

Spiritual and Educational Activities of Abdulla Avloni, Views and the Present

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Abstract:

In the article, on a deeper analytical basis, the essence of the spiritual and moral views of the great Uzbek thinker and enlightener Abdulla Avloni is analyzed. We think that the article will make a warm impression on the readers, and the breadth of thinking will increase again.

Keywords: Man, education, perfect person, criteria of perfect generation, perfect society, idea of humanity, enlightenment, spirit, mind, thought, thinking, worldview, ideological belief, morality, moral rules, moral qualities, moral person, patience, kindness, good word, good deed, good behavior, justice, social justice.

INTRODUCTION

Every state, every nation in the world is strong primarily in its intellectual potential and high spirituality. As the President of the Republic of Uzbekistan Sh. Mirziyoyev noted: “If the body of society is the economy, then its soul and spirit is spirituality” [1]. As we are determined to build a new Uzbekistan, we rely on two strong pillars. The first is a strong economy based on market principles. The second is a strong spirituality based on the rich heritage of our ancestors and national values. After all, as the sages of the East said: “The greatest wealth “is intelligence and knowledge, the greatest inheritance is good education, and the greatest poverty is ignorance.” For this reason, continuous education should become a vital necessity for the people of the world, so that they master modern knowledge and become the owners of true enlightenment and high culture.

This is an objective fact, repeatedly experienced by the world. Objective reality is a system of knowledge completely independent of our will. This requires education in thinking. On this basis, we will have the opportunity to understand the objective laws of social development. We will

coordinate our activities accordingly. Only then does human activity become conscious activity. Forgetting this leads to gross, unforgivable mistakes.

In the second half of the 19th century, economic, social and cultural changes occurring in the countries of Europe and the Middle East gradually entered the life of Turkestan in various forms and began to show some of their symptoms.

Mainly it was aimed at calling the people to a new culture, enlightenment, awakening of the nation, and the acquisition of a renewed spirituality. Gradually the Enlightenment developed into Jadidism, and it began to raise political issues to some extent.

The issues of new education, new school, new education, its management, cultural propaganda and organization have been raised to the forefront. Based on the news, ideas different from Russian and old feudal education were put forward; they were widely propagated through the local press and various books.

RESULTS AND DISCUSSION

At the beginning of the 20th century, the Jadids knew very well what would be in crisis and what would be alien in the spiritual life of the new century. At the beginning of the 20th century, one of the most important shifts in the cultural life of Turkestan took place in school work. During this period, the great educator Abdullah Avloni (1878-1934) joined the Jadid movement and became known as one of the active participants of the Jadids in Tashkent. He taught in a new way, opened a new school and wrote textbooks. The school, founded by A. Avloni, is built on the basis of humanism and free education and has set as its main goal the education of children in advanced world science. He created textbooks for real public schools, which provided young people with the opportunity to participate in the socio-political life of the country. The moral and didactic textbook "Turkish Gulistan or Ethics" (1913) occupied a special place in the development of social and pedagogical thought at the beginning of the 20th century. In it, issues of education and morality were analyzed for the first time from the point of view of the requirements and needs of the 20th century. The author tried to substantiate the compatibility of the philosophy of Plato, Socrates, Aristotle and even Alexander the Great and Ibn Sina, Rumi, Bedil and prove the correctness of his views with the verses of the Koran, thereby developing perfect moral principles. for Muslims. This morality, in his opinion, should be based on humanity and serve development, acquiring a practical direction.

A. Avloni shares traditional good and bad models of behavior, basing his views on the opinions of Hippocrates, Plato, Aristotle, Saadi Shirozi, Bedil, and makes modernity the main criterion for them. In his opinion, morality is a set of behavior patterns. Behavior is a form of manifestation of goodness or vice in a particular person. Therefore, all behavior is a symbol of goodness and nobility or vice and malice. In this regard, they are divided into good and bad. But they do not appear in humans on their own. Their formation requires certain conditions and preparation. People are not born good or bad. Certain conditions make them good or bad. So it all depends on education. Education is "a matter of life, death, salvation, destruction, happiness or disaster" [15].

Education begins from the day of birth and continues until the end of life. It consists of two stages: home and school education.

A. Avloni attaches great importance to the role of modesty in a person's upbringing. In his opinion, modesty means maintaining manners in work and speech. Life is a light that enlightens the heart, and man needs the light of all spiritual light. It is extremely impolite to do things that are not prescribed by Sharia and people do not like - gossip, hazing, disguise, nonsense, swearing, etc. **The veil of chastity is a mask of conscience.**

This is why we must not lose our sense of self in every action and word. The veil of chastity of people, surrounded by a veil of shame, cannot be torn. And this tent is so blessed that it hides and destroys many mistakes.

