THE GREAT UZBEK WRITER ABDULLA AVLANI'S VIEWPOINTS CONCERNING EDUCATION AND UPBRINGING

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Abstract: *the purpose of the article is to consider the features of lifestyle and upbringing methods of prominent poet Abdulla Avloniy and his great attention to education in one of his immortal works "Turkestan Gulistan or Ethics".*
Keywords: *upbringing, Jadidism, morality, enlightenment, "Turkestan Gulistan or Ethics", the training of thought, moral education.*

In the second half of the 19th century and the beginning of the 20th century, in Turkestan (Central Asia), the role of enlightened people in developing pedagogical ideas and raising public awareness was great. One of the great writers of the Jadid literature, a prominent poet, playwright, teacher and, educator was Abdulla Avloniy. Abdulla Avloniy was born on July 12, 1878 in Tashkent, in a family of cousins and was educated in an old school. In his biography, he wrote"At 12, I went to a madrassa in Mahalla Ukchi. At the age of 13, I worked day by day, assisting my family, and studying in winter. From the age 14, I started writing various poems according to that age. During this time, I read the Tarjumon newspaper and became aware of the time and news".

Since the age of 15 poems of Abdulla Avloniy began to appear in the press.Avloniy began his creative career in 1895, creating poetry, scandalous and small dramatic works with pseudonyms such as "Qabil", "Shuhrat", "Hijron", "Avloniy", "Surayyo", "Abulfayz" and 'Indamas". In his writings, the poet criticizes ignorance, and calls people to knowledge and enlightenment.

After studying, he also was involved in pedagogy, founded a new school system and offered teaching languages of the East and the West. In 1904 Avloniy became one of Jadid leaders and opened jadidism school. Abdulla Avloniy, as a publisher and journalist who grew up among the local population until 1917, forms newspapers such as "Shukhrat" and "Asia" in Tashkent. He wrote dramatic works such as "Is It Easy to Advocate?", "Two Love", "Wedding", "Conqueror", "Leyla and Majnun" and "Dead", causing the tragic effects of ignorance, innovation, and exposes rude and unhealthy customs. Moreover, in 1909 he created the organization "Jamiyati Khairatiya".

Abdulla Avloniy wrote textbooks for schoolchildren such as "The First Teacher", "The Second Teacher" (1912), "History", "Turkestan Gulistan or Ethics" (1913).

The first president of Uzbekistan Islam Karimov mentioned the way of upbringing of Abdulla Avloniy in one of his books. He says: "I often admit that Abdullah Avloniy's "Tarbiya" (Upbringing) is for us either life or death, or salvation, or happiness or calamity. "These words of the great enlightener were important and relevant to our nation at the beginning of the century, so today it is more and more important to us" [1, p. 39-40].

Among the works of Abdulla Avloniy "TurkestanGulistan or Ethics" is a wonderful example of Uzbek classical pedagogy. Abdulla Avloniy says that the wrote this work by being inspired by the creative work "Gulistan" by the Persian writer sheikh Muslihiddin Saadi.

This work of Abdulla Avloniy was published in 1913 in Tashkent in the lithographic printing house. The work was published for the second time in 1917 with consideration of the need for such textbooks. Both editions do not differ in size.

The third edition of “Turkestan Gulistan or Ethics” was published in 1967 by “Teacher” publishing house. At the same time, the religious expressions in the work, the wisdoms derived from the Hadiths, were dropped on demand of modern life. The work was published by the "Teacher" publishing house in 1992 with the original text (in the Arabic script based Uzbek inscription) and the Russian alphabet-based text, along with a dictionary of difficult words.

The fifth edition of the “Turkestan Gulistan or Ethics” is the most complete of the old editions. Here you can see some piece from his work “Turkestan Gulistan or Ethics”

Upbringing–“pedagogy” means the science of child education.We should begin to bring up a child from his birth. In order to bring up a child for the salvation and happiness, we should keep their body clean, teach good behavior and keep away from habits from their early ages. The educators are like physicians, as they heal the sickness in the body, the educators should bring up them with good conduct and good manners. However we are commanded to correct our behavior on the command of Hassinu Ahlakam. But the main key of good behavior is education. The impact of upbringing on the beauty and elegance of our morality is great and pivotal. While some have said that the upbringing does not an effect on morals and the nature of man does not change. But that’s not true because discipline will have an effect on morals. Once, Rasulullah sallAllahu Alaihivasallam said: “Learn the knowledge from the cradle to the grave”. The meaning of this hadith is proof or us [2, p. 25-26].

The Training of Thought

Idea of thought is a sacred duty that is based on the conscience of the teachers, who have been desirous of long-standing. Due to the thought the person becomes honest and energetic. The training of thought needs the help of educator so the adornment and the breadth of the idea depend on the teacher's training. Although there is a slight difference between the subject and the discipline, both of them are not mutilated from one another;

For example: an old building decorated with a variety of new items, like a dying place to sit in a good house, is not worth living. If he dies, people will laugh at him as: "The new home for the old house", "the wool dyke" and "the clay clay in the copper pot".

If the idea is well educated,
The daggers, will be sharper than diamonds
If there is rust in the idea
The essence of his soul will not be clear.

Moral Education

Moral Education is the most important, more honorable, and the highest moral standard for human beings. As we have mentioned before there is a slight difference between the subject and the discipline, both of them are not mutilated from each other; because getting knowledge means to get something, being brought up means to obey. That is why educators should teach their children what they are able to obey themselves. This kind of education can give the students a sense of urgency and happiness [3, p. 23-24].

The Prophet (peace and blessings of Allaah be upon him) said: "The worst people are those who do not practice their knowledge". If a teacher who is well educated but does not obey the rules this also might have superficial effect on the morals of the students.

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