

**THE PRESENTATION OF SPIRITUAL AND MORAL ISSUES IN ABDULLA
AVLONI'S "TURKISH GULISTAN OR MORAL WORK"*****Pardayeva K.U.****JDPU Senior Lecturer Department of Theory of Pedagogical Education*

Annotation: In this article, the work of Abdullah Avloni "Turkish Gulistan or Ethics" has great didactic significance, since it covers the entire content and style of expression of human education. This work, glorifying human qualities, is dedicated to issues of personal development and spiritual growth.

Key words: etiquette, tradition, knowledge, mind, patience, tolerance, perseverance, perseverance, virtue.

The most mature and famous work of Abdulla Avloni in the field of school-educational and scientific-artistic creativity, which has taken an eternal place in the pages of the history of our national spirituality, is the book "Turkish Gulistan or Ethics", published in 1914. This work was highly appreciated by the scholar's contemporaries and is even included in the list of works whose name is mentioned separately in the literature created in the former Soviet years.

According to sources, the newspaper "Sadoi Turkiston" published a news about this under the headline "Great joy for Turkestan", in which it is admitted: "The long-awaited book of ethics "Turkish Gulistan", which is most necessary for Turkestan, was written in the Osh language, in the Turkestan dialect, in the style of Sheikh Saidi, by Abdullah Avloni, printed in lithography, and an important work consisting of 132 pages has been released. We recommend a copy to every lover of literature, especially teachers." The entire content and essence of the work "Turkish Gulistan or Morality" is of great didactic significance, as it fully covers the education of a perfect person. The glorification of human virtues is devoted to the issues of personal perfection, spiritual and moral growth throughout this work. In his educational and educational views, Abdullah Avloni puts morality in a high place and emphasizes it as a set of all behaviors. Behavior does not appear in a person by itself. For their formation, certain conditions and upbringing are needed. Human nature is pure at birth, devoid of any desire for evil, and its character is shaped and changed by the influence of family environment, educational conditions, and society during its growth and development.

According to Avloni, moral education is not a private matter. This education is a social process. The entire society should be responsible for the education of each person. The development of peoples, nations, and the power of states are in many ways closely related to the education of the growing younger generation.

Goodness plays an important role in Avloni's spiritual and educational ideas. The writer considers goodness to be the greatest virtue, encourages people to do good to each other. He himself is an example in this regard. In particular, the scholar generously spends his wealth on opening new schools, theater troupes, and publishes newspapers in order to increase the knowledge and education of the population.

Abdulla Avloni also touches on the issues of patience, tolerance, perseverance, and perseverance in his work "Turkish Rose Garden or Morality". The scholar stated that "in every

matter, one must act with patience. Patience is a great virtue for people, a way to achieve the goal. A person who tames his soul with patience acts calmly and without haste in everything. He protects his soul from destruction and pride. Patience is such a powerful thing that it has the power to transform lust into chastity, anger into courage, violence into meekness, greatness into humility, and evil into goodness... Patience is the key to happiness.... In fact, patience is one of the primary criteria for human dignity. In order for a person to consider himself happy in any situation, he must first be patient and content. Only a person who can overcome the various trials that befall him with beautiful patience, as if they were a test or a blessing from the Creator, will achieve true happiness. On the contrary, impatience and haste lead a person to ruin. He begins to decay both spiritually and materially.

In his work "Turkish Rose or Morality", Avloni reflects on a number of human qualities and virtues, as mentioned above. Dividing them into "good morals" and "bad morals", he paints a colorful picture of the spiritual image of a person. From these aspects, today's Uzbek pedagogy and didactics cannot be imagined without the fruitful work of Abdulla Avloni. Due to these features, the creative heritage of the writer is taught on the basis of continuity and continuity at all stages of education. In both his pedagogical views and his artistic and publicistic works, the scholar considers the upbringing of the spiritual and moral perfection of a person to be a priority.

