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Annotation: this article will talk about such topics as morality, Behavior, Good Behavior and bad behavior in the work of the famous Uzbek scientist, writer of the 20th century Uzbek jadids leader Abdullah Avlani “Turkiy guliston yoxud axloq”, the issue of upbringing in young people, Physical Education, thought education, responsibility and motivation, the relevance of the issue of Science in young people, the The article discusses each topic in detail, and the main task is to understand its content.

Keywords: morality, Behavior, Good Behavior and bad behavior, the issue of upbringing in youth, physical education, thought education, responsibility and grief, knowledge, patience and discipline.

It is not a mistake to say that the famous work “Turkiy guliston yoxud axloq” by the outstanding Uzbek writer, one of the leaders of jadid Abdulla Avlani, who lived and worked at the end of the 19th century and at the beginning of the 20th century, has not lost its relevance not only in his time, but even today. After all, in this work it is thoroughly discussed about the upbringing of the child, his self-esteem, the factors that shape him as a person.

“Har kun o’luram shomg’acha men g’amga giriftor,
Har shab yonaram otasha parvona kabi zor.
Hech kimsa emas bu meni ahvolima voqif,
Men xastayamu millatim o’lmish nega bemor.”¹

Abdullah Avloni begins his work with this rhym. With this, the writer expresses how responsible and attentive attention is to the education of his time, the upbringing of children. Every day, as his nation plunges into a swamp of helplessness, he expresses that his homeland is not indifferent to the fact that his youth from the youth of the developed countries of the world are in the meantime in terms of Science and culture. He even compares this to a flying propeller circling around a candle and eventually expresses that it was burnt and ash, like a propeller. The writer suffers from one more thing-in the anguish of the fact that the people themselves do not understand and are indifferent to this, that his homeland is mired in the swamp of ignorance. But he does not want his homeland to be a patient, despite the fact that he fell ill with this aunt. Starting the work, the writer says so with a definition of morality. “Axloq - insonlarni yaxshilikg’a chaqirguvchi, yomonlikdan qaytarguvchi bir ilmdur. Yaxshi xulqlarning yaxshiligini, yomon xulqlarning yomonligini dalil va misollar ila bayon qiladurgan kitobni axloq deyilur. Axloq ilmni o’qub, bilub amal qilgan kishilar o’zining kim ekanin, janobi Haq na uchun xalq qilganin, yer yuzida nima ish qilmak uchun yurganin bilur. Bir kishi o’zidan xabardor bo’lmasa, ilmni, ulamoni, yaxshi kishilarni, yaxshi narsalarni, yaxshi ishlarning qadrini, qimmatini bilmas. O’z aybini bilub, iqrar qilub tuzatmakg’a sa’y va ko’shish qilgan kishi chin bahodir va pahlavon kishidur. Rasuli akram nabiiyi muhtaram afandimiz: «Mezon tarozusiga qo’yiladurgan amallarning ichida yaxshi xulqdan og’irroqi yo’qdur. Mo’min banda yaxshi xulqi sababli kechasi uxlamasdan, kunduzlari ro’za tutub ibodat qilgan kishilar darajasiga yetar», – demishlar.”². Through this definition given to morality, the writer recognized morality as the most beautiful of all beautiful things in the world. Many concepts, events and phenomena in the world reduce their importance over time. But the value and value of the concept of beautiful morality has not changed at all from ancient times to today. Even today, people of high morality are respected and respected among the people, if even a thousand years ago, individuals who embody beautiful morality were highly respected and respected. The writer again continued the topic of morality in his work, giving a thorough description of good behavior and bad behavior. As long as a person comes into the world, he will never come into the world saying that he is evil and will only do evil to people. The writer explains in his work that the fact that he is a good or bad person in the future depends on the upbringing that his parent gives. Already in our people the proverb “What A Bird sees in its nest” is also remembered, the role of upbringing is great in the maturation of a person by good behavior or bad behavior in society. If a person teaches good deeds to his child by raising him well, even if the child of the gardener can

¹ “Turkiy guliston yoxud axloq”, - Abdulla Avloniy.

