

Pedagogical Features of The Formation of High Moral Qualities in Students Through the Works of Abdulla Avloni

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Abstract: The article presents the work of Abdulla Avloni life and creativity way, its in his works moral ideas, from this outside of the scientist from his works using in students high moral adjectives of formation pedagogical characteristics opportunities about information given.

Keywords: Education, morality, "Turkish Gulistan or morality", spirituality, good behavior, bad behavior.

Introduction: The work being carried out in Uzbekistan to reform youth education on a modern scientific and technological basis requires its formation on the basis of scientifically based basic competencies and qualities, based on today's needs. new, systematic approach, child support qualities guaranteed in formation family, preschool education, general education, secondary special profession and supreme education institutions, neighborhoods socio-pedagogical opportunities complete to the surface to release and they between scientific and methodological unity new to the level to lift requirement [1].

In the address of the President of the Republic of Uzbekistan Sh. Mirziyoyev to the Oliy Majlis: "Since we have set ourselves the great goal of laying the foundation of the Third Renaissance in our country, for this we must create an environment and conditions that will bring up new Khorezmians, Berunids, Ibn Sina, Ulugbeks, Navoi and Baburs. In this, first of all, the development of education and upbringing, the establishment of a healthy lifestyle, the development of science and innovations should serve as the main pillars of our national idea. To this end, creating broad opportunities for our young people to set great goals for themselves and achieve them, and providing them with comprehensive support, should be the highest priority task for all of us. Only then will our children become a great and powerful force that will realize the

centuries-old dreams and aspirations of our people. For this purpose, the idea that "New Uzbekistan begins from the school threshold, from the education system" "We will implement large-scale reforms based on" [2, 5].

METHOD

Abdulla Avloni is not only a teacher and scientist, but also a well-known word artist and versatile creator who was able to impressively portray the national spirit through his work. Avloni, who began his work in 1895, created poems, stories, feuilletons and small dramatic works under the pseudonyms "Qabil", "Shuhrat", "Hijron", "Avloniy", "Surayyo", "Abulfayz", "Indamas". In his works, the poet criticizes the backwardness and ignorance of his time and calls people to knowledge and enlightenment. Naturally, these works served and continue to serve as an important basis for the awakening of the nation in its interest in enlightenment and intelligence.

In his poems, whether they are directed against old customs, about love or school-education, Abdulla Avloni managed to portray man, his moral beauty and spiritual wealth in a touching way. For example, in the poem "In Our Country", he condemns the misers who squandered money and wealth for their livelihood, but did not spare a penny for raising children, saying, "They do not see money for the sake of knowledge." This work has not lost its artistic significance even today. On

the contrary, it shows that the enlightened poet is the owner of immortal creativity.

The heroes of Abdulla Avloni's works are also notable for the fact that they are always depicted in the process of life together or serving the people, carrying out activities that benefit the country. They were able to put the interests of the people above their own personal interests. In the works of the scholar, it is recognized that it is impossible to live alone, that the key to all success lies in solidarity with people.

In his works, the thinker puts forward the conceptual idea that youth are formed in society, among people and in the process of organized relationships with them. He describes the importance of the joint implementation of family, school and madrasa education as follows:

"Now it is clear that education should begin from the day we are born, to strengthen our bodies, to enlighten our minds, to beautify our morals, and to clarify our minds. Who does education? Where is it done? The question arises. If we answer this question, "First, home education. This is the mother's duty. Second, school and madrasa education. This is the duty of the father, teacher, madrasah, and the government,"

In the work of Abdulla Avloni, ideas that encourage the people, especially talented youth, to understand social problems and eliminate them occupy a central place. Intellectuals who deeply understood that relying on the support of young, energetic, and ambitious individuals is a factor of success in eliminating the vices that undoubtedly lead the nation to crisis, set themselves the goal of widely promoting patience among young people. Emphasizing the importance of patience and contentment in the upbringing of youth, he emphasizes the following: "Patience means being resistant to the troubles and misfortunes that befall us. It is necessary to act with patience and coolness in every matter. Because all the troubles and misfortunes that befall us, labor and hardships, are all due to the will of the Lord of Truth, those who are impatient with them will be deprived of their reward and merit." [3,22].

The scholar also says, "Patience is such a powerful thing that it has the power to transform compassion into chastity, anger into courage, violence into knowledge, arrogance into humility, and evil into good... Patience is the key to happiness..."

