

Basics of Uzbek Children's Reading

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Abstract:

The article deals with the study of the essence of the concept of Uzbek children's reading on the basis of its fundamental factors. Each country has its own traditions of reading, literary creativity. In particular, the development of features of children's literature, samples of artistic creativity, specially written for children, even if they are colorful, their factors, roots are almost harmonious with one another.

Keywords: *reading, manuscript, publishing, publishing, Avesta, Quran, Hadith, instruction, symbol, image, representation, allegory, fable, thinking, didactics, textbook, story, brochure.*

I. INTRODUCTION

The appearance of a children's book exhibition contributes to universal factors. That is, directly, as well as from what time young readers of society heard, read and understood works? In this matter, the factors of children's literature are, first of all, that the creation of literature devoted to folklore, and then classical reading, and then didactic literature with educational value, finally, the image of the Children's world, corresponding to their thinking and interests, becomes a long historical and cognitive stage. Consequently, the views of the Turkic peoples, including Uzbek children's reading, are based on the true history of modern children's literature. In this regard, the preservation of traditions in classical and Eastern didactic literature deserves attention not only in

school textbooks of the early twentieth century, in brochures and fairy tales for girls and boys, but also in the children's book library.

II. LITERATURE REVIEW:

The nature of children's reading. The concept of children's reading has two different meanings. First and foremost, the fact that children read books in general means that they are readers. Any literary or artistic work, whether it is a newspaper or a journal, is a source of children's reading. However, in the past there was no special creation for children. However, children have always been trying to understand, or read, some of the oldest traditions, readings, and readings that have been with the help of adults, which are the original meanings of children's books.

That is, reading is primarily about reading a book together, or, in general, a book, an understanding of the book. Commenting on children's reading, Safo Matchonov said: "... reading means a narrow reading, but it also involves the broader sense of reading, feeling, understanding and commenting. It is nourished from fiction and promoted by literary criticism and pedagogy." The scientist's comments on modern reading are quite appropriate. In the development of our rapidly developing society, the book world has embodied the wider world. In general, the "Book" resonates with many different languages, but is essentially close together. For example, the ancient Chinese and Turkish "kucnig" - a booklet, a cover book, an ancient Scandinavian deposit - training, a "kunukku" - an Assyrian language, a Russian "kniga" (for example, the Greek word "Books"). meanings) - the publication of works (including ancient manuscripts), and finally the Arabic "..... book" - written, enclosed works, hundreds of pages of text, with hundreds of pages, cover, no less than 48 pages (ancient manuscript).). Thus, the book is one of the unique wonders of the human race, and is well-described as a rich spiritual heritage of ancestors, a powerful weapon of intellectual power, and a source of enlightenment. Therefore, the first manuscripts, bookstore traditions, literary and literary works, as well as the source of children's literature of all nations, are rightfully the beginning of the Uzbek children's reading. This is because, as in those early books, a particular emphasis on childhood, its serious attitude, concern about their education and training, was emphasized. In fact, Avesto was the first example of such books, which appeared in Maverannah in the early twentieth century.

III. DISCUSSION:

Avesto is literally a great civilization of ancient history. Through it, a great deal of information, the ancient traditions of our ancestors, religious and secular knowledge, rigid rules of education, parent and child, teacher and disciple relations,

farming, girls and boys, as well as artistic the patterns of thought have reached us and have become a unique pearl of human culture. The learners of Avesto and literary have written numerous scientific and fiction books about the history of the book, its first buds in the ninth century BC, on the territory of our country - the ancient Khorezm, and the Zoroastrian origin of the sixth century. In particular, the book "Avesto Lessons" by Professor Hamidjon Khamidi is also noteworthy. The booklet contains information about the birth of Spitamon Zoroaster in the year 623 BC in the family of Dugdova and Purushasp, with a strange - not crying - as all babies do. The story of her childhood is also very interesting: "One day, Purushasp, leading his son, encounters one of the magic spells. As soon as he looked at the baby, he looked up and down and down. Purushasp asks her:

- "O Carp, the witch's captain, when you see my son, you look down and look up at the sky again." What does that mean?

