

Educational Significance Of Works Recommended For Reading To Teenage Girls

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Abstract: The Uzbek people are one of the ancient Turkic peoples with a long history and rich cultural heritage. We can see that our people pay special attention to the education of girls and their education, and we can see from the conditions created for them to read books from their teenage years.

Key words: reading, cultural heritage, monument, text, literature.

Introduction: In the history of mankind, it is a well-known process that the issue of making the young people of every age educated and spiritually uplifted is an age-old value. This value is reflected in the lifestyle, culture, scientific and educational thinking of each region.

Most importantly, the most priceless treasure created by our ancestors are books, which were created for the admirers of their time, enlightened people who were passionate about science. Later, due to its high value, this priceless treasure began to serve the next generations.

The Uzbek people are one of the ancient Turkic peoples with a long history and rich cultural heritage. Although the monuments written by our people in the ancient script were written on stones, skins, and wood, they consisted of texts expressing the honor of great khagans.

These are mainly Khorezm, Sughd (Aramaic), Orhun-Enasai and Uyghur scripts, which later declined. Although these writings are out of use, we can call them the basis for the creation of a priceless treasure called a book. The answer to the necessary needs of the perfect person of each era was initially expressed orally in the form of wisdom and advice, and later written works based on life experience began to be created. Special recognition should be given to the Holy Qur'an, the first created holy book of the people of Islam. His place in the promotion of knowledge is incomparable.

The Holy Qur'an is a priceless treasure written in the sophisticated style and language typical of the classical Arabic language, in the form of prose. The work was revealed in the first half of the 7th century, and with its historical, cultural, spiritual and moral importance, it had a great impact on the development of all the peoples of the East. At the same time, writing commentaries on this holy book and translating it into different languages was rampant. Written literature in the spirit of philosophical pandnoma, which gave mankind the concept of a book, and its influence, began to appear. Yusuf Khos Hajib's "Kutadgu Bilig" (1069-1070), Mahmud Kashgari's "Devonu Lug'otit Turk", Ahmad Yassavi's "Hikmatar", Ahmad Yugnaki's "Hibbatul Haqayik", "Oguznama", Nasriddin Rabguzi's works such as "Qissasul Anbiyo", "Tafsir" are among them.

Wise words, stories, valuable thoughts about justice, generosity, and bravery spoken by sages, judges, and statesmen in these books made people a close admirer of books.

Especially as a result of the widespread distribution of hadiths among the people, and their publication in the form of books, theological issues were explained and propagated in mosques and other important places. Later, as a result of the development of early secular sciences, the need for separate educational institutions arose, and thus schools and madrasahs began to appear.

Material analysis: Of course, attention was paid to providing educational institutions with textbooks and training manuals, necessary literature. As a result, a book publishing service was created to convert the most important rare works into books. Thanks to their services, the number of copies of

priceless works increased. In this way, the priceless works created by our ancestors began to spread to the world.

The well-known scientist Erkin Okhunjonov has been dealing with the history of librarianship and its bibliography for many years. He gives the following information about the classification of books related to science. "This book embodies the scientific level achieved in various branches of science and became a material basis for introducing the differentiation of science into its classification. Thus, the conclusions of the scientific fields were copied in a certain order and became the text of the book"

As a result of our ancestors' interest in books, the need for calligraphers increases. By means of them, poets and scientists copied their works in several copies to famous calligraphers in order to convey them to readers. Special calligraphers tried to polish each letter to make their greetings come out beautifully. They were not only engaged in the copying of books, but also used to decorate the book and give patterns to the gilded letters by running gold water. These books were presented to kings as gifts.

In this place, among the Russian orientalists who visited our country in 1834, Kh.D.Fren, A.S.Kun, N.Khannikov, and V.L.Vyatkin showed enthusiasm in sending to Russia the rare works kept in the libraries of the khan's palaces and in the private homes of the emirs-officials. Even the collected rare works were not handed over to St. Petersburg libraries for free, but were rewarded with large sums and awards for their services. For example, a person named Volchensky presented 24 unique Eastern manuscripts to the imperial library for a large reward. Or Orientalist A.L.Kun confiscated 300 manuscripts and 18 Holy Qurans from the library of Khiva Khan's palace on the instructions of Turkestan Governor-General K.P. Kaufman. Along with calligraphers, the role of fans and madrasa students was considered an important tool in the distribution of many copies of books. That is why, in madrasa rooms and houses, readers read together, debates and discussions were held. A passion for reading served as a source of helpful comfort in any difficult situation. It would not be wrong to say that those who have learned human emotions such as tolerance, endurance, and patience from books, especially in times of famine, war, and conflict. In this place, the writer Odil Yakubov writes in his childhood memories: "I remember reading books in our house during the harsh winter days when I was four or five years old. I saw fans of different ages sitting around the tancha and listening attentively to the book my father read. I even saw tears in their eyes in some cases." In fact, similar memories can be found in the biographies of almost all writers of the older generation. Most importantly, they emphasize that they realized the value of books in childhood, with childhood consciousness. Of course, to be a writer and artist, one must have innate talent. But this talent can be realized through love for literature and books. It is not only about the reading of writers and poets, but no matter what field young people choose, they should not forget that this book is their partner in order to master their field thoroughly.