A. Avlani cites examples of the wisdom of Ibn Sina, Prophet Muhiddin and Socrates to prove his opinion.

“Ibn Sina Hakim said: “The best thing that a person always has is chastity with modesty. A shameless face is like a lifeless corpse.

Rasuli Akram Nabiyi Mukhtaram. “Al-hayo minal-imani” - modesty from faith; They said: “Iza lam tastah faasna moshita,” that is, if you are not ashamed, do what you want.

Muhyiddin: “The redness of a person’s face goes away slowly, the redness of modesty never goes away. They say that red, the color of youth, will adorn modesty.

Socrates the judge said: “The most beautiful of wives is the one who is shrouded in a veil of modesty and chastity.”

To sum up the above wisdom, Avloni says:

Honesty and honor are evidence of faith.

A shameless person is always a coward.

Feel free to create enlightenment,

Ignorant people are dead.

A. Avloni attaches special importance to the role of satisfaction in human spirituality. According to him, it is considered satisfaction when we achieve the state that Mr. Haq gave us - to be grateful for blessings, to be patient with the thoughts, disasters, disasters that come into our minds. Contentment is the cure for vices such as envy, greed and humiliation, as well as the sin of our ego.

Contentment is a treasure that grows every day. People who have this treasure lead their lives happily. At the same time, they get rid of the biggest enemy of the soul - envy, which arises from dissatisfaction. Real people do not envy wealth, property, happiness, human life, they are not satisfied, they live their life happily. A person should try his best in every job and be happy with what Mr. Haq gives him from his destiny.

Because man is commanded to make efforts to preserve his life and honor until he reaches the level of self-sacrifice, but the purpose of this effort is not to lose satisfaction in every work. Nothing cleanses the heart like contentment. Obedience to the commandment of Righteousness is as blessed as being content with one's lot. Hazrat Ali Effendi said: “A person who is satisfied with his life in the world will live in pleasure and happiness, like rich people who do not need anyone.”

Plato said: “Man’s happiness lies in holding his satisfaction in his hands, in accordance with the destiny of his master Hak in regard to wealth and life.” Based on the wisdom of the world's sages, created over thousands of years, the idea of goodness about contentment and patience, put forward by A. Avloni, is still relevant today. In particular, this idea is a unique programmatic action, spiritual food in the elimination of the pandemic catastrophe and destruction, the most terrible tragedy of the twentieth century that befell all of humanity.

The issue of “Justice” occupies a special place in the moral views of A. Avloni. According to him, justice means respect for the property and honor of others. Justice is the agent of good manners, the alternative to tyranny. Just and compassionate people do not give others jobs they do not deserve. A person fails to fulfill the duty of justice and humanity by abstaining only from bad actions. “Perhaps he can serve his peers by correcting their mistakes and failures and striving for a better path. People who observe justice do not want to oppress anyone and do not harm a living person for no reason.

Acts in accordance with reason and Sharia. The collars of those who wound the hearts of others with cruel oppression cannot escape the hand of punishment. In the end, Mr. Haq's justice blessed punishment and retribution on the oppressors. Our Prophet (peace and blessings of Allaah be upon him) said: "If you want the pleasure of Allah, give justice to the children too! And avoid the supplication of the oppressed, even if he is an unbeliever! Because the prayer of the oppressed is always acceptable."

Therefore, based on today's demands, the President of the Republic of Uzbekistan Sh.M. Mirziyoyev states that: "Social justice is ensuring the equality of all citizens before the law, regardless of their political views, gender, nationality, language and religious beliefs. . These are equal opportunities in education, medicine and other areas. This guarantees freedom of labor and equal opportunities for promotion. The most important thing is caring for older people and citizens in need of social protection." [7; s. 35].

The great enlightener A. Avloni considered justice and the right of every people to be free and happy to be the basis of peace. "The progress and prosperity of every nation," said A. Avloni, "the longevity of states and governments depends on justice." Everyone knows that kings who lost justice did not have their own states, and only their names remained on the pages of history" [14; s. 38-39].

This is a proven method in history!

A. Avloni attached particular importance to the category "love" in human upbringing. According to him, they say he loves something. People in the world live in the shadow of love and affection. Do everything out of love. A person without love will not have the strength and courage to do any work. He cannot enjoy the blessings of the world. If a student does not love knowledge and the teacher, if he does not study with appetite, he will not achieve his goal. It is love for religions and nationalities, homeland and states that leads people on earth to war and strife, and directs its chest towards the enemy's arrows.

A. Avloni has a broad understanding of the field of education. It is not limited to morality only. He knows well that the saying "A healthy mind in a healthy body" is not in vain. First of all, this starts with the need to worry about the health of the child. A. Avloni moves on to the philosophical basis of the issue. He thinks about the holistic unity of body and soul.

