

THE ROLE OF ABDULLAH AVLANI'S WORKS AMONG THE JADID  
TEXTBOOKS (BASED ON THE WORK "TURKISH GULISTAN OR MORALITY".  
"FIRST TEACHER", "SECOND TEACHER")

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**Annotation:** *This article deals with the role of works written by Abdullah Avlani among the Jadid textbooks. In particular, the works "first teacher", "second teacher" are analyzed in detail. The works are presented with information about the role of the works in pedagogy, in the system of school education.*

**Keywords:** *Jadid, textbook, School Education, First Teacher, second teacher, pedagogy, education, upbringing, ethics, behavior, didactic principle, pedagogical thought, pedagogical views, Sheikh Saadiy, expressive reading, upbringing, moral categories, oral and written speech.*

Abdullah Avlani fully followed didactic principles both in the drafting of the textbook and in the teaching process. The alphabet part of the textbook "first teacher" is designed for six months. This section is also taught to write in parallel with reading.

The second part of the textbook is made up of children's pop and exhortations, small stories of an educational-educational nature, poetic manzuma. In the part of the textbook "the first teacher", it is also noticeable that the major figure of Uzbek classical literature, Poshshokhoja (first half of the 16th century), "Miftox ul-adl" ("the key to justice"), as well as the "Flower Garden" stories, processed the popular stories in the collections into children's books. It is known that Poshshokhoja's collections contain a lot of stories devoted to moral-educational issues. In this context, the story "Sultan Sanjar Mozi and the right tree old woman", which propels the idea of correctness, truthfulness, is notable. Abdullah Avlani took a creative approach to this story, bringing it much closer to the psyche, upbringing of children. The story of avlani is of such content:

One old woman had a mulberry tree in her yard and was extremely erect and upright. When the old woman's mulberry ripened, she would dry it and sell it, and from this she spent her livelihood. The king is going to build a porch, it is much more difficult to find the right wood for the column. At the end, it is revealed that the mulberry tree in the old woman's yard matches the King's porch. The King buys a mulberry tree for a thousand gold, the old woman takes the name "Rich wife". An extremely properly grown mulberry tree gives beauty to the porch. In Poshshokhoja's story "Sultan Sanjar Mozi and the old woman with the right tree", which entered the collection of "Flower Garden", the old woman who came to watch the porch and the pillar, refers to the tree on which the old man stood: "O yagoch, you have tillaped both yourself and Me, True".

Abdullah Avlani mentions "the first teacher" after Saidrasul Saidazizov's "Master first" as well as Munavvarqori Abdurashid Khan's son's "Adibi first": "the third" "first teacher". The alphabet was written in 1912 by Abdullah Avlani and printed in Tashkent with the cost of the

"school" library. 4-5 folds were printed until the October change". The author paid special attention to the age characteristics of children when creating the alphabet, tried to apply the easiest ways of reading. On this, Abdullah Avlani writes: "The Honourable teacher shall pay tribute to our Afandi, that they may receive and experience and read from our "first teacher". Because every flower has a heat, every fruit has a taste and flavor. This "boy" and taste will be discovered and known to the owners of the experiment. It is said that after the experience of a few teachers with the pleas of our teachers in the hope that the children of the nation will die in good faith, I put this treatise on the "first teacher" name-La Maidan intishara. We must not leave our brothers without compliments."

Abdullah Avlani created the "second teacher" textbook complex in 1912 as a reading book for the second class of usuli jadid schools. On the title sheet of the book, in which the author, based on the purpose, created educational stories of Moses, fluent, children:

Shavkati man erur ilmu adob, ignore anga molu nasab,

bayti is given as an epigraph. The textbook begins with the poem "The School", which glorifies the school of paragraph 9, calling for enlightenment, as an artistic text after "the preface", "the mind", "Salavot". Some of the stories in the textbook "the second teacher" also serve as preparation for the study of the work "Turkey Gulistan or ethics", which contains relatively more complex topics in the later upper classes. Attention should be paid to one important issue related to the educator's textbook "the second teacher". Abdullah Avlani puts the question before himself: Why will the nation, The Motherland, fall into a deplorable state by the 20th century? The author of the work considered the main reason for this to be the fact that when the people moved away from science, they did not work with the mind that Allah had endowed. A person, then, a nation can achieve perfection only by reason. That is why he saw reason as the greatest blessing that God had given us: "among the blessings that Mr. truth has given us, there is nothing dear and valuable than reason." The Thinker included the poem "school" as the first literary text in "the second teacher", as in "the first teacher".

