

## THE ISSUE OF SPIRITUAL AND MORAL EDUCATION IN THE WORKS OF ABDULLAH AVLANI AND ITS ROLE IN YOUTH EDUCATION

Mukhammadiyev Jamshid Ilhamovich

Mamanazarov Solijon Sherzodbekovich

Tashkent State Pedagogical University named after Nizami Faculty of History Students of the 3rd Stage of the Direction of National Idea, Fundamentals of Spirituality and Law Education  
jamshid\_ilhomovich@mail.ru solijonmamanazarov01@gmail.com

### ABSTRACT

This article covers the spiritual and educational ideas of Abdullah Avlani, the “father” of Uzbek pedagogy and one of the first in our country to be awarded the title of professor, a leader of the mature enlightenment and jadidism movement, and the issue of spiritual and moral education in his works.

**Keywords:** dramaturg, poet-educator, state and public figure, journalist, scientist, ethics, behavior, spiritual and moral education

### INTRODUCTION

One of the famous and major representatives of Uzbek national culture of the late 19th and early 20th centuries, an enlightened poet, journalist, scientist, playwright, statesman and public figure, one of the major exponents of the jadidism movement is Abdullah Avlani. He innovated in the way of reading and teaching, establishing new schools and introducing new ways to get school children out of their literacy, in the schools he opened. He is a mature educator who has made an indelible mark on the history of the Uzbek nation by doing important educational and educational work such as teaching Eastern and Western languages. He was the “father” of Uzbek pedagogy and one of the first in our country to receive the title of professor. The study of the legacy of Abdullah Avlani is one of the most relevant and important issues today. On October 8, 2020, an order was signed by the head of state “on additional measures to further study the legacy of victims of repression and perpetuate their memory.” The decree quotes: “perpetuating the names and memories of the figures of the state and public figures, figures of science, culture and art, literature, thousands of our compatriots who have been brutally repressed by the Muslim regime in today's period, when global risks are growing in the world and the realization of national identity and the restoration of our true history are more important than ever, on the example of their courage and perseverance, it remains an urgent task to educate our young generation in the spirit of love and loyalty to our homeland and people”.

As an educator, Abdullah Avloni pays special attention to the ethics, upbringing of the child. In his opinion, the social environment, family conditions and the surrounding people of the child are of great importance in the content of moral qualities in children. Good men who have made true human morality stable in themselves have a good effect on young people and set the stage for their upbringing as benevolent, pure and acceptable .

Within the works of Abdullah Avlani on pedagogy, the work "Turkic Gulistan or ethics" is of great importance in the study of the development of pedagogical thought at the beginning of the

20th century. The work "Turkish Gulistan or ethics" is a moral and educational educational work. The work reflects on science that "calls for good, discourages evil" humans. Abdullah Avloni classifies child rearing in relative terms into the following four sections: 1."The time of upbringing", 2."Physical education", 3."Education of thought", 4.Reflects on" moral education " as well as its importance. In the section" the time of upbringing", it is necessary to give upbringing from a young age, it is necessary for everyone to get into this work: parents, teachers, government and others. "Al-qilb nurture is a National, Social Work, Not a private work, and it is believed that the progress of each people depends in many ways on the upbringing of generations, to be powerful of states, to be either life or life for us, or salvation or disaster."

According to Avloni, raising the body is one of the most important necessities in order for it to have common sense, good morality, knowledge. "The fact that the body is healthy and strong is the most necessary thing for a person. Because in order to read, Shoot, learn and teach, a person needs a strong, unwell body." While Abdullah Avlani appeals to parents when raising a child healthy on the issue of physical education, he pays special attention to the activities of teachers when raising a child from the side of thought. Upbringing is formed from two parts - family and school education. Properly oriented upbringing in the family serves as the foundation for the next stage, and on the contrary, when the focus on raising in the family is not focused, this situation somehow pulls back the educational work carried out at school and negatively affects the upbringing of the child. Abdullah Avloni gives a new interpretation to the relationship between parents and the child. He condemns the punishment that touches the child's ego, insults him, injures the child's emotion, and is spiritually and spiritually oppressive. It is necessary to love and masterfully influence the child, it is necessary to mean his duty by means of persuasion. In the upbringing of children, it is shown that the conditions, environment in which the child lives, the role of the people around him is great: "who does the upbringing? Is it registered? the question comes. To this question, " " first domestic upbringing. This is the main task. Secondary school and madrasa Education. This is a father, a teacher, a mudarris and a government task, "and when we answer, a person says," what Mothers Do you say, uneducated mothers with a buck's head, a knuckle? Where do they take from them an education that they do not have."This word will make a man heartbroken and burn his bosom." Meanwhile, adib argues that education with education is a whole process:"even if there is a little difference between teaching and training, the two are like recognizing one by one, the body of one is enriched by one soul." From the cradle to the tomb, the knowledge was reaped". The meaning of this hadith Sharif is proof to us. One of the hukamos said:"the happiness of every nation, the peace and comfort of the states depend on the good upbringing of young people".

When Abdullah Avlani talks about the practical importance of science, it is appropriate to point out: "the benefits of Science are so great that it is impossible to fulfill what is described. It saves us from the darkness of ignorance. He brings out into the world of culture, humanity, enlightenment, repels evil deeds, corrupt deeds, and does good conduct and decency..." . He believes that everyone, having acquired a science, a profession, should be able to apply it in life, only then can Science benefit society, and others be grateful for it. He gives high marks to those who can practice their knowledge, calling them skillful owners of their profession and wise people. Adib's view of the practice of science has not lost its essence even in modern times.

