

Existing Problems and Their Causes in Teaching Wisdoms in General Education Schools

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Abstract: The article analyzes the selection of examples of classical literature in secondary schools in Uzbekistan, the reduction of examples of the “hikmat” genre in this regard, and existing problems in the analysis process. The importance and weight of educational and moral verses raised to the level of wisdom were studied on the basis of existing textbooks. An opinion was expressed about the approaches and uniqueness of Western and Eastern literary education to literature.

Keywords: Wisdom, criterion, literary education, Sufism, upbringing, values, Yasawi, Navoi, meter, rhyme, couplet.

Introduction: In the experience of many countries of the world that have achieved high results in the field of education, criteria have been developed that determine the need to teach classical works to students. Consider one such criterion, Professor Houdart Merot’s criterion:

1. Objective criterion: a criterion determined on the basis of rewriting and translations of a work.
2. Proust’s criterion: concerning universal human themes and a problem that is still relevant today. the criterion for studying issues that raise problems vs those that awaken the reader’s conscience.
3. Rhetorical criterion: a criterion that determines whether a language possesses writing qualities and is an example of a specific period [Julie Perez, 2018:3].

Based on the scope of our research, we considered it necessary to approach the issue from two perspectives:

1. The importance and necessity of studying original examples of the hikmat genre, which emerged on the basis of the tradition of hikmat writing, in the educational process.
2. The study, current state, and didactics of examples of other genres (commentary poems on hadiths,

Navoi’s couplets) that were not written in the genre of wisdom but have been repeated among the people for centuries and have risen to the level of wisdom. (In the 7th grade literature textbook of Presidential, creative and specialized schools published in 2021, Navoi’s verses from “Hayrat ul-abror”, “Sabbayi sayyor” and their commentaries are given. The five sayings of Navoi are interpreted through hadiths, as well as examples of the great life paths of the caliphs and companions) [Literature, 2021:147].

We can see the practical proof of this approach in the textbook «Uzbek Literature» authored by B. Sarimsakov and others, intended for the 5th grade of general education schools, published in 1997. Yasawi’s wisdom is also included in the textbook of Uzbek literature for the 9th grade, published in the same year. For many years, wisdom has proven itself as the primary tool for shaping the education and upbringing of the younger generation. Unfortunately, the teaching of wisdom today is not at the proper level. At the same time, the main problem lies in the shortcomings and errors made in institutions and organizations that define the content of education, as well as in the formation of their curricula, textbooks, and teaching

and methodological manuals for teachers.

In today's globalization process, when the spiritual vacuum and moral deviations among schoolchildren are intensifying, it is a problem of the times to find an approach that is equally effective in the formation of internal spiritual qualities alongside the external world of students in the educational process.

There are a number of objective and subjective shortcomings in teaching Sufi literature, which is the main and integral part of our classical literature, in particular, wisdom, which is the reason for the limitation of students' knowledge and worldview in understanding, analyzing and interpreting the content of «love» embedded in the content of all classical works. We will discuss them below.

1. In the program, according to the tradition of wisdom writing, only limited places are allocated to Ahmad Yasawi and his wisdom. However, while the textbooks reveal the issues of traditionalism and poetic assimilation in all lyrical genres such as khamsanavistik, ghazal writing, rubai, qit'a, fard, musamman, mustazad, tuyuq through the works of various classical writers, there is no information about the tradition of writing wisdom that lasted from the 12th century to the 18th century. This restriction leads to the failure to benefit from the works of such spiritual disciples of our classical literature as Suleyman Bakirgani, Kul Ubaydi, Kul Sharif, Kul Ali, who continued the tradition of writing wisdom after Yasawi of an entire generation, speaking in the language of Köprülü, "the words of which are wise and beautiful in the Turkic language" [Fuad Köprülü, 2024:138].

2. Hikmats are mentioned as a separate genre in the program. That's right. In the years after independence, after wide opportunities for literary research were opened, Sufi literature and wisdom were studied in science from various angles, and scientific and theoretical foundations were developed. Hikmats were studied as a genre by a number of Yasawi scholars and mystics, such as E. Ochilov, I. Haqqul, N. Komilov, N. Rakhmonov, S. Rafiddinov, N. Khasan, and were recognized by the scientific community. In 2019, I. Mannopov's research work titled "Tradition and Evolution of Wisdom Writing" scientifically substantiated the genre and content characteristics of direct wisdom. Despite this, most of today's literature

teachers ask the question: "Is wisdom itself a genre?" This is because the results of scientific research are not reflected in practice. It is noted that the program allocates 2 hours for hikmats, during which students should have complete information about the genesis of hikmats, the scope of content and themes, and genre features. However, in practice, theoretical data for this are not provided. It is impossible to include everything in the textbook; it can be said that the teacher himself must conduct research, but even a school teacher does not have the opportunity to familiarize themselves with every scientific research being conducted. This task is the responsibility of the textbook compilers.