² “Turkiy guliston yoxud axloq”, - Abdulla Avloniy.

also be a scientist, if the wrists grow up bad-natured, the bite may be a person who oppresses people, even if the child is a doctor. The importance of upbringing for the development of good behavior in children is great. In the writer's interpretation, upbringing is "pedagogy", that is, the science of the upbringing of behavior. Some scientists call the fact that a person is good-natured or bad-natured by its origin and nature bogged down. And the writer, denying these thoughts, tries to explain it by one example. That is, it can be turned into a good tree by grafting the fruit of trees that are good in fruit and not very sweet by taking a horn from a tasty tree. It expresses the need for knowledge of upbringing of course for this. "Hukamolardan biri: – «Har bir millatning saodati, davlatlarning tinch va rohati yoshlarning yaxshi tarbiyasiga bog'lidir», – demish." As such, the future of a nation focused on youth education is great. "Emdi ochiq ma'lum bo'ldiki, tarbiyani tug'ulgan kundan boshlamak, vujudimizi quvvatlandurmak, fikrimizi nurlandurmak, axloqimizi go'zallandurmak, zehnimizi ravshanlandurmak lozim ekan. Tarbiyani kimlar qilur? Qayda qilinur? degan savol keladur. Bu savolga, «birinchi uy tarbiyasi. Bu ona vazifasidir. Ikkinchi, maktab va madrasa tarbiyasi.»³. These opinions, voiced almost 100 years ago, have retained their relevance even today. In our country, the parable of upbringing is raised to the brink of politics. In general secondary schools, the subject of "Tarbiya" from primary classes to the 11th grade is held as a school textbook⁴.

Man is made up of two things. These are: spirit and body. "Inson ruhiyati tarbiya ila qaror topadigan bo'lsa, badan tarbiyasi ham albatta inson uchun zarurdir. Badanning salomat va quvvatli bo'lmog'i insonga eng kerakli narsadur. Chunki o'qumoq, o'qutmoq, o'rganmoq va o'rgatmoq uchun insonga kuchlik, kasalsiz jasad lozimdur. Sog' badanga ega bo'lmagan insonlar amallarida, ishlarida, ibodatlarida kamchilik qilurlar. Maishatimizni rohatda bo'lmog'i jasadimizning sog'lom bo'lmog'iga bog'lidir. Biz sihatimizni saqlamak ila amr o'linganmiz, shuning uchun vujudimizi hifzi-sihatga zid bo'lgan yomon odatlar ila churitmakdan saqlanmakligimiz lozimdur. Badan tarbiyasining fikr tarbiyasiga ham yordami bordur. Jism ila ruh ikkisi bir choponning o'ng ila terisi kbidur. Agar jism tozalik ila ziynatlanmasa, yomon xulqlardan saqlanmasa, choponning ustini qo'yib astarini yuvub ovora bo'lmoq kbidurki, har vaqt ustidagi kiri ichiga uradur. Fikr tarbiyasi

uchun mahkam va sog'lom bir vujud kerakdur. Shuning uchun ota-onalar bolalari kasal bo'lgan zamon beparvolik qilmay, tezlik ila tabib yoki do'xturga boqizmak kerak."³ In addition, playing sports not only protects the body from various diseases, but also serves to make it grow up harmoniously. But today, the attention given to youth health and sports in our country is also paid to the tax.

In addition to educating young people in a healthy and energetic way, conditions are being created for them to gain knowledge at the level of modern and developed countries of the world. Educational institutions are provided with the most modern equipment. Of course, all these reforms serve as a prop for young people to master the embers of modern science, to think based on the ideological picture of the world. "Fikr tarbiyasi eng kerakli, ko'p zamonlardan beri taqdir qilinub kelgan, muallimlarning diqqatlariga suyalgan, vijdonlariga yuklangan muqaddas bir vazifadur. Fikr insonning sharofatlik, g'ayratli bo'lishiga sabab bo'latur. Bu tarbiya muallimlarning yordamiga so'ng daraja muhtojdurki, fikrning quvvati, ziynati, kengligi muallimning tarbiyasiga bog'lidir. Dars ila tarbiya orasida bir oz farq bor bo'lsa ham, ikkisi bir-biridan oylmaydurgan, birining vujudi biriga boylangan jon ila tan kbidur."⁵ The joint conduct of thought and moral education was taken as the basis of our educational system. Already in our country, education and upbringing are not aro from each other and are conducted in a holistic way. The comparison of these two is seen by the example of the writer and the House. That is, it is not crazy to make an old and dilapidated house beautiful and dignified, just as it is not crazy to sit in a very luxurious and beautifully built house without a bed inside.

