

Abdulla Awlani's Moral Perspectives: Youth as a Key Factor in Education

Roziyeva Nafosat Abdumumin Kizi
Navoi Innovations University, Navoi, Uzbekistan

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Abstract: This article explores the crucial role of parents in preparing young people for family life. It highlights the responsibilities and duties parents hold in nurturing their children's growth into healthy and mature individuals. The piece emphasises the importance of imparting values, practical skills, and emotional support to the younger generation. Additionally, it draws on the wisdom of our great ancestors, offering timeless advice for raising well-rounded individuals. The article underscores that effective parenting involves guiding children through both challenges and successes, fostering a strong foundation for their future family lives. By blending traditional insights with contemporary parenting strategies, it aims to provide a comprehensive guide for parents striving to raise responsible and resilient young adults. This approach ensures that the legacy of strong, healthy families continues through the generations.

1 INTRODUCTION

Child education! How perfect, fully sophisticated, human behaviour is summarized in this word. The man was created and began to live a conscious life, and this issue is becoming an extremely urgent and sensitive issue. A good child is a priceless property of parents, a jewel of the heart, a blessed secret and a great discovery. Parents' hearts will be enlightened by the child's perfect and beautiful behaviour, and their lives will be filled with joy. Because of the child's misbehaviour, the parents are bent, their tongues hurt, and they suffer from the pain of regret due to the mistake they made in education. mobilizing one's life for this work is considered the noblest of world affairs and the fulfilment of arduous tasks.

By the way, all our work is done for the happiness of our children and their bright future. A polite, knowledgeable intelligent, hardworking, A religious youngster is the greatest asset to society and to parents alike. From this point of view, it is our human duty to raise our young people to be healthy and perfect in all aspects, and to strengthen the family, which is a fortress of spirituality that ensures the eternity of life and continuity of generations.

2 ANALYSIS

Currently, students are the socially active part of our society. Educating a perfect person, who is considered the future of Uzbekistan, preparing them for family life, and forming a socially healthy environment in the family is one of the most important tasks of today. stretched _ Today every circumstance has been established for the young of our country to get a modern education, freely choose a profession, and realize their potential. During the years of independence, the state policy regarding young people was radically reformed in our country, special attention was paid to improving their legal and political culture, and several targeted measures were implemented.

Also, in the "Strategy of Actions for the Further Development of the Republic of Uzbekistan" of the President, the improvement of the state policy on youth was included as a separate item. It is emphasized that it is necessary to improve the issue of educating young people who are physically healthy, mentally, and spiritually developed, independent thinkers, loyal to the Motherland, and have a firm outlook on life and increase their social activity in the process of civil society development. Section IV of the "Strategy of Actions". The following issues are put forward in paragraph.

Secondary, vocational, and higher education institutions; participation in the field of private entrepreneurship; encouragement and realization of the youth's creative and intellectual potential; fostering a healthy lifestyle among children and youth through physical education and sports; social protection of youth; development of appropriate housing and household conditions for young families; coordination of efficient activities between state authorities and management bodies, youth, educational institutions, and other organizations in the execution of state policy on youth.

Students who are about to start a family should pay attention to the structure of family life, the nature of family connections, the role models in their family, their general education level, their general cultural background, their educational culture, and these factors. aids in the analysis of the fundamental application of national moral principles, their distinctiveness, and their significance in moral education of a child. For this, every parent should change their attitude towards national values. In the understanding of national values and national identity, upbringing in the spirit of the best and noble traditions based on the spiritual heritage of the people, the teachings and experiences of our forefathers, their wise thoughts, and life lessons have passed through the ages and been sorted to us. it is necessary to break the received teachings into his mind, outlook, and consciousness. At the same time, the scientific heritage of our great ancestors, thinkers, and teachings is serving as a program for the education of young people. In the implementation of such tasks, the works of Eastern thinkers are of great importance.

