

Didactic Views of Abdulla Avloni

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Abstract. *In this school, without knowing how the development of the practice of the “Young Generation” and the theory of Ukichichi took place, it is impossible to scientifically solve the issues of educating young people as perfect people in all respects. To successfully resolve the issue of raising morally pure and mature people, it is very important to study historical traditions, spiritual wealth, scientific heritage and historical and educational experience of our ancestors, and to apply its achievements in life and education.*

Keywords: *education, didactic views, genealogy, pedagogical views, traditions, society, education.*

Introduction.

"He who does not know his lineage is not considered human. For many years, they tried to make us forget about our history, religion, and spiritual heritage. But we are not tired of dreaming of freedom and fighting for freedom. We have always kept in mind our maslag and our lineage. The desire to be worthy of the spirit of our great-grandfathers, our great ancestors who made a great contribution to the treasure of the history and culture of mankind, and the great heritage they left, is widespread among the members of our society and takes a strong place in the minds of every citizen - this is also an important feature of the new era.

Today is the 144th anniversary of the birth of Abdulla Avloni, one of the bright representatives of the mature educational and revolutionary movement, who took an important place in the new Uzbek culture, pedagogy and press. Avloni is not only a writer or a poet, he was one of the best playwrights, translators, directors, actors, publicists and educators of his time. His scientific-literary heritage and pedagogical reforms reflected the ideas of national renaissance and became a priceless treasure of the Uzbek people. Didactics has an important place in Avloni's creative heritage, and his works are significant because they are mixed with moral, philosophical, socio-political ideas.

In general, this period was literally the period of formation and growth of Uzbek dramaturgy, and modernists started using drama to present their ideas. At the head of such works was Abdulla Avloni, along with famous enlighteners such as Munavvarqori Abdurashidkhanov, Makhmudhoja Behbudi, and Tavallo. Thanks to their efforts, the theater became one of the components of the culture of the Uzbek people, in a short period of time, plays of great weight and volume were created, the traditions of the world theater school were studied, and most importantly, the foundation of Uzbek dramaturgy was laid, which With his output, he has been delighting Uzbek audiences to this day.

Discussion and results.

This society of art lovers founded the "Turon" troupe in 1913 in order to deliver spiritual and educational ideas to the people through performances and performances, and to promote theater art,

and A. Avloni was one of its main initiators. It's done. These lofty goals were also defined in the first paragraphs of the Troupe Charter:

1. development of a serious attitude to stage works and charity among the population;
2. performing for the people, giving them a healthy audience.

Avloni himself not only participated in Uzbekization of these works, but also played various roles as an actor, including Mallu in "Layli and Majnun", Fayziboy in "Bakhtsiz Kuyov", "To' He embodied the characters of Aliboy in y" and Boy in "Padarkush".

Abdulla Avloni, a well-known enlightened writer, is a pedagogue and scientist who made a significant contribution to the development of pedagogical thought, reflected the best traditions of the Uzbek people and important vital issues related to education in his works. Abdulla Avloni was born on July 12, 1878 in the Mergancha neighborhood of Tashkent city, in the family of a small craftsman-weaver. His parents were literate people. Abdulla Awlani entered the Ukish madrasa at the age of 12 after graduating from the old method school. He worked in the summer to help his parents, and at other times he worked. Abdulla Avloni, who was very talented, started writing poems at the age of 15.

In his early poems and his article "Khdjron" he encouraged the people to study in the schools of the new method. In 1907 Avbdulla Avloni started to publish new newspapers named "Sukhrat" and "Asiyo", but the tsarist officials soon closed the newspapers. Abdulla Avloni later worked as an editor in the newspapers "Sadoyi Turkistan" (1914-1915), "Turon" (1917), "Ishtirokyun" (1918), and the magazine "Kasabachilik Harakati" (1921). Since then, he is known as a prominent representative of the Uzbek press, one of the founders of the Uzbek press. Abdulla Awlani spreads advanced ideas among the people, promotes science and enlightenment. He knew well that the role of newspapers and magazines is very big. In 1907, he published the newspapers "Sukhrat" and "Asia" and became an editor. In the first issue of the newspaper, he thought about the role of the press, the task of the newspaper, saying that "the press is the one that shows the future to every person, informs about the world, illuminates the dark days, spreads the ideas of knowledge, unity, and love among the people." He also says that it is impossible to live without knowledge. At the beginning of the 20th century, Abdulla Avloni took a special place in the development of pedagogical ideas in the social and political life of Uzbekistan. Throughout his career, he paid special attention to the cultivation of a perfect person who would serve the people of Uzbek, and the formation of his spirituality.