"This means," Karp says, "when I look up at the sky, I know that the soul of this child has gone to heaven, and all who follow him will be paradise. The reason I look around is that this guy's guitar is gaining attention in all parts of the world, and his words are recognized and accepted as the law of life in seven climates." This detail is based on the fact that the historical figure of Spitamon Zaratushtra was predicted from infancy. His upbringing and education deserve special attention. It is noted that Purushasp was engaged in the upbringing and protection of his son. From the age of seven to fifteen, Zoroastrian poet Barzin Kuras studied at the hands of the poet. In particular, he is well versed in social science, natural science, word art, and public speaking; the poet recites poems and myths; learns martial arts, world class, and riding. At the age of sixteen, Zarathustra wears a "brave belt" as a clever and brave young man ... Now, besides feeding the

camels, he has attended tribal elders' gatherings and learned tribal traditions.

There are unusual events in the rise of Zarathustra as a great encyclopaedist and prophet. For example, he tells his father that he has come to the right way, feeling calm and submissive, and has gone to Mount Sablon for 20 years living in a cave eating fruit, herbs, and poultry: ten years in the heart of God to discover Ahuramaz. The year Goth creates songs that glorify the spring. At the age of 39, Zoroaster left the skies of vision, descended from the mountain, and preached, made sermons and speeches about the dangers of polygamy among the herdsmen, artisans, traders and intellectuals, as the sole pioneer of God. In the name of Ahuramaz, Zarathustra shows the path of truth, goodness, happiness, enlightenment and happiness. Fearing that his supporters were growing, the governor of Turan issued an order to arrest Arjasp Zardusht and hang him. Threatened, Zardusht left Turan with 300 people in the harsh winter and was able to spread those ideas in northern Iran. King Gushtasp of Iran orders thirty wise men to test Zardusht and his companions. Wisdom debates on theology, nature and the universe, the beliefs of different peoples and nations, and submits to the scientific power of the Turks led by Zoroaster; By the decree of Zoroastrian faith the whole territory of Iran was introduced. The Avesto, the earliest parts of which were created in the Turanian land, is fully organized by the Zoroastrians and priests, and is transferred to the Gushtasp treasure on 12,000 oxen leather paper. Only five Avesto books, of which twenty-one are in existence, have survived. That is, Alexander the Great, after the conquest of Iran, translated the most rare copy of Avesto and burned himself. One-fourth of the surviving Avesto was evacuated in 1228, and includes "Gohlar", "Youth", "Visparad", "Vendidod", and "Avesto" in the chorus.

Like all other religious books, Avesto is a work of encyclopaedia. In particular, it contains

good examples of respecting women's rights, achieving the inviolability and stability of the family, the responsibility of parents before the child, the responsibility of the children, and the preparation of girls for family life. In his teachings, Zoroaster relies on the unity of "Andishai nek" (Pure Faith or Good Thought), "Guftori nek" (right, true word or good word), "Good deeds" (good deeds or good deeds).

Importantly, the first reading traditions were based on reading Avesto and its commentary, and the school event also began with the pyramids in which the books were read and sung. In particular, the Zoroastrian religion, ie the belief in a single God, the attention to the education has increased in our country. There were opened special schools of the Kingdom under the Temple-ceasefire, educational institutions of madrasah type, their education system was developed; special attention is paid to the spiritual development of young people. Akhiramazda's fard, along with the teachings of Zoroastrianism, is specifically memorized by the "hot" words, while the word is based on the basics. Three good deeds (curry noodles, dumplings, and noodles) are taught to be silent and to turn away from three bad deeds (bad, bad and bad).

