ABDULLAH AVLONI'S PEDAGOGICAL VIEWS

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His pedagogical views play an important role in the creation of the Uzbek national school today. There is a growing interest in in-depth study of Avloni's creative heritage. He divided human behavior into good and bad. In the first part, entitled "Good Behaviors", he describes 31 virtues, and in the second part, called "Bad Behaviors", he describes 20 virtues. He cites verses from the Qur'an and hadiths, as well as the opinions of famous thinkers such as Aristotle, Socrates, Ibn Sina, Saadi, and Mirza Bedil. After expressing his attitude to each moral category, he adds a byte or a proverb that expresses the content of that thought.

Based on the views of the "moral scholar", Avloni divides human behavior into good and bad behavior, based on their self-discipline. He considers such virtues as indulgence, decency, courage, discipline, conscience, love of country, and anger, lust, ignorance, and depravity as signs of bad behavior. Avloni's first poems, which sang the ideas of the Enlightenment and the national revival, will always be an invaluable asset of Uzbek national Renaissance literature. In his poems of this category, he enriched the poetic forms of Uzbek classical literature with great social content, enlightenment ideas, humorous spirit and folk melodies.

Abdullah Avloni also wrote a number of poems and parables for children. In these works, the poet aims to expand the horizons of school-age children, to instill in them a love for school and books, labor, nature and the Motherland. At the heart of many of his poems is the idea of loving the Motherland. In these poems, the poet described the Motherland in simple and sincere verses, which can be enjoyed not only in the mid-10s, but also by today's school-age children. In fact, the poet began his description of the Motherland by saying, "Ore comes out of the mountains, grains come out of their lands… The air is very pleasant, the deserts are rocky, sandy, Tashkent is not Tashkent, Tashkent is melting, Kesaks are blossoming." achieve arousal of kindness.

Enlightenment and the social theme occupy a central place in Avloni's poetry. The poet sings with pleasure the virtues of science. Concepts such as "school", "education", "science", "science" in the poems of the poet rise to the level of a symbol of goodness, and "ignorance" and "ignorance" are interpreted as a symbol of darkness and evil.

There is also a work by Abdullah Avloni, "A Brief History of the Prophet and the History of Islam." This work is intended for primary school students. This work was first published by Munavvarqori in 1910 at Il Publishing House in Tashkent. During the years of independence, Zokirkhon Afzalov was published by Shokirhon oglu in 1994 in the "Fan" publishing house. The treatise mentions the stories of the prophets from Adam to Muhammad and the advent of Islam.

The history of Islam is studied in three stages: the history of the prophets, the lives of the Prophet Muhammad and the history of Islam. Nasiruddin Rabguzi's "Qissai Rabguzi", Alisher Navoi's "Tarihi anbiyo va hukamo" are related to the history of the prophets, Alikhantora Soguni's "Tarihi Muhammadi" is second and Rizoud-din ibn Fakhrud-din's Khulafoi Rashidin "covers the third period. Abdullah Avloni's work combines these three periods. The main goal of the writer was to acquaint the children of the future of the nation with the history of Islam, to increase their religious enlightenment, to instill in their hearts the light of faith. This work of Abdullah Avloni is commendable.

Along with the culture and enlightenment of the Uzbek people, he played an important role in the socio-political life of the neighboring Afghan people in 1919-1920. He served as the Soviet government's political representative and consul in Afghanistan. In addition to writing, Abdullah Avloni is involved in opening schools, educating the people, educating Uzbek
women, and training teachers and intellectuals. From 1923 to 1924 she was the director of women’s and men’s educational institutions in the old city, from 1924 to 1929 she was a teacher at the Tashkent Military School, from 1925 to 1924 she studied at the Central Asian Communist University, the Central Asian School of Agriculture. He teaches at the Central Asian State University. He worked as a professor and head of the department of language and literature of the pedagogical faculty. In 1933, he compiled and published the "Literary Chromatology" for the 7th grade of Uzbek schools. Nicknames of Abdul Avloni "Hijran", "Nabil", "Indamas", "Shuhrat", "Tang-riquili", "Surayyo", "Shapaloq", "Chol", "Ab", "Chigaboy", "Abdulhaq". He is the author of more than 4,000 poems. Avloni was awarded the title of "Hero of Labor" in 1927. In 1930 he was awarded the honorary title of "Zarbdori of public education of Uzbekistan."