Abdulla Avloni is a writer, public figure and talented pedagogue who has made great contributions to the art and literature of the Uzbek people, as well as national culture and public education. Abdulla Avloni was one of the first among the Uzbek intellectuals, and in 1913 he founded a theater troupe under the name "Turon" in order to turn the Uzbek folk theater into a professional theater. But this troupe had a great desire to become a professional theater. The colonial policy of the tsarist government was against all forms of theater that helped to awaken the social consciousness of the people. At a time when there was such a negative attitude towards the theater, Avloni's organization of a theater troupe and staging of plays with social content was his great courage in the field of public enlightenment. Theater critic M. Rakhmonov writes about Avloni's theatrical career: "For Avloni's troupe, he wrote dramas such as "Is Advocacy Easy?", "Pinak", "Ikki Mukhdbbat", "Portuguese Revolution", "Kotili Karima", "A Form of Home Education", Stage works such as "Traitor's Family", "Bad Bride", 239 "Jakholat", "Ulikar" from Tatar and Azerbaijani comes the translation"1. But these works were not published. In 1916, the famous Azerbaijani actor Sidkiy Rukhilllo came to Tashkent and sang the play "Layli and Majnun" together with the "Turon" troupe. Avloni plays the role of Kais' father in this play. In 1914-1916, Avloni toured the Fargona Valley with the members of the troupe. Abdulla Awlani was one of the outstanding representatives of the modernist movement who carried out great social and educational work in Turkestan until 1917.

Abdulla Avloni, in cooperation with advanced intellectuals, opened "Usuli jadid" schools, which teach worldly sciences, with money received from theater performances and press, that is, new advanced method schools, and educated people's children in these schools. They wished that mature scientists, knowledgeable experts, cultural figures would grow up from Uz nationalities and make the

country prosperous, free and prosperous, and they showed selflessness in this way. In 1907, Abdulla Avloni opened new schools in the Mirabad neighborhood of Tashkent, and later in the Degrez neighborhood. He changed Ukuv equipment in schools, made desks and blackboards with Uz kUli. Since most of the children admitted to the school are children of poor people, in order to provide them with clothes, food, notebooks and pens, with the help of their friends, they organize "Jamiyati Khairiya" and this society is chaired by Uzi. He created the publishing company and opened a bookstore called "School Library" in Khadra. Avloni's school differs from the old-style schools in that the classes are conducted in the native Uz language based on the classroom-lesson system, according to the goals and tasks set for Uz. At the Uz school, he gives children specific information about subjects such as geography, history, literature, language, arithmetic, geometry, and wisdom. Yusuf Takhiri Avloni, one of Abdulla Avloni's first students, a well-known pedagogue who taught at Tashkent State University for many years, wrote in his memoirs about the school established in Mirabad: we waited. Soon, rumors about the merits of this school and the reputation of its teacher Avloni spread throughout the city.

Everyone used to say: "The school in Mirobod teaches Ukitt-yozitt in 6 months, the lessons of geography, arithmetic, and studying nature are Ukitlar." We rushed to see this school and its wise teacher, which seemed very mysterious to us. Finally, one day, the three of us decided to go. 1 M. Rashmonov. The history of Uzbek theater (until the beginning of the 18th century), "Fan", T., 1968, p. 333. 240 The school was small, semi-dark, and located on the floor of the mosque. At the top of the room, a hole was dug for light, and in the spring and autumn, it rained. But in the room there were a lot of students of the teacher and the teachers. In our minds, the teacher always had a mysterious side. We were greeted by a man with a short coat, a small body, who came from Koracha, and was very eager to please. The teacher who mentioned this name was Avloni. We agreed to sleep. We can be sure that a new world has opened before us. We were ashamed in front of the people who had been attending school for several years before our children. They surprised everyone with reading and writing, solving math problems, and with their reports on natural phenomena. At the same time, our old school was closed, and the Abdulla Avloni school in Mirabad was filled with the children who went from us. Thus, this school became more and more famous. Abdulla Avloni wrote "Literature or National Poems" consisting of four volumes for "Usuli Jadid" schools, as well as "The First Teacher" (1912), "Turkish Gulistan or Ethics" (1913), "The Second Teacher" (1915), "School Gulistan". » (1917) created textbooks and reading books.