3. The fact that lyrical works of mystical content in textbooks are not selected based on the age and thinking characteristics of the student. V. Kadyrov and I. Jumaniyazova, who have been engaged in scientific work on the content and methodology of classical literary works, hold the same opinion. In this regard, starting from the 5th grade of general education schools, the first lines referring to Sufism, gradually instilling this doctrine and the literary examples based on it in the classroom, on the one hand, develops analytical skills, and on the other hand, ensures the effectiveness of education from a spiritual and moral point of view [I. Jumaniyazova, 2021:59]. For example, the updated 7th grade literature textbook includes Navoi's following fardi, which reflects the concepts of "Faqr and fano":

Whoever desires sovereignty, it is obligatory for him,
Whenever he makes a promise, he is faithful to it,
Whoever demands poverty is bound to perish,
Whatever comes to the sixty, it is obligatory for him.
(Navai)

Students unaware of the mystical content analyze the content by linking it to poverty, destitution, and materialism. There is also an objective reason for this. Because even in the textbook, the word "faqr" is explained as "poverty, modesty", but the concept of «fano» is not explained at all. In Sufism, "Faqr" is a status belonging to a perfect person, prophets, and nabiyes, whereas every word in the fard serves to reveal the spirit of "faqr". Failure to correctly understand the meaning of the main concept or a one-sided understanding (in the sense of "modesty") leads to an incorrect and completely opposite interpretation

of Sufi literature.

4. The wisdoms included in the textbooks, while not completely abandoning factual questions to explain the mystical content, did not give more importance to conceptual questions. Or theoretical information can be used for practical reasoning. For example, a reader who knows the genre characteristics of wisdom should ask: "Which genre-specific features are noticeable in wisdom?" What's stopping it from being created in that genre? Or what are the differences? You can contact us with questions. Questions of this level lead to an increase in the scientific potential of students, the differentiation of genres, and reflection on them.

Several subjective issues relating to teachers and the learning process should also be considered.

1. When teaching classical works, especially when working with Sufi content and wisdom, it is advisable to use the "Dictionary of Navoi's Works" or the "Explanatory Dictionary of Sufi Concepts". Because dictionaries give different meanings of the same word. This prevents errors from occurring when analyzing the content of the text.

2. Despite the fact that the wisdom is mainly written in the barmak meter, examples of it written in aruz are also found (in some aruz of Yassavi and Suleiman Bakirgani, Ubaydi's wisdom is full). This shows that wisdom should be analyzed in both meter and rhyme. This will help students understand the specific characteristics of the sayings. They will have information about complete and partial rhyme. The reason is that half-rhymes are mainly used in wisdom.

3. When working with the text of proverbs, the teacher should approach the content from an integrative point of view. This is because the sayings essentially encompass religion, philosophy, morality, cultural language, history, and music. Analyzing them in this way prevents readers from treating the source as boring moralizing. It also prevents an ascetic approach. Connecting the lesson with interesting and real life, previous knowledge, assumptions, and views serves to increase the quality efficiency.

4. It is necessary to analyze the wisdom from an artistic point of view. Although it was not written in aruz, Yasawi and his followers, who decorated the Turkic language with the language of the order, wrote artistically mature verses. In Eastern literature, bayts

that are beautiful in form, deep in content, and artistically high are called "shahbayts". In Yasavi's divan, there are such perfect couplets, beautiful verses, and ornate tashbeks that they can be easily called shahbayt, shahmisra, and shohtashbeh [E. Ochilov, 2004:6]. In it, it is necessary to analyze the masterful use of metaphors, beautiful epithets, in a word, verbal and spiritual arts in deeply conveying the content. Approaching these methods contributes to students enjoying the text of wisdom, expanding their worldview, and applying the conclusions drawn from the content to their lives.