In the works of Mahmud Kashgari, and Yusuf Khos Hajib, many important problems related to the theoretical and practical issues of spiritual and moral education are put forward. These are educational factors that are still of great importance today. The works of Beruni and Ibn Sina also express national-specific historical traditions. Also, in the teachings of Imam Ismail Bukhari, Imam Termezi, Najmuddin Kubro, Ahmed Yassavi, and Bahavuddin Naqshband, many ideas call young people to honesty, purity, hard work and humanity. In particular, Unsurul Maoliy Kaikovus's "Kobusnoma" and Alisher Navoi's "Mahbub ul-Qulub" focus on a healthy environment in the family and the moral instruction of young people. In this sense, throughout the history of our country, the Jadid youth movement has raised a generation of young people who are committed to improving education and upbringing, spiritual and educational reform in the nation of Turkestan, and raising a mature generation in addition to their

political actions. demonstrated its favourable outcome in mind. The word "jadid" (Arabic for "new") refers to renewal, a social-political and educational movement that involves introducing new, contemporary schools, printing presses, and techniques for national development into society. Supporters of this current go by this moniker.

Modernism emerged as the national philosophy of Turkestan's national liberation struggle throughout the end of the 19th and the beginning of the 20th centuries, representing the concept of national independence and the enlightenment of the populace. Behbudi, Fitrat, Cholpon, Munavvar Qori, and Abdulla Avloniy—the progressive movement's leaders—became more inventive and active. The idea of uniting Turkestan's peoples and fighting for the nation's independence was proposed by the Jadids. The primary tenets of Jadidism are to free Turkestan from medievalism, feudal backwardness, and superstitions; to guide the nation and its people toward contemporary growth while rejecting the "Ancient Method"; and to establish a constitutional, national state. Giving Turkic languages the status of the state language, establishing a national army, a national currency, and a free and prosperous society with the president and parliament as the governing bodies were all intended to provide opportunities for Russian progressives and enlighteners to propagate their ideas throughout Turkestan. Consequently, the national liberation ideology served as the foundation for the formation of the Jadidist movement in Turkestan.

The locals in the nation started to have mental effects from this process. They were successful in setting the stage for the national liberation movement to struggle for Turkestan's independence, development, and people's interests. Indigenous peoples started to absorb anti-colonialist enlightenment concepts, and modernist groups and new educational institutions as well as schools and cultural propaganda emerged - Muhammadjonova, (2007). Under Turkestan, many thinkers have grown up under similar circumstances. In Turkestan, the Jadidist movement was active in three domains.

These are:

- education (opening new schools, updating the education method),
- art (fiction, theatre)
- press (newspapers and magazines).

Raising the nation's moral standard and increasing its knowledge were the two key objectives; the outcome was the raising of an educated individual who understood his identity and worth - Bobonazarov (2021).

A lot of work was done by Turkestan fighters to achieve this goal. Along with the historical conditions, the emergence of the Jadidism movement in Turkestan was greatly influenced by the views of the Enlightenment, enlightened in the last quarter of the 19th century.

Analysing Turkestan's socio-political and cultural life in the late 19th and early 20th centuries reveals that national-patriotic and democratic movements were shaped by enlightenment ideology. The idea of enlightenment originated in our country primarily because of three factors:

- The national liberation movements that emerged as a result of the Russian colonial policy.
- The invasion's suppression of democratic movements from the West.
- The nationalists' selfless actions, which resulted in severe persecution and even the beginning of executions.

On the one hand, the representatives of the modernist movement included in their ideology of enlightenment the democratic ideas that were relevant for that time: studying science, enjoying the achievements of science and technology, developing scientific and natural sciences, speech, and introduction of freedom of thought, creation of national statehood based on the construction of a democratic state, formation of a layer of national ideas, development of modern genres of literature and art, on the other hand, the Turkish language and national culture, which are losing their national image under the influence of colonialism they are based on such ideas as restoration of values, further strengthening of national spiritual and moral improvements, the realization of national identity, strengthening of national consciousness, national thinking and religious beliefs. Of course, in the implementation of these tasks, the traditional religion of Islam, the foundations of Sharia, and hadiths also rely on the teachings that retain their influence. Jadidists tried to implement their progressive ideas by developing a national printing press, introducing a modern education system, and sending local youth to study in advanced Western countries. In the early stages of the Turkestan Enlightenment, moral ideas were mainly reflected in artistic and didactic forms. In this regard, the work "Navodir ul-vaqae" by Ahmad Donish (1827 - 1897), a thinker of the Uzbek and Tajik peoples, is noteworthy. In his works, Ahmed Donish compares the state system of the Bukhara Emirate with the Russian state system and emphasizes the need to reform it. At the same time, while thinking with traditional moral concepts, he