In these works and journalistic articles, he glorifies the culture of the peoples of the world, science, school and education, and calls the people of Uz to be knowledgeable and civilized. At the beginning of the 20th century, there were many alphabets written for new schools. Among them, Avloni's "First Teacher" also has its own Urin; "The first teacher" was published 4 times until the end of 1917. In writing it, Avloni relies on existing textbooks, first of all Saidrasul Azizi's "Ustozi avval" (he effectively uses the experiences he gained in the course of teaching). Avloni's book "The Second Teacher" is a continuation of the book "The First Teacher". If we conditionally call the first book the alphabet and the second book the chrestomatum, it is not wrong to say that it is permissible. The book begins with a poem praising the school: The school will make you a person, The school will make you a person, The school will be ruined, Study hard, Boy! The school is full of knowledge, the school is beautiful, the school is the national dream, and study diligently, boy! 1 Y. Tashiri. Wise Coach. "Tashkent oshomi" newspaper, November 10, 1966. 241 In this poem, Avloni praises the school as a way of salvation for a person, a flower of life, a force that mobilizes people towards perfection. The first two stories in the book are called "Generosity" and "Avarice".

The first story describes an event typical of the life of that time. The father of a boy named Said used to give Ugli 10 shillings every day before he went to school. One day Said meets a poor man at school. "My son, I have been hungry for two days. When I ask him to buy food, I carry nothing but my torn coat," he said. Said gives 10 coins from his wallet and Usha spends the day without food. His father is pleased with Uglon's nobility and applauds him as "Generous Saidim". The next day he will give 20 cents. In the story "Avarice", the example of a rich man shows his stinginess, avarice, stinginess and lowliness. Among the works of Abdulla Avloni on pedagogy, "Turkish Gulistan or Ethics" is of great importance in the field of studying the development of pedagogical ideas in the

beginning of the 20th century. The work "Turkish Gulistan or Ethics" is a moral and educational work. The work reflects on a science and ethics that "calls people to goodness and deters them from evil." From these aspects, in Karaganda, this work is "Kutadgu Bilig" by Yusuf Khos Khrjib, "Saodatnama" by Nasir Khisrav, "Gulistan" and "BUston" by Saadi, "Bakhoristan" by Jami, "Makhbub ul-kulub" by Navoi, "Bequest to Children" by Ahmad Donish. is a unique educational work.

Abdulla Awlani, thinking about the role of child education as a pedagogue, says: "If a person's ego is corrupted at a young age, he becomes uneducated, immoral, Usdimi, Allahu Akbar, not expecting good from such people is like standing on the ground and singing to the stars." In his opinion, the social environment, family conditions and the people around the child are of great importance in the formation of moral qualities in children. In the history of Uzbek pedagogy, Abdulla Avloni defined pedagogy for the first time as "Pedagogy", that is, the science of child education. Naturally, such a description indicates that Avloni knew the science of pedagogy very well. Abdulla Avloni divides the education of the child into four parts: 1. "Time of Education". 2. "Physical education". 3. "Education of thought". 4. Thinks about "Ethical education" and its principles. In the "Time of Education" section, it is emphasized that it is necessary to provide education from a young age, and everyone should be involved in this work: parents, teachers, government and children. "Education is a matter of life or death for us, or salvation or disaster, or happiness or disaster," says Awlani. 242 Education is not a private work, but a national, social work. The writer believes that the development of every nation and the powerful division of states depend on the upbringing of generations in many ways. Education begins from the birth of offspring and continues until the end of life. It consists of several levels - home, kindergarten, school and public education. Avloni understands the scope of education in a broad sense. It cannot be limited to only one morality.