Although the reference to examples of the hikmah genre in the updated literature textbooks has been significantly reduced, a share has been allocated to the bayts that have risen to the level of hikmah in their place. For example, the 5th grade literature textbook by K. Yuldashev and others, updated in 2024, contains 6 hadiths based on the thinking and age characteristics of 11-year-old children. This, of course, is an achievement of modern literary education. Three of these hadiths are interpreted using Abdulla Aripov's poems "Pahlavon" and "Ona" and Uktam Azam's poem "Savobning katta-kichikligi yõq" They reflect the content of teaching the hadith along with the commentary corresponding to the content of the hadith. In three of them, although the content is not specifically covered, Erkin Vakhidov's poem "Kamtarlik" and Alisher Navoi's sayings beginning with "Mumin ermastur, ulki iymondin...", "Kimki har king'aega va'daye qildi..." were used to exaggerate the content of that part, which shows the confirmation of some thoughts in the content of the hadith. The interpretation of hadiths in wise sayings or poetic verses is new and modern for literary education, through which the reader can understand the content of hadiths more perfectly, based on modern and classical verses.

In the 6th grade literature textbook by Zulhumor Mirzayeva and Komil Jalilov, published in 2022, Navoi's wisdom is given a large place. In it, Navoi's 5 wise sayings are presented in the form of a binary beginning with "Vatan tarkini...", "Agar tuzluk õlsa...", "Yaxshi kishilar birla...", "Ham so'z ila...", "Tiling bilan...". And the task is given to integrate it with the content of the rubai genre. Along with this, for independent study, seven moral and educational maxims are presented,

beginning with the words: "If you are useful...", "Who knows knowledge...", "Don't show it to the people...", "If you are a man...", "It means a lot...", "Collect in youth..." and "Adept is young...". The task set also implies the integration of the content of wisdom with life. Taking into account the practical type of integration, students apply the conclusions drawn from the wisdom to their behavior throughout their lives. In the 9th grade literature textbook (from page 50), authored by Kazakboy Yuldashev and others, published in 2019 (4th edition), in the place dedicated to Alisher Navoi, the verses of the epic "Farhad and Shirin" that have become a wisdom among the people are analyzed. In this textbook, Navoi's sayings beginning with "Whoever is in the world...", "Shahki ish adl...", "Bahl erur...", "Think like a cloud...", "Everyone's way...", "Dedicate your head...", "Your benefit if..." (this wisdom is also given in the 7th grade literature textbook of 2022), "The dialect of great harm...", "If you are human..." are presented. Although the above wisdom is analyzed under a general idea, the textbook does not provide any questions arising from this analysis and content. Transitioned to the main text of the dastan.

CONCLUSION

In conclusion, the requirements of the State Educational Standards of Uzbekistan regarding the teaching of classical literature, particularly the works of Ahmad Yasawi and Kul Ubaydi, as well as the study of the art of writing hikmats, should be further clarified, supplemented, and supplemented. In textbooks, instead of allocating pages from only one class for wisdom, it is necessary to include them in several classes based on the age and thinking characteristics of the student. It is necessary to pay serious attention to the issue of our national spirituality and its education in accordance with world standards. However, there are concepts, content, and ideas in our "literature" that do not fully coincide with the "literature" of the world. This can also be understood by looking at the etymology of these two words. Any definition changes with time and space. While the etymological definition of Western "literature" in the space of Latin-French means "letter, writing, literacy", over time, a modern definition also appeared. In the words of Henry van Dyck, "Literature is a collection of writings that interpret the meanings of nature and life in artistic

forms that arouse constant interest in connection with the author's personality, with words of charm and power"[Mcanthy Ngwuatu, 3]. In the Western world, the language of science is Greek, while in the Eastern world, it is Arabic. The word "literature" is also etymologically Arabic and means "manners", "moral", "sum of manners". In the East, literature is a mirror reflecting the spirit of the nation. According to Oybek, in its development, literature develops by artistically reflecting the life, struggle, dreams, feelings, thoughts, and activities of the people on the path to building a new society. Methodist scholar Kazakbay Yuldash also expressed such thoughts on this matter: "The peoples of the East, who have a very ancient history, approached artistic creativity with different criteria than those of the West. The theoretical basis for the science of sunrise beauty, especially the aesthetics of Turkestan, which has been relied upon for the last fifteen hundred years, was the philosophy of the word or the teachings of Sufism and the theory of tajalli in it... While for the aesthetics of the people of the West, literature is the materialization of matter, in the science of the East, fiction is a phenomenon consisting of the materialization of the abstract psyche through words"[Kazakboy Yuldash, 2016:78]. So, while Western literature depicts the material, that is, the external world as it is, in the East it reflects the human psyche, inner experience, feelings, and every small detail is full of beauty and wisdom, knowledge of the unseen. Therefore, the fact that today's literature blindly follows the development of Western education in our textbooks, educational and methodological programs, along with the content of the lesson, undermines the content of our national cultural literature, which has been formed over the centuries.

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