the eyes of the mind is beneficial for a person: "Look at the faults and crafts of people, their benefit and harm are not the same. As far as the benefits and harms of this go, then demand your own benefit. See what makes the people close to interest. You will rise to the heights by learning such intelligence and craft. This work will be done for you by two things; either know how to do a job befitting a skilled trade or learn a craft that you don't know." It is often said that a person needs to summarize his life, that he should make the most of every second. He mentions the need to learn the craft not only from the wise, but also from the ignorant, drawing conclusions from practice: "O child, if you don't learn the craft wisely, learn it ignorantly. It is obligatory to teach trades to all, big and small, because if a person learns a trade, he will be in a high rank among his peers. Because if you see a skill in yourself and do not see the best quality in your peers, you will see yourself higher than them, and they will consider you higher than themselves."

When talking about learning a craft, a skilled person will be respected and respected in the country, he will gain the respect of others through his knowledge and craft, he will find his place in life, it is necessary to enjoy learning a craft and working hard. as a result, he will be physically strong, healthy, spiritually and materially rich. He points out that laziness and laziness are incurable diseases, and a person can achieve effective results with his strong will and tireless work: "A craftsman, knowing that his dignity and rank are higher than others because of virtue and craft, strive for virtue and craft more than before and be more virtuous and skilled than before. Every person who does this will quickly become dear and great among the people. It is useful to work while learning a craft, to save the body from laziness, i.e. idleness, because idleness causes the body to become corrupt and sick."

When talking about the demand for knowledge, Allama said that it has its own difficulties and rules, that it is necessary to be friendly to knowledge, that it is necessary to acquire it with patience and contentment, not to stop working, with love for books and lessons. emphasizes that the result of encouragement is excellent: "Take science as a friend and idle life as an enemy. Be the owner of tamkin and sabuk ruh (happy, active), go to bed late and get up early, be greedy for books and lessons, be lazy in work (sad, don't be sad, upset), hifz (memorize, repeat), haqshunos (be right, memorize), every time you hear it, memorize it, don't settle for imitation. Speak little and think far. Because if every seeker of knowledge has this quality, he will quickly become the only person of the time."

He expresses the need to remember the sanctity of the lesson, not to shy away from work on the way to acquiring knowledge, to be able to apply the knowledge acquired with enthusiasm in

practice and experience, to have faith with the following thoughts: "O child, be careful and study. Keep every book and juzvni (notebook) holy. Don't be a scientist. Learn science well. Explain your knowledge with good phrases, so that you will not be embarrassed by an absurd claim. Deliver sermons and sermons with danger and hope. Say these words more often, if you are able to do it and if the word is well known to you, so that you will not be embarrassed by an absurd claim. "You are."

Kaikovus wants to form human qualities such as wisdom, happiness, goodness, honesty, justice, sincerity, generosity, hard work, and youth in young people, and he strives to realize these noble intentions throughout the work. It is clear that the issue of human education occupies an important place in the views of scholars. He believes that one of the important signs of morality is wisdom: O child, no matter how wise you are, do not consider yourself wiser than the people, why did you consider yourself ignorant and become wise. I am a true, wise man, when do you consider yourself ignorant and weak."

When it comes to wisdom, first of all, it calls a person to be humble. Knowing a lot and saying little, using the word in its proper place, being anxious makes a person feel that it is only a sign of his upbringing: "O child, if you are a bit of an announcer, consider yourself less than a knowledgeable, so that you do not become ignorant and stupid while speaking. Knowing a lot, say little, and knowing little, don't say a lot. Why is there such a stupid person who talks a lot. It is said that idleness is the cause of health, because even if he is a smart person who talks a lot, the public will call him stupid. When a fool is quiet, they consider him smart. Let me add, let the people describe you, and let me not say such a word, let it be suitable for the work, and do not go to waste."

When talking about happiness, he encourages the reader to be eloquent and eloquent. He justifies the fact that honesty is always a companion, and that the consequences of lying will end badly, which will damage his career, with life examples: "A person should be eloquent, *suxango'y* (announcer). But, my child, be a talker and don't be a liar. Make a name for yourself in honesty, so that they will accept you when you say something in the face of necessity. Not every word you say is true, but don't tell the truth that sounds like a lie, the truth that sounds like a lie, the truth that sounds like a lie, the truth is good, but it will not be acceptable."

In speech etiquette, he expresses the importance of thinking first, that an improperly used word is useless, and that it is necessary to listen more to the opinions of the wise with the following thoughts: "Begin each word with a thought, so that you won't regret your word. Every kind of grace is good to keep the idea in advance. No matter how wise you are, don't pretend to be ignorant, so that the door to learning a trade will always be open to you. O child, if every one of you is a talker, be less obstinate than you know, so that you do not become ignorant and stupid when you speak. When you know a lot, say little, and when you know little, don't say a lot. Why is there such a stupid person who talks a lot."

It proves that it is necessary to have more conversations with educated, intelligent, wise people, to listen to their words with pleasure, to make a contribution from the story, which will bring a lot of benefits to him in life: "The advice of a wise man enlightens the eyes of the heart, why, he is the antidote to the eyes of intelligence and wisdom."

When Kaikovus talks about youthfulness, first of all, he dwells on what kind of youthfulness is, what is the basis of its emergence. He mentions that every person has three different qualities,

which is reflected in the following: "Know that a person has three different qualities. Every person, whether he is wise or ignorant, is happy with these three things. One of these three things is intelligence, one is truth, and one is youth. If you look at the people's claim with the truth, no one should make a false claim with intelligence, honesty and youth. Where, there is no one who does not have these three qualities. A person can learn all kinds of knowledge."

Kaikovus said that youth is manifested in three things, one is to go beyond one's word, that is, to keep one's promise, the second is to be honest, and the third is to engage in a good deed, that is, to die in the path of goodness. He emphasizes that it is to do good to others, and all other qualities are formed on the basis of these. He describes those who deserve youth as follows: "Know that youth is deserved by such a person who has a number of skills. One of these skills is to be brave, courageous, patient, keep promises, have a pure heart and a pure language, and another one is to be great, if one does not harm the captives for one's own benefit, and helps the poor, if he keeps his bad deeds away from good ones, if he speaks the truth, if he pleases his acquaintances and does not cause harm to good ones, if he avoids harming people, if he does not cause harm to people, then look carefully, because the end of such deeds is connected to these three qualities."

Speaking about youth, Allama advises to "guard the eye from evil intentions", "hand from evil deeds", "tongue from evil words", besides, the foundation of youth is not to betray friendship, intention not to take, that is, not to be vindictive, to be satisfied, not to look at one's possessions, not to be covetous, not to be jealous, he justifies the organization with the following thoughts: "Take a possession of youth. And again, don't try to take revenge for the past work, don't even think about betrayal. Do not covet the wealth of the people. If you cannot do good to the people, do not do evil. Be content, don't be jealous."

In conclusion, we can say that Kaikovus' work "Nightmare" is of great importance in educating the young generation in the spirit of national values. National values help to understand our way of life, our spiritual image, our traditions and our identity, and in this regard, they unite the nation as a nation, as a nation as a nation. After all, people who know their values and worth do not turn into a crowd; feels that he is capable of great things, preserves independence, worries and fights for the perfection of his children. It is for this reason that national values are an important moral factor that serves to renew society.

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