First of all, he says that he should take care of the child's health. According to Awlani, it is necessary to train the body in order to have a healthy mind, good morals, and knowledge. "A healthy and strong body is the most necessary thing for a person. Because for Ukumok, Ukutmok, Urganmok and Urgatmok, a person needs a strong, disease-free body." Abdulla Avloni addresses the parents in the issue of physical education, while making the child healthy, he pays special attention to the activities of the caregivers in the mental education of the child. Improving the ability to think in children and regularly engaging in this education is absolutely necessary and a sacred task. Therefore, it is a sacred duty of teachers, "leaning on their attention, entrusted to their conscience... After all, the power, beauty, breadth of thought depends on the education of the teacher". At the same time, the author emphasizes that education and training are inextricably linked: "There is a slight difference between education and training, but the two are inseparable, one's body is like a soul and a body that are enriched by one"2. According to Abdulla Awlani, a person is the pride and honor of all existence. Man is superior to all creatures in the universe in his beauty and complexity. All creation must serve man, because man is its owner. Because a person has a contract. With the help of this mind, he acquires knowledge, because of knowledge he rules the world.:

"Mind," says Avloni, "is the most perfect, the only god of people, the creator of the soul, the initiator of the mind." ...he separated man from animals with speech and reason. But man hides himself from harm and oppression in the shadow of his mind and perception. It is the mind of the people who captured the animals of the earth, tied them by their necks, and gave the end of their ropes to their ears. Avloni gives such a high value to a person and his mind. "Science is the means, life, and salvation of people. If you keep your mind in check, it will keep you from getting into bad things. When everything is in abundance, the price is cheap, but the more the mind is under the shadow of knowledge and experience, the more valuable it is." The book "Turkish Gulistan or Morality" promotes the ideas of enlightenment. Abdulla Awlani says the following about knowledge in the book: "Knowledge is the honor of the world and the honor of the hereafter." Science is great for man, 20 Abdulla Avloni. "Second Book", page 14 2 Book of Isha, page 15. 243 muqaddat is a virtue. Because science shows us our situation and behavior like a mirror. Cut our mind and thoughts like a sword, ... A person without knowledge is like a tree without fruit...».

Avloni spoke not of science in general, but of its practical and vital benefits and said, "He saves us

from ignorance and darkness. Culture brings humanity to the world of enlightenment, turns people away from bad deeds and bad deeds, makes them possess good manners and manners... After all, our whole life, health, happiness, wealth, life, care, enthusiasm, world and hereafter depend on science"²¹. According to the figurative expression of the writer, knowledge is like the kernel inside an almond. To enter it into the kUl, it is necessary to make a cocktail, that is, to separate it from the pUchogi. He understands well the role of science in the development of society. Therefore, he invites young people to learn the secrets of science, to solve the essence of events, to read books. In his opinion, science is useless if it does not serve the interests of society, if it is not used for the welfare of the people. A. Avloni highly appreciates people who can use the science of Uz in practice, and calls them wise people. Abdulla Avloni urges young people like the thinkers of Utmish to take up a useful profession. The writer hates those who chase wealth, seeing that they are engaged in things that are not humane. Avloni urges young people not to pursue wealth. Wealth is likened to a passing cloud. Abdulla Awlani believes that living without hard work is the beginning of all bad qualities. That's why he praises cocktail, saying that cocktail is the most beautiful quality of a person. His story "Akdli bogbon" is characteristic from this point of view. It is said in the story: "One bogbon had three sons, they were lazy and lazy.

The father carries the tangatillo yUk that they inherit. The father realizes that his life is coming to an end and worries about the fate of his children. This is how he behaves. Xdr calls all three Ugli to his side. "I will tell you my will while I am open. I have poured a cup of gold with painstaking effort. I put it in this box, under one of the vines. It is yours. But it took many years to do this. No matter how hard I tried, I couldn't remember where it was buried. Look for it and share it with each other," he says. One kUza hears about the golden tree and goes to search for it three times. They dig all over the garden. Mysterious kUza does not come out. They go digging without melting again. The expected result is also on yUk. In this way, the garden will be decorated several times. The land is mined and the soil turns into dust, so that there is no pot of gold to be found. In the meantime, the vines in the vineyard are planted up to the very roots. In the garden, there was such a harvest that year that a few kUZani ²¹ A. Avloni. "Turkish flower garden or morality". Page 17. ²² Abdullah Avloni. Tashkent morning. /./Ulom Publishing House of Literature and Art, 1979, p. 227. ²⁴⁴ tUldirgu will receive gold. The three lazy Ugils will understand the original ²³ meanings of the father's sayings, that the gold is in the cocktail." Adib glorifies the cocktail with the story of Usha, and awakens love for the cocktail in the heart of Ukucchi. A person thinks that happiness and happiness can only be achieved through hard work. In his work, Abdulla Avloni Uz touched on the issues of patience, tolerance, endurance and fortitude and said, "It is necessary to act with patience in every work. Patience is a great virtue for people, it is a way to achieve the goal.