In his treatise "Turkish Rose or Morality," Avloni also emphasizes the need for everyone to devote themselves to their duties, if they are a mentor, to instill a love of enlightenment in the hearts of their students, and to spread enlightenment among the people, and shows the social importance of acquiring knowledge and skills: "In the present era, knowledge and wealth are necessary to achieve goals, serve one's nation, and be acceptable to the people. The status and power of all nations in the world are measured by their wealth and wealth. ... The most fruitful ways to earn money are: crafts, agriculture, animal husbandry, and trade. Each of these requires knowledge in our time... Americans sow one grain of wheat and get twenty bales. Europeans take our five-penny cotton, which they buy from us, and sell it to us for twenty-five pence. But we Asians, especially Turkestans, sell butts, chew chandir, give cream, drink milk, bite into pieces instead of bread," Avloni says, cheerfully raising the slogan "we need to acquire knowledge and enlightenment to become people in line with the present time."

He glorifies human qualities, human qualities, promotes goodness, kindness, knowledge and enlightenment. Such noble ideas put forward by the writer regarding education, morality, and ethics are still relevant today, serving the development of modern Uzbek pedagogy.

In addition, Abdulla Avloni also addresses spiritual and moral issues in a number of his other artistic and publicistic works. His lyrical heritage occupies a special place in this regard.

Abdulla Avloni, while giving a detailed explanation of good and bad manners in the work, as an experienced educator, puts forward the need to pay serious attention to human upbringing from infancy. When reflecting on the upbringing of a child, the scholar considers these considerations important: "If a person grew up with a spoiled ego, uneducated, and immoral in his youth, Allahu Akbar, expecting good from such people is like reaching for the stars from the ground." Avloni emphasizes that the social environment, family circumstances, and the people around the child play a huge role in the formation of moral qualities in children. The scholar divides human behavior into good and bad categories and gives a separate explanation for each, trying to substantiate his ideas with real-life examples. For example, he explains good manners as follows: "Good manners are good manners that are necessary to use, some for our own sake and some against each other: fortitude, piety, Islam, modesty, zeal, discipline, contentment, courage, knowledge, patience, forbearance, discipline, restraint of the self, conscience, love of

the homeland, truthfulness, example in thought, chastity, modesty, understanding and intelligence, preservation of the tongue, economy, dignity, fear and hope, obedience, knowledge of the truth, benevolence, humility, loyalty, love and forgiveness." Bad habits are listed as follows: "The moral vices that deprive people of their eternal happiness, are considered to be evil in the eyes of God and in the eyes of the people, and are harmful to our eternal lives: anger, lust, ignorance, laziness, arrogance, jealousy, laziness, hostility, hostility, backbiting, insults, slander, envy, hypocrisy, greed, and oppression," and he discusses each of them separately, sufficiently justifying their content and social necessity.

Abdulla Avloni considers a person's acquisition of knowledge to be the highest virtue. He says that if knowledge does not serve the interests of society, if it is not used for the welfare of the people, it is dead. Therefore, the writer suggests engaging in science and crafts that will benefit the people more.

In both his work and life, the great enlightener condemns arrogance and conceit as vices that bring bad consequences to a person, pays special attention to friendship and labor education. He says that making true friends begins in youth, and it is necessary to instill these qualities in a child from a young age.

According to Avloni, labor is not some supernatural power that makes a person happy and blissful, brings him fame. Rather, labor is labor in its own right. Therefore, it is an activity that requires strength and will from a person. Avloni understands education in a broad sense, does not limit it to morality alone. He acts in accordance with the wisdom of the saying "A healthy mind in a healthy body". He believes that the development of a child is in health. He teaches the importance of caring for the child's health. According to the scholar, "the principle of conscientiousness is also at the forefront of Abdulla Avloni's didactic teachings, which is that the body should be healthy and strong. The writer defines conscience as follows: "Conscience is a spiritual force consisting of feelings, feelings, and instincts that affect our soul and mind. We always know the good and bad, the benefits and harms of our actions and deeds with our conscience. Conscience is the true criterion of a person's mind and thought, with which he measures his own shortcomings and, in addition to knowing them, feels the actions and deeds of others. If the work is in accordance with the Sharia, reason and wisdom, he will love. If he does evil and bad deeds, he will hate..."

Conscience is the source of good manners, so those who have a conscience do every work with a disinterested, honest intention. For this reason, they are acceptable and beloved in the eyes of everyone..."

Abdulla Avloni is considered one of the pioneers of enlightenment who made a significant contribution to the formation and development of modern Uzbek pedagogy. He devoted his entire life to hard and honorable work on the path of making the nation intelligent, raising a spiritually and physically perfect generation. Therefore, the scientific and creative heritage of the writer is studied not only by researchers, but also at educational levels.

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