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**ARTISTIC INTERPRETATION OF HUMAN VIRTUES IN "TURKISH GULISTAN
OR MORALITY" ABDULLA AVLONI**

**ХУДОЖЕСТВЕННАЯ ИНТЕРПРЕТАЦИЯ ЧЕЛОВЕЧЕСКИХ ДОБРОДЕТЕЛЕЙ
В "ТУРЕЦКОМ ГУЛИСТАНЕ ИЛИ НРАВСТВЕННОСТИ" АБДУЛЛЫ АВЛОНИ**

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ABSTRACT

This article examines the educational value of Abdullah Avloni's work "Turkish Gulistan or Morality" and the artistic interpretation of the human qualities reflected in it.

Keywords: ancestral heritage, Abdullah Avloni, national values, education, manners, advice, behavior, science, human qualities, knowledge, courage, discipline, conscience.

Аннотация

В данной статье рассматривается воспитательное значение произведения Абдуллы Авлони «Турецкий Гулистан или Нравственность» и художественная интерпретация отраженных в нем человеческих качеств.



Ключевые слова: наследие предков, Абдулла Авлони, национальные ценности, воспитание, нравы, советы, поведение, наука, человеческие качества, знания, мужество, дисциплина, совесть.

Цель каждого достигается, если они хорошо идут вместе.

Если он ходит с дураками, однажды он станет убийцей.

Если малыши не следуют советам взрослых

В результате он будет грубым и невежественным человеком.

Everyone's goal is achieved if they go well together.

If he walks with fools, one day he will be a killer.

If young children do not follow the advice of adults.

As a result, he will be a rude and ignorant person.

Abdullah Avloni

"Unfortunately, the present situation and social system have prevented us from realizing the good aims set by our ancestors. The adherents of enlightenment were slandered by various ignorant people of the time. First the tsarist and then the Soviet government brutally persecuted and repressed them. Thus, the national revival and development movement became a dream for our country. The scientific and educational, literary and artistic heritage of those who gave their lives for the freedom of our country and the happiness of our people is still of incomparable importance to us today.

"Times are changing rapidly today. Young people feel these changes the most. Let the youth be in harmony with the demands of his time. But at the same time he must not forget his identity. May the call of who we are and the descendants of great men always resonate in their hearts and encourage them to remain true to themselves. By what do we achieve this? Through education, education and only education," said the President.

The fate and development of the country are closely dependent on the education of young people. Their development in all aspects is the main factor ensuring the stability of the country's future. Today, as different cultures and ideologies struggle, our children entering independent life, just beginning to distinguish white from black, are able to fully grasp their identity and get on the right track, especially at an older age. People's life experiences are very useful.

Much of spiritual education comes from national values, including the advice and teachings of our ancestors. This advice and teaching is reflected in the books left



to us. A truly educated reader will easily distinguish a book from others that can elevate his spirituality by its content. Reading such books is like enjoying the conversation of virtuous scholars. For example, Abdullah Avlani's Turkish Gulistan or Morality can be considered a masterpiece of such content. Unfortunately, many of our young people today do not know the contents of this book, and if we say that it is obvious when some young people blindly, unknowingly, and without understanding follow "mass culture," then we are telling the truth.

According to Abdullah Avlani, the work is about ethics: "the science that calls people to good and turns them away from evil". However, Avlani's work is not simply the result of imitating or following Sheikh Sa'adi's Gulistan, but a new work in the literal sense, fully tailored to its time and readership. For example, in Sheikh Saadi's Gulistan, people were divided into categories based on lineage and rank, and the characteristics of each category were discussed in the stories in separate chapters (this categorization is actually used in most of the works belonging to the panduma genre in our classical literature, including Navoi's Mahbub-ul-Qulub). In "Turkish Gulistan or Morality," the author reflects on the perfect man in a general sense, taking into account the level of his readers. According to Abdullah Avlani, regardless of his social status, whether he is king, noble, rich, or poor, he is a child of man, and the qualities that define humanity are common because of this.

Abdullah Avlani wanted to instill true human qualities in the younger generation. He dreamed that people would live happy and prosperous lives through education and training, good manners, knowledge and enlightenment.

According to the writer, the purpose of the creation of the universe is man. Man is the beauty and honor of all things. Man, in his beauty and complexity, surpasses all creatures on earth. All creation must serve man: man is its master. For man has a mind. With this mind he acquires knowledge, and through his knowledge he rules the world. *"The mind," says Abdullah Avlani, "is the most perfect and the only murshidi of men. The soul is the worker, the mind the initiator. Man is guarded against evil and oppression under the shadow of his mind and intellect, and it is the mind of men that has caught the beasts of the earth, tied them by the necks, and given the ends of the ropes into their hands. This is how Avlani evaluates man and his intellect.*

In "Turkish Gulistan or Morality," the author encourages young people to acquire human qualities. However, he emphasizes that in order to achieve human



qualities one must first know what they consist of. For this reason, the author first informs young readers about man, his external and internal qualities: "...man is a complex of two things. One is envy, the other is lust. The body sees everything with its eyes, and the soul with its perception separates good from bad, white from black". *"Human behavior is divided into two: if the soul is disciplined and accustomed to good deeds, good behavior is a characteristic of good; but if it grows up without education and gets involved in bad deeds, it becomes a description of evil and is called bad character."* Indeed, this is the very question, i.e., the description of good and bad behavior, that has been dealt with in special chapters of dozens of works on pandoms in our past literature. Abdullah Avlani in his work *"Turkish Gulistan or Morality,"* after giving a general definition of good and bad behavior, classifies them.