The work "Turkish Gulistan or ethics" has become a useful work as a guide for all educators and psychics. The work reflects on morality, a science that "calls for good, a science that repels evil." Morality is a set of behaviors. And behavior is a form of manifestation of goodness or laziness in a particular person. Consequently, each behavior is the embodiment of greed and Highness or resentment and pessimism. In this respect, they are divided into good and bad. But these do not arise, do not form on their own in every person. For their formation, it is argued that a certain setting, upbringing is needed.

Also noteworthy is Abdullah Avlani's opinion on determining the level of spiritual moral development of an individual. Adib said: "... the word is a measure of the degree and breadth of a person, of Science and Grace. The wise men know the thought and intention of a person's language, the knowledge and power, the value and the value of his word..."<sup>1</sup>, - he argues. Abdullah Avloni describes many spiritual and moral qualities in his works. In particular, "truthfulness is said in the work and truthfulness is said in the word. The human boastful goes forth in peace and the flower garden in righteousness. The roots of mankind die the brother of the best qualities such as compassion, truthfulness, righteousness...". "He will be told to follow the word of decency. It is a light that makes the heart clear that a person needs an increase in the pure spiritual light every time. To work things that are not commanded by Sharia, which people do not rely on is to speak obscene words that touch the souls, chastity of people such as gossip, pilgrimage, ridicule, stupor, sowhow. The veil of chastity, the mask of conscience, the dream".

Morality is a set of behaviors, behaviors, manners that are manifested in the way people relate to each other, to the family, to society. Morality occupies the most important place in the development of mankind. The great thinkers of the East viewed the moral perfection of a person, his comprehensive development, formation of his spiritual image as one of the important factors in the development of society. In the process of maturing morally, in general, spiritually and educationally, society develops as well, moving from various historical stages — from ignorance, ignorance to science, from evil to goodness, from savagery to humanity. Two alternative Genesis-the mutual struggle of evil and goodness, ignorance and perfection, which marked the progress of Man and society, led to the realization of himself as a man of ingenuity. These two mukrbil power struggles are expressed in the existing social relations in society, while in relation to a person they are expressed in the struggle between the soul and the mind and the insanity inherent in his inner world. Morality can change, develop, fade in a particular society and period. In addition to the specific ethics of each people or nation, there are also universal moral standards. Such moral standards have an effective effect on the overall progress of society. Religion is of great importance in the formation of morality and its social place. One of the main goals of religion is to explain to a person the harm of evil and to encourage those who have gone into the bad path to the right path. In religions, calling for the right path may be, if not contradictory, the concept of good and evil in general. In Avesto, the Holy Book of Zoroastrianism, the struggle between the God of good and good Ahuramazda and the God of evil and evil Ankhramaynu will last forever, the idea is advanced that morality is an expression of this struggle. Christianity, Judaism. Religions also have their own expression of good and evil.

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<sup>1</sup> Abdulla Avloniy "Turkiy Guliston yoxud axloq". Fan va texnologiya nashriyoti. T.: 2016. 67-b.

In Islam, the Qur'an of his holy book pays special attention to the question of morality in Karim. The good deeds which the Qur'an has commanded to be performed by the Karim will be rewarded with great happiness for themselves if they follow it. The Quran is expressed in Karim in the concept of right-going settlement (self-Reformation). The Quran makes great promises to those in the direction, that is, to those who reform themselves: "whoever repents and corrects himself after such oppressive acts, surely Allah will accept his repentance." The resident sin raises hope for those who do things to purify their hearts and urges them to a new blessed life, saving them from despair in Islam, the most important concepts of noble morality are described, encouraging humanity to follow them.

Behavior - a person is complex from two things. One is the body, the other is the soul. The body sees what it has with its eyes. But with cognition, the ego subtracts the good from the bad and the White from the black. There is a picture of both the body and the soul, either good or bad. Good behavior and bad behavior share divided the behavior of people if the ego is used to finding and doing good deeds, there is a good description, and "good behavior" is called "bad behavior" if it grows without discipline and works poorly. "What you see in the bird's Nest will do." Human ore is capable. If, having received a good upbringing, he was saved from perverted behavior and got used to beautiful behavior, then everyone would become an acceptable, happy person with him. And if his morals grow, he will have no fear of Allah, no duty to Sharia, no admonition to his ears, all kinds of perversions, and a foolish, ignorant Messenger. Abdullah Avloni mentioned in his work "Turkic Gulistan or ethics" that upbringing should start from the day of birth, that it is from this moment that we will make our morals beautiful, and that we will also brighten our minds. In addition, the question of "Where Should a person receive upbringing" was first of all argued that it is necessary to take it from home, and that raising a child is, first of all, the task of the mother. The man was told that it was also the duty of the father, the teacher, the Mudarris, and the government to raise the school and the madrasa in addition to the mother's upbringing.

It serves to instill in young people the meaning and meaning of spirituality, its place and significance in the life of a person and society, to provide spiritual and spiritual food, to comprehensively develop their worldview. In schools, too, it is necessary to prepare manuals and recommendations, literature, educational and methodological manuals that explain the content and essence of spiritual education in an understandable way to students, organizing various conferences, round tables, discussions, meetings, directing them to improve the upbringing of students, developing exemplary behavior, moral qualities. In conclusion, educating young people in a spiritual and educational spirit using the above methods can eliminate the problems in the formation of a harmonious generation.

In conclusion, the enlightened adib Abdullah Avlani makes extensive observations about all important aspects of Education. The unique and unique scientific and spiritual heritage of our great ancestors should become a vital program for us in constant movement. This immortal heritage is always by our side and should always give us strength and inspiration. First of all, we need to water the national education system with such a spirit. To do this, it is necessary that our scientists and specialists, dear scribes, deliver this spiritual treasure to today's generations in simple and understandable, attractive forms. After all, as Abdullah Avlani said: "discipline is for us either life or life, or salvation or destruction, or happiness or disaster".

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