The responsibilities of educators, teachers, mentors and teachers are set out in Avesto, which has been repeatedly assessed by the "good" and "bad" teachers according to their work, which has repeatedly been assigned the most important burden of society. Good teachers bring up "children of sound mind, brave, wise and versatile children, children capable of protecting the nation from the misfortunes, and having a bright future." In general, teachers are drawn to Ahuramazdas as noble men, and their great service to instill love for the hearts of young people is acknowledged. And the bad teachers are condemned as ignorant, anxious, extinguished, and ignorant.

Avesto emphasizes the importance of raising girls in a number of ways: "Girls should be more serious about learning than boys. After all, when they are at home with their parents, they should arrange their household chores, and when their spouses come to the halal destination, they will have to raise their children, educate them, and educate them."

Thus, Avesto is one of the first sources of our spirituality, and the following Zoroastrian counsel is a clear indication of this:

Listen to the advice of the elderly, and think carefully and distinguish between the good and the bad.

Homeland smoke is also sweet.

Good teachers are people who are close to God.

The word of truth is a blessed memorial from you.

Let good be done to all who desire good.

Purity is the best thing that can be done from birth to the end of one's life.

Whoever makes a lie, the bird of happiness will flee from it.

Silence is the greatest etiquette.

Don't hit the girl, your family will be in trouble.

It is a grave sin to speak at dinner.

The great researcher of ancient Russian history I. Conrad noted that the epoch of Gilgamesh, the biblical details, the ancient Jewish poetry, the "Mahabharat" or "Iliada" texts served as a great "source" in the origin and development of literature. "The Old World," wrote the scholar, "served as the first source for new literature." This is no stranger to Uzbek children's reading. The content of the Avesto sermons is embedded in the essence of folk proverbs, the works of classical writers and thinkers, and has long made a worthy contribution to the maturity of the younger generation. It is clear from the aforementioned evidence that even in those days when special creation for children was not a picture, such books

and moral books played a special role in children's reading. Central Asian nations encyclopedic book "Avesta" (nearly two thousand years BC. IX - VIII -mil. VIII centuries) in the history of the wisdom of the upbringing of the younger generation, which played a great role in the invasion of the Arabs, after the holy book of Islam "Quran" it became the basis of such spiritual perfection. When mosques were built or demolished by Zoroastrianism during the Islamization policy, it is clear from historical works that first of all, attention was paid to opening mosques and rooms in mosques to teach Islamic lessons to children. In particular, Muhammad Narshahi reports that the first such school was built by Qutayba ibn Muslim in the year 94 AH (712-713) in Bukhara at the mosque of the Zoroastrian temple in Ark. It was a key lesson in reading and memorizing the Holy Quran. Indeed, when the first schools in Movarounnahr began to appear, teaching them first became a tradition, and writing later became a tradition.

Reading and memorizing a large volume of 114 suras (6666 verses) would certainly be a burden for young children who came to school. All of his most important verses are a book for children to read. This book, written in seven-part of the Holy Quran, was compiled by Iranian educators. Several Quranic verses (13-14) have been selected and converted into a textbook book for the benefit of young slaves. It is the first textbook in the past that has also served as a chrestomy in schools in Turkestan. It was taught for a year or two after students mastered the Arabic alphabet. In this sense, Haftyak served as the first reading book for children, the foundation for reading, as well as a program that would inspire them to read the Qur'an.

Looking at world children's literature, pastor Clergy P. Vozdvijensky's book "Bible Stories for Children" was very popular. The author himself explains: "I have tried to convey all

the New and Old Testament stories in simple, child-friendly terms, whether they read it or read it to their mother, older sister or educated mother; The main thing is that children, from their youngest age, can understand the meaning of stories told by their pure and clean hearts. ”

Consequently, in the history of the Uzbek children's reading, the Qur'an, reading, and hadiths were not excluded. At the same time, " Hadithism " also has a special evolutionary nature. This is because the hadiths have been narrated by Muhammad (peace be upon him) in various ways, the answers to the questions of the Companions, the rules of Islam, the obligatory, the obligatory, the sunnah, the halal, the makruh, . Indeed, "each of these three cases is sunnat if the Prophet Muhammad (peace be upon him) said or did something or did not forbid others from seeing what he did."