Abdullah Avlani skillfully used this influential method in his textbook "the second teacher", that is, 20 of the texts in it belong to the genre of parables. In all of the narrative and parables in the textbook, the author juxtaposes positive and negative traits such as two opposing polarities-good and evil, harmony and selfishness, hard work and laziness, while the conclusion in "contribution from narrative" objectively evaluates them. In "the second teacher", the level of children, taking into account the fact that their age has grown: the poems and prose stories in them are in shape and content, the scope of the issues put forward is much wider than in "the first teacher".

One such didactic parable is "bear with Lion". One Day, The Lion and the bear become friends and go hunting, running and finally catching a deer. Now a fight breaks out between them while they are trying to eat. The Lion says, "I'm older, I need to touch me more." The bear says, "I tried more, I tried and ran, you were looking somewhere, so the place of sobriety should touch me." The quarrel turns into a war, their situation reaches such a level that there are no Majors left even to move. A few who found out about this

Wolves beat the finished meat cleanly, leaving behind their bones. These quarrelsome belligerents regretfully said to each other: "if we had not fought like this, we would not have

shaved what was in our mouth and chewed the dry bone left of them." The author strongly condemns janjankashism, while glorifying solidarity. Abdullah Avlani created special poems for expressive and memorized reading in his textbook "the second teacher". The poet paid special attention to the structure of such poems, their musicality, the regularity of rhymes, stanzas. Usually, such poems are absorbed by the feelings of the reader, as well as the author. So, poems aimed at expressive reading are resonant, playful, put in the reader's feelings the task of teaching poetry - to feel beauty, an artistic word. Abdullah Avlani pays special attention to the method of expressive reading in the lower classes of the school in the aesthetic education of students, the cultivation of their oral speech.

That is why this method of author's textbooks "first teacher" and "second teacher" was used much more widely in jadid schools and has been reprinted several times. The complex-textbooks of Abdullah Avlani are of great importance in the cultivation of children's oral speech by the method of conversation, in the teaching of artistic speech. Avlani's complexes "literature or national poetry" and "school gulistoni" give beautiful texts on a number of forms of expressive reading - declamation (individual reading), choral reading, role-reading. It should be noted separately that some of the poems in the "literature" complex ("Noma Kim's", "what is so much in us") serve to teach students elementary forms of expressive reading. In these poems, a bitter irony, a tone of disgust, is the focus of the reader's attention.

It is known that teaching students to read expressively is one of the main tasks of literary reading lessons. The more Abdullah Avlani paid attention to making baskets, the more attention he paid to understanding the work, reading expressively, feeling the work of art. Brogan conducted the students' choral studies in the same manner as the teacher Abdullah Avlani conducted (because he was also aware of the art of conducting).

In place of the conclusion, the above thinkers said that in the upbringing of a harmonious personality, first of all, in the form of upbringing, parents, the environment in which a person lives, national, religious values, education, humanitarian and justice policy in society are important. The views of Abdullah Avlani continue to attract attention today as a valuable source of education of people in the spirit of genuine feelings, universal good ideas, in the spirit of conscientiousness in the maturation of a perfect person.

Abdullah Avlani's views on education are closely connected with the psyche, lifestyle, national values of the Uzbek people. Its rich pedagogical heritage serves as a valuable resource in the development of the National School, National pedagogy. In this sense, the activity of Avlani is valuable to us. The main responsibility in the implementation of this education depends on the didactic activity of the teacher, and the senior teacher takes over. Therefore, we consider that the pedagogical heritage of Avlani, further studied by our pedagogues, will be of great importance in achieving the goal in the process of educating a competent person, applying it to the education of students as a competent person.

The period of spiritual and spiritual recovery of our independent state is rapidly developing. We can see this process in state programs, laws in the restoration of the values of our national heritage of our state, the harmonious education of the growing young generation by all means.