At present, there are a number of schools named after Abdul Avloni in independent Uzbekistan. The Writers’ Union of Uzbekistan has established an award for children’s literature in his name. One of the streets of Tashkent, the Republican Center for Teacher Training and one of the mahallas are named after him. The Abdulla Avloni Museum has been established at the Republican Center for Teacher Training.

Abdullah Avloni urges teachers to be aware of the rules of communication with students, to think and speak every word thoughtfully. A wise man does not speak without thinking, he keeps his words and thoughts in his heart like a precious ruby. Abdullah Avloni, a great enlightened teacher and a skilled researcher, is a scholar with a completely new approach to the problems of the education system, in particular, the improvement of military education, the formation of teacher qualifications and the training of future teachers. He emphasizes that the personal qualities, morals, etiquette, knowledge, intelligence, ingenuity, ingenuity, intelligence of teachers are the main basis for education and upbringing. In particular, he believes that creative research, the search for new forms, methods and means of teaching and learning is one of the most important qualities of teachers. In the pedagogical views of Abdullah Avloni, the high glorification of the mind and science is inextricably linked with the glorification of man. Because Allah created man greater than all other creatures. He gave him Mind for such a great purpose as the attainment of the happiness of the two worlds. With the help of this Mind, man acquires knowledge, progress, and rules the world. Here is A. Avloni’s description of the mind: “The mind is the perfect, the only guide of human beings ... Mr. Truth is the separation of man from the animal by word and intellect. The Noble Prophet (peace and blessings of Allah be upon him) said: “O people! Humble your mind. You know with your mind what your Lord has commanded and returned.’

Abdullah Avloni’s pedagogical views still play an important role in the creation of the Uzbek military school. As a result, there is a growing interest in in-depth study of his creative heritage. The creation of this article is the result of the strong vital need, a spiritual necessity. The Jadids, as the basis of national education, paid more attention to the teaching of the mother tongue, because the national spirit, the national spirituality, which was infused with milk ..."could be absorbed only through the mother tongue. This was the essence of the pedagogical views of modern thinkers. No special attention was paid to the teaching of the Muslim language, religion and history in state-run Russian-language schools for indigenous children. The first and decisive stage of the policy of Russification was the upbringing of junior officials who did not know their language, religion, spirituality and history. Mahmudhoja Behbudi, Munavvarqori Abdarashidkhon oglu, Abdurauf Fitrat, Abdulla Avloni’s “Usul-Jadid” schools, which were opened and gained great popularity among the people, were essentially directed against the Russian-style schools. Abdullah Avloni is a well-known journalist, public figure, poet, playwright, writer, translator and a great enlightened teacher. He wrote during a very difficult and turbulent period, and during his short life, he dealt extensively with the issues of enlightenment, education and culture, and wrote works in several volumes. He was constantly interested in expanding the spiritual world of the next generation, and published textbooks and manuals such as "Literature or National Poetry", "Turkish Gulistan or Morality", "Ustodi Avval", "Muallimi Soni" and in Turkestan. He was also active in the promotion of the performing arts, creating dramatic plays such as "Is Advocacy Easy", "Pinak", "We and You", "Two Loves", "Portuguese Revolution". Although Avloni has been "writing poetry since 1894," those poems have not survived. His poetic legacy until 1917 is mainly concentrated in a six-part collection of poems entitled Literature. Each was
published several times between 1909 and 1917. We also find many poems of the poet in the pages of the periodicals of that time. Almost all of these poems are included in these collections. Abdullah Avloni was a teacher with his whole body. He also taught high school students in geography and history, elementary school, and his mother tongue. He presented various new books he brought from Egypt, Turkey, Kazan and other places to high school students as well as to the best readers and teachers. What he did, he did for the great Turkestan and for the youth who were his future. Milat worked with all his might to educate the children, to make them aware of the sciences of the world. This great ancestor is undoubtedly an example for today's youth! At the heart of Abdullah Avloni's views is a sense of patriotism, which means that today, especially for young people. His ideas serve as a guide to instilling this feeling in students of military education.

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