In the Qur'an, all legal and ethical issues are described in a general way, and Muhammad (pbuh) used his own hadith to clarify and interpret them. These hadiths have been tried by the companions of the prophets. After the death of the Prophet, it became a habit to narrate hadiths. Many elements of the cultural and ideological heritage of the people who convert to Islam have been converted to Islam in the form of hadiths. The collection of hadiths is an essential feature of medieval Muslim culture and has been the focus of knowledge seeking. The hadith has been an important part of justifying any scientific work. That is why it is used by the people as wise words and parables. In particular, Imam Bukhari's Sahihi Bukhari is still the main textbook of Islamic universities.

The social and moral value of the hadiths lies in its deep humane content. In particular, they explain in detail the rights and freedoms of the childhood enshrined in the Qur'an. For example, the duties and responsibilities of parents in raising a child "On the shoulder of a young child", "A

good child causes joy and gladness", "On the father's good manners and good conduct", "The virtue of an orphan child" As for the jokes about "joking with young children" and "giving ripe fruit to young children," the responsibilities of the child's parents, relatives, and adults in general, "On pleasing the mother," in the hadiths, "Children should continue to do good to their parents even when their parents are oppressed", "When a parent is old enough children can't enter Paradise without their parents praying," and "Do not insult parents". found. Or, Ismail al-Bukhari says that the best work is to feed the hungry, greet strangers, the worst case is to unlawfully shed blood, and that Muslims should not keep up with each other for more than three days. The essence is still widely accepted in the textbooks of the school due to its social and educational value.

The bible contains the following phrases: As we have heard and learned from our fathers, we will not hide them from the children as we perceive the greatness of Allah and His wonders.

Indeed, it is clear that children should first be explained, so that their ancestral traditions and rich spiritual heritage can be passed on to all generations. This is because the Islamic “Chor kitob”, designed to teach children the principles of Islam, to know Allah, to learn the name of God, and to explain important principles of Islam , confirms this view. It represents a Persian-Tajik book of four books - a collection of four books under one cover. The "Chor kitob" in the past served as a basic and compulsory textbook in old schools. Although written in Persian-language, it has served for more than six centuries in securing and nurturing the spiritual and religious communities of the peoples of Central Asia, not only Mavorounahr-Turkistan, but also of Central Asia. The title of the first book in the "Chor kitob" is "The Name Is God " (Allah's name), which is the first prerequisite for Islam to interpret the essence of the poetic testimony. In other words, to express and worship the singularity of

Allah, the conditions for physical and spiritual cleansing, the obligation of fasting and prayer, and the obligatory duties are reflected in the simplest of ways. The second book, Bidon, explains the teachings of faith, Islam and prayer in the form of questions and answers. The third book, "The Importance of Islam," is also called "Qawlun the Prophet" because of the answers to the questions through hadiths.

The fourth book, Pandnoma, has an ethnopedagogical essence. It analyzes and interprets the essence of humanity. In general, the first and fourth books of the "Chor kitob" are poetic, and the second and third books are prose-shaped, complementing each other in essence and deserving of a compositional form of Islamic education. Most importantly, all books are remarkable in the view that they are a means to nurture a person of dignity and chastity, and a bright page in the history of children's reading in the past.

Consequently, in popularizing Islamic views, their content has become a tradition, and a series of religious and ethical pandas and narratives and didactic works of worldly significance have emerged. Oriental thinkers pay special attention to the upbringing of children. In particular, Al-Muqoffa's (AD 721-757). "Irshodul kabir" and "Irshodul sagir" didactic missions are considered the first pandnoma Arab literature, during X-XV centuries Persian-Tajik, Arabic and Turkic languages of Central Asian folk literature fecund and in poetry a series of different directions of posters was created. Especially the philosophical and didactic stories of Abu Ali Ibn Sina (980-1037), "Solomon va Ibsol", "Hayv bin Yaqzon", "Ilohiynoma" by Farididdin Attor, "Guliston" by Saadi Sherozi, "Guliston bit-Turk" by Alisher Navoi, Jami and Navoi's Arba'in (poetic hadiths) are well-known as poetic pandas.