The book "Turkish Rose or Morality" promotes the ideas of enlightenment. A. Avloni says the following about science in the book: "Science is the honor of the world, the honor of the hereafter. Science is a very high and sacred virtue for a person. Because science shows us our condition and actions like a mirror. It sharpens our mind and thoughts like a sword, ... A person

without science is like a fruitless tree.... Avloni does not talk about science in general, but about its practical and vital benefits, saying, "It saves us from ignorance and darkness. Culture brings humanity into the world of enlightenment, turns it away from bad deeds and corrupt practices, and makes it possessors of good character and decency... Ultimately, our entire life, our health, our happiness, our wealth, our livelihood, our effort, our enthusiasm, our world and the hereafter are connected to knowledge" [4,23] .

The work discusses morality - a science that calls people to goodness and turns them away from evil. In the work, A. Avloni says: Since the basis of morality is education, we will say a few words about this. For the health and happiness of a child, it is necessary to educate him well, to keep his body clean, to correct his profession from a young age, to teach him good manners, to protect him from bad manners. Educators are like doctors, who, just as a doctor treats a patient's illness in his body, must also educate him by giving him the medicine called "good manners" from within and the medicine called "purity" from above to the anger disease in the child's body. Because, we are commanded to correct our behavior based on the commandment "Hassinu akhloqikum". But the main key to the good behavior of our behavior is education, he says.

Abdulla Avloni's stories also have a very positive impact on the formation of spiritual and moral qualities. In particular, the stories "Goodness Does Not Remain on Earth", "The Boastful Goose", "False Friend", "The Clever Gardener", "Peppermint with Pepper", "Goodness Does Not Remain on Earth", the story "Science" and the poems "Poem about the Motherland" express high moral qualities. The theme of enlightenment and social issues occupies a central place in Avloni's poetry. The poet sings with pleasure the virtues of science. Concepts such as "school", "education", "science", "science" are elevated to the level of an inimitable symbol and image of goodness in the poet's poems, while "ignorance" and "ignorance" are interpreted as a symbol of darkness and evil. His pedagogical views are of great importance in creating the Uzbek national school today. There is growing interest in deeply studying Avloni's creative heritage.

Educator and scholar A. Avloni believes in the power of the human mind, its knowledge of the essence of social phenomena, that morality is a great divine blessing, that it is the criterion of truth. Because only with the help of morality does a person control his behavior and activities. In his opinion, morality actively participates in all spheres of social life, whether in state affairs, in the study of science, or in the acquisition of positive, moral rules. In the same work, the author emphasizes:

"Moral scholars divide human behavior into two. If the soul is educated and accustomed to doing good deeds, it is characterized by good, and "good behavior"; if it grows up without education and does bad things, it is characterized by evil and is called "bad behavior"." A person who reads these thoughts with deep reflection will recognize that their value for the present time is extremely high, because Abdulla Avloni has scientifically and practically proven that the conceptual idea of man-society-education is of paramount importance for all three subjects.

Spirituality is a system of values that is formed and developed during the interactions of people, their life experiences. A person forms and develops his spirituality from the moment he realizes himself as a person until the end of his life. Spirituality is formed and develops throughout the entire conscious activity of a person. Spirituality is a concept that expresses the inner world of a person. Spirituality is a person's psyche, self-awareness, taste, the ability to distinguish justice from shame, good from evil, beauty from ugliness, wisdom from ignorance, intelligence, conscious activity and aspiration towards their realization [4, 255].

Abdulla Avloni says the following about the issue of morality and behavior: "Morality is a set of behaviors. Behavior and goodness or of disgrace certain one in humans manifestation to be shape. Consequently, each behavior kindness and nobility or disgrace and of malice In this respect, in person this or that behavior this appearance spontaneously appearance It won't be. Their formation for known one conditions, upbringing need. People from birth bad become They are not born. certain conditions bad does. So, everyone thing to education related. Education « or life, or death, or salvation, or destruction, or loyalty, or disaster " It's a matter of education." born from the day begins and of life to the end until continue He is two from the stage - home and school from upbringing organization found.

CONCLUSION

Every person certain social and natural in the environment is formed. Any of upbringing purpose in humans spirituality, morality culture certain environment with garden is to form. Mature moral just one person deep knowledge to get, honest labor to do, others with fair to relationships to enter as far as possible has will be. The first President of our country, IA Karimov, did not say in vain that "human qualities such as spiritual and moral purification, honesty, faith, piety, honor, kindness do not come by themselves, they all lie at the heart of education [5 ,15]." Morality and spirituality have a deep internal interrelation. Morality, as a component of spirituality, plays an important role

in the development of the individual. Preparing the younger generation for life in society, educating them in the spirit of patriotism, and teaching moral qualities are among the great tasks facing our society today.

The works of Abdulla Avloni are a great pedagogical heritage as a didactic resource, in which the issue of youth education occupies one of the leading places, especially in the process of building a new national modern state, the current independence of our country. Youth, in particular, is considered to be of great importance in ensuring the development of the individual and the social development of society.

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