Analysis and results. Alisher Navoiyning o'smir qizlar uchun tanish bo'lgan, umum - ta'lim maktablarining darsliklariga kiritilgan. "Farhod va Shirin" dostonidagi Shirin timsolida qizlar tarbiyasiga oid fikrlarni olib ko'raylik.

Shoir dostonida qizlar tarbiyasiga oid fikrlarini bayon qilar ekan, "Quruq jasadga nafis naqshli ipak matolardan kiyim kiydirilgani bilan, "Zarbof zebo surati"dan boshqa xech nima ko'zga tashlanmaydi", - deb ta'kidlaydi. Shu o'rinda o'z fikrini yanada aniqroq bayon qilishda Shirinning xulq - atvorini ochib berish vositasi orqali yanada to'ldiriladi. Dostonida ta'riflanishicha Shirin Arman mamlakatining malikalaridan biri, u yuqorida shoir aytganidek zarbof kiyimlar kiyib yuradigan oliy darajadagi davralarda voyaga yetayotgan qiz hisoblanadi. Ammo u erka tantiq qiz emas, u o'z go'zalligiga monand ma'naviy jihatdan o'ta tarbiyali bo'lish bilan birga tadbirli, odil va donishmand davlat arbobi hamdir. Farhodning muhabbatiga erishishida uning oqila va fozila, latofati asosiy sabab sifatida tasvirlanadi. U o'z yurti ravnaqi uchun faol harakat qiladi. O'z shijoatini insonparvarlik fazilati bilan uyg'un olib borganligi tufayli o'rnak bo'ladi. Shuning uchun Alisher Navoiy Shirin obrazini alohida muhabbat bilan tasvirlaydi.

Yana, o'smir balog'at yoshidagi qizlarga insoniy fazilatlardan eng muhimi mehrli bo'lishni anglatishdir. Mehr oddiygina so'z bo'lishiga qaramay unda olam-olam ma'no mujassamlangan. Mehr degani olijanoblik, odamiylik, insonparvarlik, sahovat deganidir. Shuningdek, mehr kishi xulqining ziynati va oliy bir ko'rinishidir.

Xalqimizda: "Yaratganga mehr qo'ya olmagan, boshqalarga ham mehr qo'ya olmaydi" degan naql bor. Tabiiyki boshqalar bu ota-ona, yaqinlari, ustozlari, vatani va boshqa narsalardan iborat deganidir. Quroni Karimda va Hadisi shariflarda ota-onalarning hurmati, qarindosh urug'larining e'zosi, ularga bo'lgan mehr to'g'risida juda ko'p oyatlar, hadislar mavjud.

Haqiqatdan ham kibr va manmanlik illati haqidagi yuqoridagi fikrlar bugungi yoshlarimiz uchun ham taalluqlidir. Ayrim hollarda, o'ziga to'q xonadonlarda tarbiya topgan yigit - qizlarimiz xulqida bu illatlar uchrab turadi. Ular birga o'qiydigan tengdoshini mensimaslikka, oddiyroq kiyingan kamsuqum dugonasini pisand qilmaslikka harakat qiladilar. Ayrim hollarda jismoniy kamchiligi bo'lgan tengdoshlarini masxara qilishdan ham toymaydilar.

Alisher Navoi's book is familiar to teenage girls and is included in the textbooks of general education schools. Let's take the thoughts of Shirin from the epic "Farhod and Shirin" about the upbringing of girls.

The poet, expressing his thoughts on the education of girls in the epic, says, "As soon as the dry corpse is clothed with clothes made of silk fabrics with an elegant pattern, nothing else can be seen except the beautiful image of Zarbof". In this place, Shirin's behavior is further complemented by the means of revealing his opinion more clearly. As described in the epic, Shirin is one of the princesses of the Arman country, she is a girl who grows up in high-class circles, who wears ornamental clothes, as the poet said above. But she is not a manly girl. Farhad's intelligence, virtue, and kindness are the main reasons for his love. He actively works for the development of his country. He is an example due to the fact that he combined his courage with humanitarian virtue. That is why Alisher Navoi portrays the character of Shirin with special love.

Again, the most important of human qualities for teenage girls is to be kind. Despite the fact that love is a simple word, it contains a whole world of meaning. Kindness means nobility, humanity, humanity, generosity. Also, love is an ornament and a high aspect of a person's character.

There is a saying in our people: "One who cannot love the Creator, cannot love others." Naturally, others mean that it consists of parents, relatives, teachers, homeland and other things. There are many verses and hadiths in the Holy Qur'an and the Hadiths about the respect of parents, the honor of relatives, and the love for them.

Indeed, the above points about the vices of arrogance and conceit apply to our youth today. In some cases, these vices are found in the behavior of our young men and women who were brought up in abusive households. They try not to look down on their peers who study together, and not to look down on their poor friends who are dressed more casually. In some cases, they do not stop making fun of their peers who have physical disabilities.

Naturally, this vice does not appear by itself, but the arrogance and conceit of adults in the family has a negative effect on the education of young people and is repeated in their attitude towards their peers. It is difficult to educate young people of such a family, prevent them from becoming arrogant and disdainful of the people around them. Prevention of this disease should be done first of all in the family environment.

Conclusions and suggestions. According to experience, it is a complicated process to explain this vice, which has become a habit in family members who are arrogant and have built a house for themselves.

The use of alternative methods of educating young people with the above-mentioned disorders who are studying in schools, high schools, and colleges for work can give positive results.

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