It is known to all of us that our holy books, the spiritual legacies of our great thinker ancestors always call us to live with halal labor, Valor, generosity and humility, but, at the

same time, it is not difficult to observe that a person who strives to follow such calls in life often faces various difficulties, even suffering and difficulties, which we can see even on In this place is our first pezident I.A. Karimov's opinion, which we want to cite as follows, "it is necessary to admit that a person who tries to live with the concepts of high spirituality has to overcome many difficulties, hard trials and obstacles, problems," comes to mind. While we make the issue of exalting a harmonious personality in every possible way the main task for ourselves, it is advisable to thoroughly analyze all the factors and criteria that shape and influence our spirituality today and understand how they should play a role in this regard. Of course, the spirituality of any people and nation cannot be imagined without a distinction from its history, specific traditions and traditions, life values.

From the sources created by the thought of our ancestors, thousands or thousands of manuscripts, which today are kept not only in our country, but also in the largest libraries of the world, are valuable works related to the fields of Education, narbia, history, literature, art, politics, morality, philosophy, medicine, mathematics, minerology, chemistry, astronomy, architecture, agriculture and other fields embodied in our great spiritual wealth.

Abdullah Avlani is an educator, poet, playwright, publicist. Alternatively, pedagogical activity is also an important page in his life. From the early years of his career he taught for the rest of his life, creating textbooks for schools, dealing with practical and theoretical issues of pedagogical science. It is worth saying that he is a great connoisseur of the pedagogy of the Muslim East, at the same time the founder of modern Uzbek pedagogy of the 20th century, a thinker who laid the foundation stone for the science of methods of teaching the Uzbek language and literature. During his career, he cultivated modern educators and Methodists.

As we all know, the main task of literary reading lessons is to teach students to read expressively. As a result of expressive reading acting as a visual medium, the events, content, idea of the work are embodied in the eyes of readers. As much as Abdullah Avloni paid much attention to the production of baskets, the understanding of the work, expressive reading, focused a lot on the perception of the work of art. He developed several types of expressive reading. The students' choral studies were led by teacher Abdullah Avlani as conductor. The educator, who took the field with free and hur thoughts, also created his modern forms, not limited to the initial forms of expressive reading in his lessons. This activity of his teaching of artistic works extended to the ancient and method of Tashkent to the jadid schools.

Abdullah Avlani's "Turkish Gulistan or morals" Jadid rahnamas

Munavvarqori created with the proposal of Abdurashidkhanov and several educators. This book serves as the main guide for the cultivation of modern educators, the creation of new textbooks and the creation of complexes. Abdullah Avlani says of this work : "I presented this work to the anzori Highness of the muhibs of literature, amateurs of morality, equal to teaching in the upper classes of our first schools.

Every day I die a shamkash I grieve giriftor,

Every shab yonaram is as violent as fire parvona.

No one is it makes me want,

I am sick and sick why my nation died."

Abdullah Avlani, reflecting on moral categories in this work, considers readers in the first place. But it is the teachers who are tasked with instilling them in the upbringing of children. Hence, one can make sure that the work is created from readers for more teachers. From this point of view, the following words of Abdullah Avlani to the teachers fully express the purpose of "Turkish Gulistan or morality": "education of thought is the most necessary, sacred thing that has been appreciated since many times, relied on the attention of teachers, imposed on their conscience. Thought is a reason for a person to be good, zealous. I need a degree after the help of teachers, the strength, elegance and breadth of thought are attached to the teacher's upbringing. Even though there is some difference between education and upbringing, the two are like a body with a soul, one of which is rich in one's body." The work was designed to resemble the work of Shaykh Muslihiddin Sherozi. In it, the issues of upbringing and morality were analyzed for the first time in terms of the demand and needs of the 20th century. While the Thinker divides behavior into good and bad, the verses and hadiths of the Quran, as well as the SA'di Sheroziy, Hippocrates, Plato, Aristotle, as evidenced by his thoughts, make modernity the main criterion.

The upbringing of a mature person in every possible way, returning from evil and calling for good, is directly related to upbringing. Abdullah Avlani defines upbringing as: "upbringing means pedagogy, that is, child pedagogy. Good upbringing for the health and well-being of the child, keeping the body clean, correcting Maslak at a young age, teaching good behavior like that of healers, such as a healer treating a patient's body with a sick person, the educator should make a big deal by giving the child's body's anger center "good behavior" from the inside of the It is here that Abdullah Avlani makes the pedagogue look like a healer, purity and good manners like a cure. The Thinker divides upbringing into three gurus: physical education, thought education and moral education. For a person, first of all, the first of these is important.

