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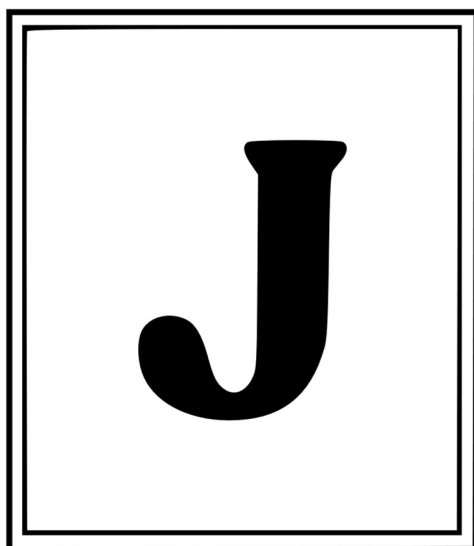
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USING THE LEGACY OF ABDULLA AVLONI IN THE EDUCATIONAL PROCESS

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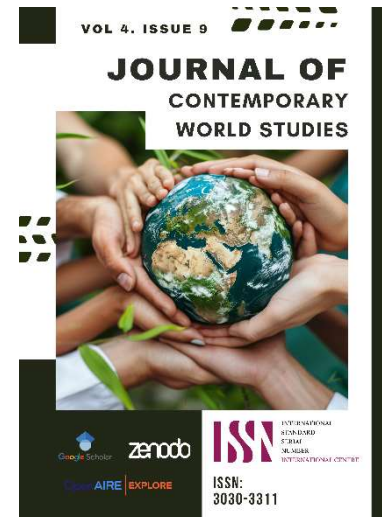
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ANNOTATION:

This article highlights the ways of educating young people and forming their moral qualities in the works of Abdulla Avloni.

KEYWORDS:

Education, upbringing, etiquette, tradition, knowledge, mind, patience, tolerance, perseverance, perseverance, virtue.



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Introduction

The development of educational processes in the ancient past is considered the greatest achievement of human thought. Personal education is as ancient and comprehensive as man himself. Therefore, raising a fully mature person is an eternal dream of mankind, and our ancestors sought ways, laws and rules to teach the younger generation the enlightenment and culture that determine the prosperity of society and the stability of the nation, and to lead a person to perfection. According to Abdulla Avloni, "Pedagogy is the science of child upbringing. Lessons and upbringing ... are like soul and body. The one who takes lessons is the knower, the one who is educated is the doer." The thinker gives a brief and concise definition of the science of pedagogy in this place, comparing education and upbringing to the soul and the coin, clearly expressing that they cannot be understood separately. Avloni emphasizes that upbringing is extremely necessary from a young age. First of all, parents educate a child from a young age, and then the whole community is engaged in upbringing, because he says that this is how the fate of a person is decided. So, the main issue of pedagogy is upbringing. In the process of upbringing, the child's consciousness and emotions are formed. Most importantly, behavioral habits are formed that are necessary for social life and serve social relations.

Main part

Education is a process of systematically presenting knowledge at different stages of personal development, instilling certain skills and abilities, influencing the student's consciousness and behavior, developing his mind, thinking, perception, worldview, beliefs and cognitive activity. In this, the direct goals of upbringing are also implemented. Not only in today's modern education system, but

also in the history of Eastern pedagogy, the spiritual and moral upbringing of the individual occupied a primary place, which, in turn, was considered an important basis for the development of society. In this regard, every enlightened leader who cared for the development of the nation and society, first of all, paid great attention to the formation of high human qualities in the individual, to spiritual and moral upbringing. In this regard, the socio-pedagogical activity of Abdulla Avloni also plays an extremely important role.

We know that upbringing is a socio-spiritual process that begins from the moment a person is born and continues until the end of his life. Today's modern science deeply explains that the upbringing of a perfect person begins from the moment of the first fetus, and Islamic sources even from the choice of his mother. Accordingly, it is proven that the basis of upbringing consists of 4 stages, namely the fetal period, home, preschool education and general secondary education. Avloni also explains upbringing in a broad sense in his views. He does not limit it to morality alone. He approaches perfect upbringing from the point of view of the essence of the wisdom that "A healthy body means a healthy mind." In the process of upbringing, he emphasizes that, first of all, it is necessary to take care of the child's health: "A healthy, strong body is the most necessary thing for a person. Because in order to study, learn and teach, a person needs strength and a body free from disease." At this point, Avloni moves to the philosophical basis of the issue. He speaks about the integral unity of the body and the soul: "Physical education also helps in the education of the mind. The body and the soul are like the right and wrong sides of a robe. If the body is not adorned with cleanliness and is not protected from bad habits, it is like putting on a robe, washing its lining, and being

busy, which always knocks the dirt on it into it." In other places, he also puts forward his educational views on the harmony of the health of the soul and body, based on the concept of "the body is like a sieve."

The writer's views are clearly influenced by Navoi's famous concept of "man is the crown of creation". In his opinion, intelligence is a quality that is inherent only to man, and the adornment of the world is intelligent people. Above, Avloni pointed out that intelligence finds perfection in the shadow of knowledge and experience. Indeed, these are inseparable concepts. Science is also "the life of mankind, the salvation of its leader", and even "the honor of the world. It is a very high and sacred virtue for man."

The author does not just note these qualities, but also dwells on their specific vital, practical significance. He tries to prove in detail that science is the main factor in bringing a person to perfection. Observations show that from the first page to the last page of the book "Turkish Rose or Morality" Avloni's high humanitarian ideas, moral and educational views, and didactic concepts are expressed. The writer substantiates the priority aspects of achieving a perfect society through the upbringing of a perfect person. Throughout his scientific, creative, socio-pedagogical activity, he always considers it his sacred duty to share wealth and goodness, always aiming at the interests of the people and society, and spends his life, knowledge and intelligence, material and spiritual wealth to serve this honorable path.

Conclusion

The analysis shows that today's Uzbek pedagogy and didactics cannot be imagined without the fruitful work of Abdulla Avloni. In his pedagogical views and in his artistic and publicistic works, the scholar considers the upbringing of the spiritual and moral perfection of a person to

be a priority. He glorifies human qualities and qualities of humanity, promotes goodness, virtue, science and enlightenment. Such noble ideas put forward by the writer in the field of education, morality and ethics have retained their relevance even today, serving the development of modern Uzbek pedagogy. Due to these features, the writer's creative heritage is taught on the basis of continuity and continuity at all stages of education.

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