A person who subdues his desires with patience does not rush in any work, but moves slowly. He protects his soul from destruction and pride. Patience is such a powerful thing that it has the power to turn lust into chastity, anger into passion, intensity into gentleness, greatness into humility, evil into good... Patience is the key to happiness..." Awloni considers discipline as a source of training and perfecting of human character, and he emphasizes that it is important to always follow it: "It is said that we should do our prayers and work according to the order of the Uz time. If there was no discipline on earth, people would not be able to live for a minute. The progress and development of a nation depends on conducting the affairs on time and in an orderly manner without departing from the rules... Because the work of people who do not follow the rules and regulations is always incomplete, and they become confused. But the affairs of those who conduct their affairs according to order are on earth, ^ ^ ²⁴ They are Utkarur in peace and pleasure. The feeling of homeland is one of the most human and most honorable feelings. You can't just love your country, live with its pain, rejoice in its happiness, and be proud of it. Avloni understands the homeland and the duty to it as follows: "The city and country where a person was born and grew up is called the homeland of that person. Who is born Xdr, Usgon's place is more important than his life. Animals also have this sense of homeland.

If an animal loses its homeland of Uz, it will not live as happily as it does in the land of Uz... Just as we Turkestans love our homeland of Uz more than our lives, Arabs love Arabia, sandy and hot deserts, Eskimos love the northern parts, the coldest blind and icy lands more than other places. If

they didn't like it, Uz 25 would leave their homeland for places with good air and easy life," says Avloni. Avloni understands open mind, good nature, and intelligence as insight and intelligence. He connected perception and law with enlightenment and said, "to strengthen our mind and perception from a young age, we should not waste our precious life with idle words such as nonsense, nonsense, read various books, newspapers and magazines, open our mind and strengthen our mind"26 . 23 Book of Isaiah, page 228. 24 Abdullah Awlani. Turkish gulistan or axpo=. Page 26. 25 Book of Isaiah, page 28. 26 Abdullah Avloni. Turkish gulistan or axpo=. Page 31. 245 This indicates that Awlani encouraged the people to enlightenment. In particular, the poem of the poet can be the proof of our opinion: Be aware of the good and the bad, do not waste this precious time. Try, speed up, work on knowledge, 27. It is necessary to master the native language of this world with great wisdom, Abdulla Awlani Uz, to use every word in Uz Urn, to be enthusiastic for the development of the national literary language.

"The mirror of every nation's existence in the world is its life: language and literature. To teach the national language is to teach the spirit of the nation. Xdyhot! We, the Turkestans, do not forget the national language, we keep it aside and forget it day by day. We are trying to add Arabic and Persian to half of our language and close the Russian language to one end. It's true, I should know Russian, but I should not use it in the land of Uz. Applying linseed oil, wearing it like a mushkichiri, 28 mixed-fighting kilmok destroys the spirit of the language. ... "We do not lack the language and literature that are perfect and perfect for our grandfathers. If we search and search our house, we will find those sent. "If you don't, let him wear it. It was tight on my head," he said, putting on a European cap 29 and laughing. "It's guilt and shame." Avloni pays special attention to the etiquette of negotiation. He highly valued the essence of water in determining the value of a person and said, "Water is a scale that measures the level and perfection, knowledge and virtue of a person. People with intelligence know the thoughts and intentions of a person's language, his knowledge and strength, his personality and his worth from his words." Another factor necessary for human development is vikor (vikor - weight, endurance, majesty). According to Awlani, a person who tries to keep himself free from people or people will fall out of the people's eyes, be isolated and be forgotten. It is emphasized that a person needs to be humble: "It is said to protect one's self from arrogance and pride, arrogance," Avloni writes.