Because when the body is healthy, the mind is healthy and clear, and the behavior is beautiful. Adib divides "Turkish Gulistan or morality" into "good manners" (31 virtues) and "bad manners" (20 vices). The chapter "high manners" meditates on the fullness of high virtues such as Dignity, Islamism, Grace, contentment, discipline, patience, courage, love of the Fatherland, truthfulness, conscience, loyalty, chastity, hifzi lison. Abdullah Avlani believes that morality is a complex. And behavior is not spontaneous in a person. Their formation requires a certain desert and upbringing. Individuals are not born worse than they are born, making them worse under certain circumstances. The development of each nation, being powerful, depends on the upbringing of generations. His views on the homeland are notable. It is necessary to live with the pain of the motherland, rejoice in her happiness, be proud of her. It is the sacred duty of the child to cherish, venerate him, share his joy and joy, share his sorrows.

Love for language, culture is the love of everyone for their people. According to Avlani, yes it is the language and literature of the life of a woman who sees the existence of a nation in the world. Avlani assessed the position of the word as defining human dignity from a universal point of view. He expresses his thoughts on language and word as follows: "the word measures the degree and breadth of a person, the science and the phaseout weigh. The wise men know the thought and intention of a man, the knowledge and power, the value and the

value of his word".<sup>4</sup> the creation of this chapter by the author is the result of strong vital needs, spiritual necessity. The jadids have increased their focus on the issue of native language teaching as the ground of National Education., because the national spirit, as they say, "entered national spirituality with milk...", can only be absorbed by the mother tongue. This constitutes the fundamental core of the pedagogical views of jadid thinkers.

In the pedagogical views of The Thinker, the high glorification of reason and science is closely connected with the glorification of man. Because God made mankind intelligent and scientific, unlike animals and other creatures. Human beings achieve the bliss of the two worlds thanks to these two things. Adib's definition of reason is very beautiful: "reason is the one of the people, the one of the piri komili, the one of the murshidi. The Lord of the heavens and the earth is the soul of the Earth, and the soul is the soul of the Earth, and the soul is the soul of the Earth. Prophet akram, the prophet of Rasuli, said: "O mankind! You know with your mind what your Lord has commanded and repaid."

In " Turkish Gulistan or morals", the author defines bad manners as: "the morals that deprive happiness of Eternity, which are content in the eyes of the Lord and in the eyes of the people, whose life is responsible for our answer". In the "bad manners" section of this work, a chapter is called "ignorance" and "conscious ignorance". Ignorance is ignorance., from ignorance. He is the most ardent enemy of the people. The author divides ignorance into two parts: one- "angry basit" (simple ignorance), the other- "angry complex". Those who have an angry basite patient do not know anything and admit ignorance. These are easier to cure, they can be cured of this disease by teaching, teaching, giving knowledge. Those who have a complicated history of anger claim to know what they are not. Fixing them is a difficult task. Anger complicated subjected many people of science to repression, patriotism. (Examples include Hamza, Abdullah Qadiri, Chulpan, Fitrat, Said Ahmad). Angry complex manifestations serve as weapons for the colonists in preserving the nation in the centuries-old backward. Even about this disease, Munavvargori Abdurashidkhanov writes an article entitled "our ignorance is complicated". The worst vice that really leads the nation to the abyss, and subverts it from itself, is ignorance.

Abdullah Avlani is a gifted educator, the quality of the teacher has devoted his life to enlightenment. In his pedagogical views, love for the motherland, decency , upbringing, enlightenment, service for the development of a human perfect society are clearly noticeable. Of particular importance is his work " Turkish Gulistan or ethics". Education, a unique and perfect book dedicated to education, this book has served to educate mature, healthy-minded future generations and modern educators in every possible way. In this work, mtafakkir reflects and draws conclusions about patriotism, love for Mother TLI, friendship, conscientiousness, Hillbilly, reason, ignorance, anger, such qualities and vices. In this work, Abdullah Avlani laid the theoretical and practical foundations of modern pedagogy, and the work became the basis for the training of modern educators, the creation of textbooks, manuals. After all, this person is the founder of pedagogical science. His thoughts on pedagogy, upbringing still retain their significance today.

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