Most importantly, many of them are widespread in children's books. In other words,

some of the oldest writings according to the nature of the subject, and some direct children's literature in terms of -called has historical significance. For centuries, these masterpieces have been instrumental in the upbringing of children, and have embodied the virtues of purity, honesty and humanity. For example, one of the first and earliest examples of the prose genealogy in the Turkic language is the "Irq bitigi." It was created at the beginning of the ninth century AD and was written for two children in the monumental community called Isig Sangun and Ite Chuq. The book promotes ethical principles, focuses on the understanding of good and bad, promoting national values, encourages children to obey and obey their parents' principles, and respects all aspects of the Turkic peoples' lives, including the relationship between animals and birds. through the image. It contains concepts related to totemistic beliefs. The memorial is also the only monument to an ancient Turkic paper. It is noted that its pages are 13.6 X 8 centimeters, more than a hundred page.

Although the work is interpreted, that is, the interpretation of different dreams (65 in total), good or bad, it is more reminiscent of the narrative and the narrative.

The birds and animals in the writing can be understood in two ways: the first is to educate children (Isig Sangun and Ite Chuq.) about the characteristics of birds and animals, how useful or harmful they are for human beings. and environmental education through the teaching of how to treat animals, and the second is to adapt the book to the younger generation's perceptions and imaginations and to read it with interest.

In Old schools, Kaykovus` "Qobusnoma" which was written in Persian-Tajik language was widely used, and it is also the father of his children to the dedication of certain children's reading in terms of importance.

The work was first translated into Uzbek in 1860 by poet and translator, historian Muhammad Riza Agahi. It consists of 44 chapters, in the form of short stories, small anecdotes, and small stories, each story has its own essence and is detailed in all aspects of physical and mental education, and is essential to the formation of the human personality. attention. Therefore, even though the pendulum is intended for a child, it is the beliefs of a person with extensive life experience that his or her taste, level, convictions and social status and views are a priority. The "Qabusnoma" is also worthy of note as a work that summarizes the pedagogical views of the times. Many of the issues mentioned in it are still relevant. These include "Knowing the Parents' share " (Chapter Five), "Being Honorable in Speech" (Chapter Seven), "Remembering Anushiravan's advices" (Chapter Eight) The views of moral and aesthetic significance in the reference to Child Care (Chapter Twenty-seventh), or the important factors that determine a person's position in society, are illustrated by attractive stories. For example, Kaikovus explains to his son that both generations (father and mother) are pure and noble, and that he values them, and says: " The world is a land of cultivation, that you reap what you sow." Whatever you say, you will hear the answer the same. I mean, the earth is eternal and the Palace of the Hereafter is immortal. Such explanations are a factor in the more attractive, thought-provoking, artistic reflection of instruction.

IV. CONCLUSION:

The author hopes that people will achieve happiness in their world through their good deeds. Caykovus, among other things, focuses specifically on child care. It is emphasized that it is permissible to give the baby a good name, first to give birth to a wise and loving midwife, to circumcise the child during circumcision, to have a worthy wedding and to watch and read. In addition, Caikovus talks to his son about marrying

and marrying boys and girls, and what they should do about it, including giving girls good educators , good care, and then giving them a teacher and all that. . Undoubtedly, in the views of Unsurulmaali Kaikovus, the influence of his time, status, and social stratum is evident. Nevertheless, in the moral judgment of the thinker, there are many lessons for all time. Consequently, "Qabusnoma" is also one of the most active applications of modern pedagogy. After all, the classic children's book is full of such pedagogical brochures and manuscripts, and it also begins to cover samples of didactic literature. Sherozi's Gulistan and Buston are the classic Persian-Tajik bookstore, while Alisher Navoi's didactic works are widely featured in the Turkish children's bookstore.

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