Because pride, conceit, and arrogance make a person despised and ignored by the people. No matter how much knowledge and state he has, he is not worth a single penny... A virtuous person is free from arrogance and pride. ... In order to reach the true 31 levels of Vikor, knowledge and enlightenment are necessary. Avloni tries to convey greed to Ukuchi using very simple, precise expressions and details. 246 Bring before you the fate of the silkworm. He will die in a cocoon and destroy his life. The hankas fall into the silken baskets, which have been painstakingly produced. Such is the fate of people who spend their lives in the pursuit of wealth, says the writer. From the first page to the last page of "Turkish Gulistan or Morality" Avloni's humanitarian ideas are expressed. He looks after the interests of the people above all, and considers it his sacred duty to serve the people wholeheartedly. In his eyes, he is not a provocateur, gossipier who does not care about people, who is far from the people. The author touches on gossip, backbiting, envy, hypocrisy, lying, and hypocrisy, and shows in detail their harm to human life. He compares gossipers and slanderers to Avloni's calf's head. Just as a calf gnaws the root of a tree, gossipers and backbiters also eat the tree of love between us. As one of the sages said, "It is necessary to avoid people who make friendship, kindness, and love among people more than wealth and goods"32. Avloni analyzes gossip and its consequences as follows:

"A person commits other sins for the sake of lust. But the owner of gossip will bring a disaster to Uz's head or someone else's head. Because gossip will reach the ears of the person who has gone there. The mine of anger is activated. He takes the opportunity to get three from the gossip. Thus, under the shadow of gossip, great enmity will arise between two Muslims. The end goes to Ulum. The enmity born from the gossip of that group is related to tyranny, enmity, and they spend their precious lives with private quarrels among themselves, and cause the union of equal population between -5-5 with those who are deprived of national affairs working for the benefit of the common people. It is forbidden to hear gossip. It was said that the Messenger of Allah, peace and blessings be upon him,

said: "Keep away from backbiting, backbiting is worse than prison." In this book, Awlani emphasizes the need for every person to faithfully engage in the task of Uz, if he becomes a teacher, he should put the love of enlightenment in the hearts of Uz's students, and spread enlightenment among the people. "In today's time, knowledge and wealth are necessary to achieve the goal, to serve the Uz nation, and to be acceptable to the people. All nations in the world have great wealth and power. ...The most blessed ways to acquire wealth:

handicrafts, farming, cattle breeding, trade. Knowledge is needed for each of these in our time... Americans plant one grain of wheat and grow twenty bushels. 32 Abdullah Avloni. Turkish gulistan or axpo=. Page 50. 33 Abdullah Awlani. Turkish gulistan or axpo=. Page 51. 247 Europeans take our five-shilling cotton from Uziz and sell it to Uziz for twenty-five shillings. But we Asians, especially the Turkestans, sell butts, chew chaddar, give milk, give bread, cut bread into Urni," Avloni says in accordance with the present time; a person throws the slogan that we need to acquire knowledge and enlightenment for the sake of education. After the coup d'etat of 1917, from 1918, Abdulla Avloni organized and led the trade unions of workers' union, roofers, tinsmiths, carpenters, artisans and printing workers' union in our republic. A former old urban worker farmer is elected as the chairman of the Soviet Executive Committee. As a responsible employee of the National Commissariat of the Republic of Turkestan, Avloni deals with issues related to national customs and new cultural norms, as well as laws. In 1919-1920, Avloni worked as a consul general in the Soviet embassy in Khirat, Afghanistan.

Conclusion.

Our people were honored with a silver watch by the Afghan branch Amonullah Khan for his efforts in the field of brotherhood strengthening. These show that Avloni has a unique role in our history. In the 1920s, Avloni continued his teaching profession along with various social tasks, actively participated in the eradication of illiteracy. From 1920, Abdulla Avloni was the head of the Ulka Institute of Education, and then of the Women's Institute of Education, established in Tashkent. He worked as an instructor at the People's Education Institute, Turkish Front Military School (Military Educational Institution). In the years 1924-29, he conducted scientific and research work at the State University of Central Asia (SAGU) and other higher education institutions together with the Ukitchilik Institute. In 1933, Abdulla Avloni created "Literary Chrestomatiya" for VII classes of Uzbek schools based on the new literature program. Abdulla Avloni's work was highly appreciated, and he was awarded the title of "Mekhnat Khahramoni" in 1925 for his long-term work in the promotion of Uzbek culture and literature, training of employees, and in 1930, the title of "Merger of Education of Uzbekistan" for his work, scientific works and works. Abdulla Avloni died on August 25, 1934 in Tashkent. Abdulla Avloni's views on the field of education are closely connected with the spirit, lifestyle, and national talents of the Uzbek people. His rich pedagogical heritage serves as a valuable resource for the development of the national school and national pedagogy. In this sense, Avloni's image and activity are important for us.

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