considers justice as a characteristic of both the king - the ruler and the state system. If the ruler conducts a fair policy, takes justice as a criterion for all spheres of the country's life, and opens the way for the flourishing of art, the people's life will be prosperous, virtues will be strengthened, and vices will be weakened. He concludes that the ruler must have the virtue of wisdom, the essence of the state is determined by reason: only the inhabitants of a rationally governed country can be enlightened and have high morals. They have done great things to raise the nation's maturity and prevent its dignity from hitting the ground – Bobonazarov (2021).

Despite extreme material hardships as well as ideological and political pressures, enlightened modernists attempted to provide possibilities for the nation's spiritual development. They started all of this work because they understood that among the most important jobs during these difficult and crucial turning points in history are elevating the nation's consciousness and bolstering its sense of pride. Behbudi, Fitrat, Munavvarqori, and other fervent Jadids demonstrated their love for the country by founding schools, staffing them, penning and releasing textbooks, and more. On this trip, they didn't even save money. Such good deeds, like kindness and generosity, are vital to our autonomous growth as we know it now. Abdulla Avloni's ideas about education became an important practical wing of Jadidism. It is necessary to start education from the day of birth, to strengthen our bodies, enlighten our thoughts, beautify our morals, and clarify our minds. Who does education? The question arises, "Where is it done?" This is a mother's duty. The second is school and madrasa education. This is the duty of the father, teacher, tutor, and the government." When we answer, one person says, "Which mothers are you talking about, uneducated mothers, have a fluffy head, and are mothers who have a fistful of hands? They carry out a good education in themselves," he says. Here, this word breaks a person's heart and burns his heart. What do you say to his father? Are you talking about those fathers who do not know about the times, who do not know about the times, who play the weddings, parties, drummers, trumpeters, trumpeters? First of all, it is necessary to educate and train them," he says. After hearing this word, the hands of hope hit the armpits.

Well, if not, what about the teacher, "Which teacher? Do you mean the teachers whose goal is money, and fame, who did not study in higher schools, did not see "methodical education"? First, they should study at "Darulmuallimin" themselves,

and then teach them," he says. This word drowns a person in a river of surprise.

"Which teacher?" is what you say to teachers. Are you referring to educators who have a high position, have low expectations, teach superficial subjects, and have not even approached reform? He argues, "They should be aware of their responsibilities, get over their egos, adapt the lessons to the current era, and teach them alongside exams." The term "Al-Islah" causes everyone to utter it. Al-Hasil, for us, education means the difference between life and death, salvation and destruction, pleasure and tragedy. "The virtue of people is in their religion, their goodness is in their mind, and their judgment is in their morals," declared our beloved Prophet, may God bless him and grant him peace.

If you take a young bird,
Be educated alone.
Take your mother and drink a glass of rum.
It doesn't work if a person tries.

Education is necessary from a young age.
If it is great, it is necessary to eat sorrow.
Egur is the kind of person who works hard,
The cowherd burned the wood and sold it (Avlani,

2023).

One of the characteristics of a well-educated person is that when such a person takes a step ahead of others in his career, he immediately looks back, extends a helping hand to his partners, expands his ranks, and looks for a new victory. If we take into account the aspects of spirituality such as humanity, decency, family relations, purity, and kindness, we are a nation with such great morals that the world will catch up with us first. It is imperative that we work to develop young people's moral education and shape them into ethically mature adults. In addition to regular self-improvement, moral education encompasses learning about society's moral experiences and applying them to interpersonal relationships.

