



The role of Abdulla Avloni's work in our national pedagogy

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Annotation. This article provides an analysis of Abdulla Avloni's work "Turkish Gulistan or Morality" and the role of this work in our pedagogy, educational concepts.

Key words. Concepts of education and training, pedagogy, ethics, concept of ethics, textbook.

Abdulla Avloni, our great modernist who lived and created in the 19th and 20th centuries, made a great contribution to our national pedagogy through his works. He created textbooks and opened schools to help students become literate. "Turkish Gulistan or morality" by his pen. The works "First teacher", "Second teacher", "School Gulistoni" were published several times. These are "Turkish Gulistan or Ethics" is an excellent example of Uzbek classical pedagogy is considered Abdulla Avloni wrote this work to the Persian classical poet Sheikh Muslihiddin Sa'di (1184-1310) who was influenced by Gulistan and wrote imitating it: I am motivated to write and publish my work with the requests of several of my teacher brothers. and it was an act of courage. Alhamdu lillah wal minna, I succeeded in the second nature, because In the schools of Turkestan, the perfect "Ethics" written in our dialect (that is, in Uzbek). The fact that the book is thirsty and in need of such a work is because I myself am among the teachers. It is known to me that he died. That's why, after many years of experience, the writer is a respected sheikh To write in the Saadi method, even though it is a difficult task, is a sacred task for me. I saw fit to make up for the deficiency." So, it can be said that "Turkish Gulistan is good "Akhloq" is a moral book written in Uzbek in the style of Sa'di's "Gulistan".

Abdulla Avloni's work was first published in 1913 in Tashkent at the Ilin printing house using the lithographic (stone printing) method. Considering the demand for such a textbook, the work was republished in 1917. Both editions are identical in volume, with the only difference being the calligraphers: the first edition was transcribed by Abdusalom Abdurahmon o'g'li, while the second was written by Abdul Mannon ibn Abdul Majid (the renowned Uzbek national theater actor Mannon Uyg'ur Majidov). The third edition of Turkiy Guliston yoxud Axloq was published in 1967 by the "O'qituvchi" publishing house. In accordance with the requirements of the time,

religious phrases and wisdom taken from Hadiths were omitted from this edition. In 1992, the O‘qituvchi publishing house reprinted the book in its original script (the Arabic-based Uzbek script) alongside a version converted into the Cyrillic-based Uzbek script, also including a glossary of difficult words. The fifth edition of *Turkiy Guliston yoxud Axloq*, which you are holding now, is the most comprehensive among all previous publications. It includes a facsimile of Mannon Uyg‘ur’s handwritten text, a transliteration into the modern Latin-based Uzbek script, and a glossary of difficult words. Additionally, selected stories and poems from Abdulla Avloni’s works *Birinchi Muallim*, *Ikkinchi Muallim*, and *Maktab Gulistoni* have been included. The publication of this book was made possible through the efforts of our talented students, Tavakkalova Dilnoza and Boboxonova Feruza. This work serves as an educational textbook intended for a wide readership. We are confident that it plays a significant role in the moral upbringing of young people. Feedback and suggestions regarding the publication are gladly welcomed.

If I give you a Abdulla Avloniy’s poems about education;

“Silk never perishes, its color is crimson.

Look, a tree’s fruit may be bad,

But with proper grafting, it becomes good.

Anyone can recognize its origin by its color,

Or by the rust that appears when it is mixed”.

This poem means is ; “The author means to say: If a tree bears bad fruit, do not immediately label it as bad. If you graft it and nurture it—meaning, if you provide it with education and upbringing—it will grow well”.

The writer discusses all types of upbringing: intellectual upbringing, spiritual upbringing, and physical upbringing. His words on this subject are as valuable as gold.

In this work, the writer also talks about the concept of “Fatonat” Means of this words is to possess intelligence means to be a person of “Fatonat” Intelligence is the perfect guide and the sole mentor of human beings. The soul is the worker, while the intellect is the leader. With intelligence, a person strengthens their faith and beliefs and follows the laws of religion. Those who lack intelligence, such as the insane, do not submit to these laws and may act outside of religious principles.

The Almighty has distinguished humans from animals through speech and intellect. Animals defend themselves against harm and oppression from others using their horns, teeth, beaks, and claws. However, humans, with the intellect and understanding granted by the Almighty, protect themselves from harm and oppression. It is intelligence that enables humans to capture animals, tie them with ropes, and hold the ends of those ropes in their hands.

Knowledge is the foundation of human life and the guide to salvation. To gain knowledge and become a scholar, one must attend school and learn from a teacher. Those who lack intelligence neither go to school nor recognize the value of a teacher.

List of used literature:

1. www.ziyouz.com kutubxonasi
2. Abdulla Avloniy “Turkiy Guliston yoxud axloq” asari

3. <https://n.ziyouz.com/library/category/20-axloq-odobga-oid-kitoblar?download=207:abdulla-avloniy-turkiy-guliston-yoxud-axloq>
4. <https://inacademy.uz/index.php/si/article/download/18554/12747/16757>