In today's rapidly changing time, educating young people as cocktail and enthusiastic has become one of the main goals. Because ambitious and enthusiastic young people bring great Uzbekistan to high heights. And with Sloth and laziness, nothing can be achieved. This is what the writer says in his work: "Dangasalik har vaqt insonni xor, tama balosiga giriftor qilur. Bir ishga mashg'ul bo'lgan kishilar vaqtning o'tganini bilmas, yalqov kishilar uchun bir soat o'tkarmak qiyomatdan qiyindur. G'ayrat vujudimizga quvvati mas'ud va baxtiyor bo'lishimizga sababdur. Shuning uchun har birimiz sa'y qilub, o'z kuchimiz ila maishatimizga kerak

³ "Turkiy guliston yoxud axloq", - Abdulla Avloniy.

⁴ Uzlüksiz ma'naviy tarbiya konsepsiyasi

⁵ "Turkiy guliston yoxud axloq", - Abdulla Avloniy.

bo'lgan narsalarni topub, boshqalarga muhtoj bo'lmay rohat-rohat yashamoq lozimdur. Sihatimiz, saodatimiz, sarvatimiz, qanoatimiz, sabrimiz, fazilatimiz, alhosil, butun hayotimiz harakatimizga bog'lidir. Harakatlik kishilar tezigina maqsudlariga yeturlar. Yalqov kishilar har narsadan mahrum, doim boshqalarning yordamiga muhtoj bo'lub xorlikda qolurlar.”. Therefore, it is our main task to encourage and teach yashlar from childhood to conquer the embers of Science and benefit society with cocktails and caresses. Article 77 of the Labor Code of the Republic of Uzbekistan states that 16 years of age are allowed to work in our homeland . In addition, young people can be allowed to work even from the age of 15 with the written consent of their parents or guardian or sponsor in order to educate them in the spirit of cocktail. Despite the fact that in accordance with the “convention on the rights of the child” adopted in 1989, young people under the age of 18 were considered children and all conditions were created for their development.

One of the most common educational shortcomings among young people is impatience. As a person tries to find his place in society , and to benefit from alabtta, it is in difficulty. And overcoming this difficulty will be with patience , with perseverance. “Inson har bir ishni sabr va matonat ila yurutsa, maqsudiga tinch va rohatda borub yetar. Hamisha saodatda yashar.”. In today's world, it is worthwhile to give an example of the life of individuals who will have a place and a word. It is worth mentioning that Thomas Edison, who invented the world's first incandescent lamp, tries more than a thousand steps to invent this lamp, or that the life of one of the most successful entrepreneurs in the world, the Chinese Jack Ma ni, also consists of difficulties, who has good patience to overcome them. One of the actions that lead a person to good luck and happiness is discipline. Everything in the world moves with discipline and order. For example, the order of the seasons . First, baxor then summer then autumn and end after winter and again baxor. Our day 24 hours it has also changed with order and discipline to move. Just as in nature, building social life in an orderly way makes it easier to achieve a good result. “Intizom deb qiladurgan ibodatlarimizni, ishlarimizni har birini o'z vaqtida tartibi ila qilmakni aytilur. Agar yer yuzida intizom bo'lmasa edi, insonlar bir daqiqa yasholmas edilar.” In the modern world, the main task of today is to educate young people in order and discipline in a time when enterprises and firms or organizations working with discipline and order are achieving success.

“Davlatni koni, manbaya tartib-intizom,
Sarvatni poydori erur iqtisodi tom.
Muhtojlig' yuzini ko'rar deb gumon qilmang,
Tartibi birla yursa, kishining ishi mudom.”

In conclusion, this work by Abdullah Avlani is an important source in raising the upbringing and morality of the children of our nation. In it, it is written in detail about the features necessary for a noble person, the child of the day, the moral normalcy, which the great Uzbek should embody. In addition, the vices that can affect young people and all of humanity have also been openly stated. This work occupies an important place in our national spirituality and enlightenment. It is the duty of the nation to bring and apply to life.

Applied literature:

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