Abdullah Avlani's positive qualities that are characteristic of people, including: Courage, grace, effort and enthusiasm, logic, courage, contentment, knowledge, patience, knowledge, discipline, self-control, conscience, love of country, truthfulness, foresight, chastity, modesty, discernment and reason, safe language, economy, respect, danger and hope, obedience, justice, goodwill, communism, loyalty, fairness, love, nobility, forgiveness all under the heading of "Good Manners". Negative qualities such as anger, lust, ignorance, anger, pity, sympathy, inerrancy, prejudice, attachment, hatred, hostility, favoritism, gossip, resentment, envy, jealousy, resentment, discord, hatred, oppression, etc. Gives under the heading Bad Behavior.

But the author does not limit himself to classifying human behavior into two groups. Perhaps, he says, "it is necessary to commensurate the evil of the bad habits listed and the beauty of the good habits with the balance of justice, to examine them with a discussion of conscience, to choose the good ones and practice them, and to beware of the bad ones. For "...the honor of man, the taste of the world is to hear and see good words and contribute, to read and know what is bad and harmful, to abstain from it, to work for the good of the people and the nation as much as possible, and to take the name of good from this world. It goes away," he urges the reader to humanity. This quality is reflected from the beginning to the end of the work, encouraging the younger generation to do good and guarding against evil. The author reflects on each good or bad deed, lists its characteristics, cites examples of the wisdom of sages of the past to prove his point, and ends with a "contribution from the story"-a poetic conclusion.



As we mentioned above, in this work Abdullah Avloni describes some of the finest qualities of men, including courage, humility, discipline, and conscience. The author describes specific aspects of each virtue one by one. It is impossible not to attract the attention of a schoolboy. For example, speaking of courage, he advises raising a child to be brave and fearless and mentions that this education is very necessary for a child: "Courage means being brave and courageous. Shaji is a brave and courageous person who is not afraid of anything. Courage is the pure mirror of humanity, the light of such virtues as chastity, zeal, diligence, and fortitude. The truth of courage consists of fortitude of heart and health of soul." The Writer considers cowardice a weakness and condemns it: "A coward is afraid of his own shadow; he lacks the courage to do anything." *Many people lose their possessions, their lives, and their homeland because of panic and cowardice. That is why it is necessary not to lose heart in every job.*

When the author speaks of the quality of hilm (mildness, meekness, gentleness), he dwells on its positive and negative traits: The science of hilm is the most necessary for man in terms of morality. The joy of the soul, the strength of the heart, the health of the mind, the happiness of the conscience are created by the calmness of nature. For meek people, however much strength and power they may have, do not forcibly reprisal those who are weaker than themselves. People with a sound mind have a soft heart and a good heart. In addition, commenting on the negative aspects of hilm, he does not want one to become soft-hearted, subservient to others, submissive. The writer strongly condemns humility, which tramples on human dignity. Incidentally, Socrates gives the example of the judge: "I forbid those who treat violence with respect and meekness, because kindness reduces violence and enmity. But it is forbidden to be meek, which lowers one to the level of weakness and humiliation."

If you are gentle, if you are willing,

Be a friend to the people.

Let the king of fruits bow down,

The son of Halim is clever and vigilant.

Abdullah Avlani considers it preferable to use each of the human qualities in their place and in moderation.

Abdullah Avlani sees discipline as a source of learning and improving human behavior and stresses that it should be followed at all times: "If there were no discipline on earth, men would not live a minute".

Mine, the source, the discipline of the state,



The basis of wealth is the European economy.

Don't think that need will see its face,

If order goes together, work is constant.

Concerning conscience Avloni writes: "Conscience is a feeling that affects our soul, our thoughts, that is, a spiritual force composed of feelings. We always know good and evil, the benefit and harm of our deeds and actions by our conscience. Conscience is the true measure of a person's mind and thinking, on this scale he can measure his faults, as well as feel the actions and deeds of others. Conscience is the source of good behavior. Through it everyone will find it acceptable and beloved." The author speaks of conscience, one of the finest qualities of man, and emphasizes that every man is responsible for his own conscience. He expresses the following thoughts about the consequences of the actions of unscrupulous people: "But unscrupulous people always regret and repent because of their intentions and actions, friends and acquaintances, and are guilty of guilt. With these thoughts, Abdullah Avloni urges his contemporaries to be conscientious. This, in turn, proves that the writer is a unique coach:

Every man's real agent is his conscience.

His fruit is his good deeds, his harvest his conscience.

In conclusion, we can say that the enlightened writer Abdullah Avloni has a broad observation about all important aspects of education. His views in this regard are closely related to the mentality, way of life, national values of the Uzbek people, so his rich literary and pedagogical heritage serves as a valuable resource for the development of national pedagogy. Moreover, as President Mirziyoyev said, the great literary heritage of our ancestors fostered patriotism, citizenship, tolerance, respect for the laws, national and universal values, the ability to resist pernicious influences and currents, to be devoted to life. It is important to educate them so that they have strong beliefs and opinions. The unique and inimitable scientific and spiritual heritage of our great ancestors should be a living program for us in constant motion. This immortal heritage must always be with us and always give us strength and inspiration. First and foremost we need to imbue the national educational system with such a spirit. This requires that our scholars and specialists, respected scholars, bring this spiritual asset to the present generations in simple and comprehensible, appealing forms.

For, as Abdullah Avloni said, "Education for us is a matter of life or death, of salvation or destruction, of happiness or disaster".



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