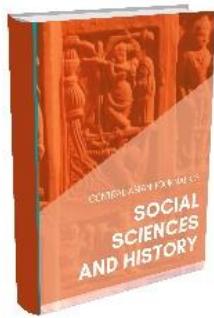




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"Turkiy Guliston Yoxud Axloq" Educational Pedagogical Approaches in the Work

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ABSTRACT

The article analyzes Abdullah Avloni's work "Turkiy Guliston yoxud axloq" in detail. The play and the article are aimed at educating people and beautifying their spirituality. At the same time, the school is the main place to teach the basics of our national culture, national traditions and values. Being a real international person without knowing who you are, who your ancestors are, your language, your national culture and history, your values, your customs and traditions, your historical and spiritual heritage information about the impossibility.

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Introduction

The second half of the 19th century and the beginning of the 20th century in Turkestan (Central Asia) were marked by the contribution of advanced intellectuals in the development of pedagogical ideas and the development of public education. Abdullah Avloni (1878–1934), a poet, playwright, and teacher, a major figure in Jadid literature, played a key role in this. He opened schools and taught himself, as well as providing textbooks to schools. It belongs to his pen

"Turkiy Guliston yoxud axloq", "Birinchi muallim", "Ikkinchi muallim" "Maktab Gulistoni" His works have been published several times.

Among them, "Turkiy Guliston yoxud axloq" is a great example of Uzbek classical pedagogy. Abdullah Avloni says that this work was inspired by the Persian classical poet Sheikh Muslihiddin

Sa'di (1184–1310) and inspired by Gulistan:

Main Part

“I had the courage and courage to write and publish this work at the request of a few of my teachers and brothers. Alhamdu lillah val minna, I succeeded in the second taboo, because it was written in our own dialect (I mean in Uzbek) in Turkestan schools. Therefore, after many experiments, I found it appropriate to write in the style of the author, Sheikh Sa'di, and to overcome this shortcoming, even if it is a difficult task, by doing a sacred task for myself. ” So, it can be said that “Turkiy Guliston yoxud axloq” is a book of ethics written in Uzbek in the style of Saadi's "Gulistan". It is well-known that a person's perfection is determined not by his appearance but by his spiritual world. The development and future of a society depends on the spiritual maturity of those who live in it. It is a fact of life that a society with a bright future cannot be built with spiritually poor people. The task of educating a harmoniously developed person is to a certain extent assigned to the school. So, the maturity of our children, who will be the owners of tomorrow, depends on this place of knowledge. So, we have to focus on the education in the school. This is mainly due to the educator-coach, the effectiveness of his educational work. Classroom hours are a great way to help people decide on a real human relationship. After all, a good upbringing is a priceless wealth of a person.

Raising the younger generation to be mature people through education is one of the most pressing issues facing us.

The school is the main place to teach the basics of national culture, national traditions and values. Being a real international person without knowing who you are, who your ancestors are, your language, your national culture and history, your values, your customs and traditions, your historical and spiritual heritage not allowed.

In particular, loyalty to his homeland, his nation - his people, devotion, tolerance, justice, humility, kindness, self-awareness, love, fidelity, thirst for knowledge, striving for heights, diligence, tolerance, patience, contentment, generosity, courage, vigilance, resistance to various vices, concern, hospitality, glorification of friendship and brotherhood, boundless respect for one's ancestors, care for one's own nation, language and values are the characteristics of our nation.

In 1913, A. Avloni's “Turkiy Guliston yoxud axloq” was published, which included the following features. In this work, Abdullah Avloni pays special attention to the development of children's thinking in education. Because mastering the ability to think means striving for noble ideas. Therefore, it is difficult for a wise person to be immoral. Avloni sees these two concepts closely and in unity.

Finally, it comes down to behavior. Avloni divides them into two - good and bad behavior. According to the author, acting wisely - perseverance, diligence, courage, knowledge, purity, decency, patience, discipline, conscientiousness, love of country, honesty, exemplary in everything looks, modesty, chastity, manners, intellect and wisdom, munificence and benevolence, devotion, justice, love, forgiveness, etc., are among the virtues and are considered necessary qualities for a perfect man.

The author discusses each of them separately. He cites the opinions of famous thinkers such as Aristotle, Plato, Hippocrates, Saadi, and Mirza Bedil to substantiate his views. When a writer expresses his attitude to each moral category, of course, he adds a byte or a proverb that expresses that opinion.

"If you hear that a mountain has moved, believe it, but if you hear that one person's behavior has changed, don't believe it."

Xulqi yomon yuz, ko'zlidin na sud
Yuz, ko'zli xulqni qilmas kashud
Xulq mariziga davo istasang,
Marg davosin berilur qistasang.
Xulqi yomoning keturar ko'p zarar
Xulqing o'zi boshingga kaltak urar.
Xulqi fano bo'lsa degil alhazar,
Xor-u zalilikda qolur darbador.

A moral scholar divides people's behavior into two. If the nafs is disciplined and accustomed to doing good deeds, it is described as good and is called "bad behavior."

At the same time, Avloni evaluates the role of the word in defining human dignity from the point of view of universal views. He paid special attention to the meaning of the word. He continued the universal ideas of language and etiquette.

"The word is a balance that measures a person's level and maturity, knowledge and phase. The wise know the thoughts and intentions of the heart, the knowledge and power, the dignity and worth of the word that speaks."

"If the word is in accordance with reason and wisdom, and is of no use to itself or to the hearer, then a dry howl like a swarm of bees is only a headache. It is nothing more than a rhyme. Many of the hardships that come our way come from our soft tongues. That's why they say, "Think more, talk less." There are many qualities that adorn a person. A real person considers laziness and laziness to be his honor. From an early age he loved science, enlightenment, craft and art. There is nothing wrong with that. The only difference between a black worker and a scientist is their hard work. But they both work. It is a great happiness to work hard. On the contrary, "it is a great sin, a lack of zeal, to be lazy, to be unemployed, to be a coal miner, to be a blacksmith."

It also emphasizes that in addition to creating material goods, man must also be able to appreciate them. These are very close concepts, one of which is derived from the other. Whoever earns a piece of bread with hard work will also appreciate it. The author puts it this way: "Economics is the appreciation of goods such as money and goods. Those who know the value of wealth do not spend a penny on inappropriate land and do not spare a penny when the time comes. The opposite of generosity is the opposite of greed, the opposite of economics is wasteful."

Avloni's statement that "Haya is a light that illuminates the heart, and that man always needs the enlightenment of that spiritual light" is also relevant, in which he dwells on the enlightenment of the

spiritual light.

Conclusion

Hazrat Luqman said: "Chastity is the strongest pillar of honor. The attack of lust will be counteracted with that force".

When Avloni speaks of behavior, he not only takes a general approach to the issue, but also tries to be clear. The focus of the writer is always the criterion of humanity. This criterion always reflects the point of view of the interests of the general public.

Abdullah Avloni's masterpiece is "Turkiy Guliston yoxud axloq", which focuses on all the moral norms and educational issues that are important to man. The work is divided into two groups, with 33 articles in the section entitled "Good Behaviors" and 21 articles in the section "Bad Behaviors". Based on life stories, Avloni embodied in the content of the work that upbringing and education are inextricably linked, that upbringing is carried out primarily through teaching.

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