"Physical training also helps with mental training. Body and soul are like the good and evil of the shepherd.

If the body is not adorned with cleanliness, if it is not protected from bad habits, it is the same as putting on a coat, washing the lining and doing something that always gets dirt on it" [14; s. 15]. Elsewhere the phrase "the body is like a sieve" is used. The issue of the integral unity of body and soul, form and content and their mutual influence is discussed. Particular attention is paid to the education of thought. According to A. Avloni, thought makes a person kind and enthusiastic. This education needs the help of teachers insofar as strength, beauty and breadth of thought depend on the teacher's education. Although there is a slight difference between education and training, they are inseparable: the human body is like the soul and body. The great enlightener A. Avloni said:

If the thought is well educated,
A dagger as sharp as a diamond.
If the mirror of thought is rust,
The clear soul will die.

The glorification of reason and knowledge of the spiritual and moral world with extraordinary passion in “Turkish Gulistan Yahud Akhlak” comes from the direct meaning of A. Avloni’s enlightenment. In his words: “Reason is the most perfect and only murshidi of people. The soul is a worker, the mind is an initiator...” Science is also “the life of people, the salvation of the leader” and “the glory of the world.” This is “an extremely high and holy quality for a person.” A. Avloni is not limited to simply mentioning these qualities. Its specific vital, practical significance is also touched upon. He tries to thoroughly prove that it is precisely this that is the main factor in bringing a person to maturity.

A. Avloni’s opinion on conscience is also noteworthy. In his opinion, conscience is a criterion of intelligence and thinking.

A. Avloni said that the feeling of the Motherland is one of the most human and most honorable feelings. It is impossible to limit ourselves only to love for the country. Maybe you should live with his pain, rejoice in his happiness, be proud of him. The homeland is as sacred as the mother. The duty of a child is to appreciate and honor him, to share his happiness and joy, to share his sadness.

According to A. Avloni, love for language, literature, culture is everyone’s love for their people. “Language and literature are a mirror of the life of every people, manifesting their presence in the world,” said the educator.

According to A. Avloni, ignorance means ignorance and ignorance. For this reason, he contrasts enlightenment with ignorance. “The possessors of knowledge and enlightenment do everything under the shadow of their virtues, through research and observation. But ignorant people lack the intelligence and understanding to grasp the essence of anything. Because anger is selfish and selfish. For this reason, A. Avloni called ignorance “a quality that does not correspond to the name of humanity.”

Today, the relevance of the issue lies in the fact that in Uzbekistan, based on the noble idea of “Enlightenment against ignorance,” one of the constant issues on the agenda remains the promotion of the humanitarian nature of Islam, serving such noble goals as peace and friendship. The great educator strongly condemns laziness and laziness. In his opinion, happiness and all success can only be achieved through effort and hard work.

A. Avloni’s thoughts and predictions about economics and economic knowledge back in 1913 still surprise everyone today. “In the present time,” said A. Avloni, “knowledge and wealth (economics - Sh.S.) are necessary to achieve a goal, to serve one’s people, in order to be acceptable to the people.” The status and power of all nations in the world are measured by their wealth and wealth...

...The most beneficial ways to earn money are crafts, agriculture, cattle breeding, and trade. Knowledge is necessary for each of them in our time. The times of our grandfathers “if you have, you lose” are gone, and they have been replaced by the time of “if you know, you will win, if you don’t know, you will lose.” The Americans plant one grain of wheat and produce twenty bales of wheat; the Europeans take our cotton worth five shillings and sell it to us for twenty-five shillings. And we, Asians, especially Turkestanis, sell cigarette butts, chew chaddar, pour cream, drink milk, eat bread instead of bread [14; s. 33-34].

CONCLUSION

These thoughts are exactly what we need today. Because the main goal is the further development of science in our country, the education of our youth as owners of deep knowledge, high spirituality and culture, the formation of a competitive economy, the accelerated continuation of the work begun on the development of science, education and the digital economy, and raise it to a new, modern level

Since it has been determined that educating young people in the spirit of loyalty to the Motherland, developing their initiative, dedication, and moral qualities is a very honorable task, based on the program idea **“From national revival - to national uplift,”** which is recognized today in the world, the successful implementation of spiritual, educational, socio-political, ethical, aesthetic views are still relevant.

After all, according to the President of the Republic of Uzbekistan Sh.M. Mirziyoyeva: “In general, we need to deeply study the legacy of the revolutionary movement, our enlightened grandfathers.” The more we study this spiritual treasure, the more we will find the right answers to many questions that concern us today. The more actively we promote this priceless wealth, the more our people, especially our youth, will realize the value of today’s peaceful and free life” [8; s. 37].

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