As a result, we need to consider the topic of moral education and determine its components. A person with a moral culture will also be morally mature. Ethical culture is the substance, or foundation, of moral life. It is a component of moral life that is produced by procedures designed to control social interactions and educate people. First, the person as a moral culture; second, the moral needs of individuals; and third, the moral consciousness that results from the need to comprehend moral demands and includes moral goals, plans, etc., are the significant components that constitute moral culture as a substance. Fourthly, moral creativity is a type of human creativity that is grounded on moral awareness

and occurs concurrently with it. Fifth, morally creative training, proper gait and posture, moral tradition—including institutions and customs—Sixth, the outcomes of moral inventiveness in daily life include applying A moral lifestyle, personal moral relationships, moral inclinations, and moral action are generated from their integrity.

More than 60 percent of the population of Uzbekistan are young people. This shows that Uzbekistan, as a modern nation, has great intellectual potential. Youth is a period of searching for a moral ideal, forming goals and a life position, choosing a profession, and preparing for family life.

young men and women, it is very important not only that their activity is useful, but also that this activity corresponds to their personal goals and helps them to realize their life plans as much as possible.

talk about the moral education of young people, we will dwell on Avloni's thoughts on moral education. Moral education: the most important thing is moral education, which gives people more honour and high status. In the previous lesson, we said that there is a difference between education and lessons, because: means learner - knower, learner - doer. That's why the teachers themselves must be a factor in their knowledge and teach the lessons to the students by putting them into practice. lurs.

Rasuli Akram nabiyi Muharram Sallallahu alayhi wasallam effendi said: "The worst people are those who do not follow their knowledge " (Avloni et. all, 2023).

Forms and methods of forming moral education for students:

1. Explaining (telling, teaching).
2. Training (getting used to, training)
3. Example (giving advice, apologizing, asking about favors, being an example).
4. Advice to do, to encourage (to encourage, to persuade, to request, to beg, to wish, to approve, to thank, to pray, to wish for a white road, etc.). the system of condemnation and punishment (pointing out, scolding, grudge, reprimanding, forcing, blaming, blaming, shaming, threatening, hating, swearing, hitting, beating, etc.) spiritual and moral education plays an important role in the development of the methodology.

Based on the above moral views, we consider the tasks of educating students' emotional and moral culture based on the following table, taking into account the age characteristics of students and young people in the implementation of moral education.

Table 1: Pedagogy and Psychology in higher education in the section of educational stages

Developmental categories of moral education	Steps			
	1st course	2nd course	3rd course	4th course
development of a culture of emotional-volitional self-regulation and assessment of desires.	■			
to know and understand the spiritual values of one's Motherland; to educate tolerance, develop the ability to act responsibly; self-discipline.		■		
Ethical education is a basic responsibility and commitment feel the formation of creative intellect activities development and encouragement.			■	■

Of course, it is on the ground highlighted ideas previous young stages too there is a student - young people sure marked, this during them moral traits deeper to master prepares.

Ethical traits and personal traits when incarnated more stable apparently will be A student is a youth diary in his life moral standards of society social values with their in-practice application between important in is considered.

Science of morality basis education is a child hello, and happiness for good education makes, the body pure catch, good behaviours to teach and bad from habits storage it is necessary Education to morality very big effect there is in our people one parable there is "Milk with entered, soul with come out". Ethical education organize reach social education success appraiser the most important factor is considered Spiritual - moral education organize reach complicated process be lib is considered This process not only positive traits formation, but perhaps negative adjectives also eliminate reach, her how unethical to actions against to fight young people urge too in the eye holds Ethical education the content, first of all, of young people practical in activities, study, work, society in their work behaviour.

3 CONCLUSIONS

Instead of that's it we say maybe our people centuries during formed rich cultural and spiritual heritage, morals, manners, education regarding an ' from their mothers How efficient if we use it, national of our independence really devotee was young people bring up about so much significant to achievements we will reach Ethical education in the process perfect person brought up adult we will deliver. Students - young people family to life moral - psychological his preparation one series behaviour standards, requirements, duties realize since proof will give. After all, family education should be an integral part

of general education. Today, the invaluable works, scientific, poetic, and prose heritages of the enlightened modernists, socio-philosophical, and moral ideas serve to raise the spirituality and enlightenment, national values and consciousness of the Uzbek people, but also the youth of today, has been nurturing feelings of love and loyalty to the Motherland in the hearts of generations.

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