



## Abdulla Avloniy's Work, "School Guliston," Educates Children in Primary School with a Sense of Love for the Motherland

*Azizova S.*

*3rd year student, TDPU named after Nizomi*

**Abstract:** In this article, Abdulla Avloniy's poems from the "School Gulistan" are used to illustrate how children develop a love for their motherland and the virtues necessary to defend it.

**Keywords:** homeland, motherland, sense of homeland, preservation of homeland.

On July 12, 1878, in the Mergancha district of Tashkent, Abdulla Avloni was born. Mr. Miravlon, his father, worked as a small-scale weaver. He used to conduct business at the Fair Market Market and the Pawn Market (now the Navoi Theater Plaza) (the area around the Art Museum). Abdulla Avloni began attending the ancient school in the Okchi neighborhood when he was 7 years old, where he was taught by Akromkhan. Navoi's poems and Fuzuli's ghazals were beloved by Avloni. Songsizbig devoted a lot of time to studying Farsi. He delighted in Saadi and Hafiz's enchanted universe. It eventually paid off. He modestly remarked that "he started to compose poetry." According to Avloni, the year is 1894. Sadly, none of the poems he penned when he was younger have been preserved.

Avloni's educational theories and teaching activities aid in defining the scope and traits of practical enlightenment, a crucial branch of modernism, and his poetry offers useful evidence for tracing the origins and historical progression of 20th-century Uzbek national poetry. Despite the fact that Avloni "began composing poems in 1894," the poems have not yet reached us. In the pages of the periodical press of the time, we can discover many of the poet's poems. These compilations contain almost all of these poems. The majority of them are of a national-social character and date to Shoim's works produced after 1905. This is due to the fact that poetry began to experience its own issues after 1905. An attempt to understand the pain of the homeland and the nation began to be felt. In Avloni we come across the following lines:

The feeling of the homeland is one of the most human and honorable feelings. You can't just love your country. The place where a person was born and raised. You have to live with his pain, rejoice in his happiness, be proud of him. Motherland is as holy as mother. It is the child's duty to appreciate and respect him, share his happiness and joy, and share his sadness. This is how Avloni understands the Motherland and the duty before it. Children vary as well. While some kids leave their unhappy mothers alone, others choose to participate in her joy. Many kids appreciate the lovely gardens and nature in the country, but they don't consider their worries and woes. No matter what, one should love their country "The same way that Turkestans love their country more than their own lives, Arabs adore Arabia and its scorching deserts, and Eskimos adore the North, the world's coldest snow- and ice-covered regions, more than any other location. If they had not liked it, they would have abandoned their country and immigrated to regions with clean air and simple living conditions. The statement made by our grandfathers, "Be a shepherd in your own land until there is a sultan in another's land." The textbooks used in elementary schools contain this wise saying. In order to properly communicate this to students and prevent it from becoming just a phrase or a single term, educators need to improve. Family and school are the foundation of a child's schooling. We all need to defend our country.

The author uses different examples to support his position. He provides this parable as an illustration. Some people sell their homes and belongings to fund their trips to Mecca. Even the majority of the Shulams head back home. He states, "The love and affection of the soil of their homeland...\* is the force that pulls it together, the cause for this.

The poet carried these ideas in the poems that were published in "School Gulistoni" (T., 1916).

*Sening isming bu dunyoda muqaddasdur,*

*Har kim sening qadring bilmas — aqli pastdur,* - began "Motherland," a poem. The motherland is depicted in "The Word of Hijran" as a stunning, abundant, and glorious environment. Our ancestral home is a holy space for all of us. We must never lose sight of the fact that it is our responsibility to grow to love and protect the nation. Not everyone values their country. How can you not cherish the location where you were raised and born? There won't be any people remaining who don't value their homeland if these ideas are taught to families and schools. Therefore, one must give their life in order to save him:

*Vatan, vatan deya jonim tanimdan o'lsa ravon,*

*Bango na g'am qolur, avfodima o'y-u vatanim.*

*G'uborga do'nsa tanim, yo'q vujudi zeri vahm,*

*Charoki, o'z vatanim xokidur go'r-u kafanim.*

*Vatan-inson tug'ilgan muqaddas zamin.*

We refer to our motherland, where our parents and forefathers shed their umbilical cord blood, as our "homeland." With mother's milk, mother's care, mother's love, and mother's love, the idea of the motherland and affection for it will enter a person's heart.

It is necessary to be aware of the people's acts of patriotism, to respect and value them, and to strengthen them if you want to experience a strong sense of belonging in your country. For our free day, these sentiments and these lovely human qualities serve as a shining example of genuine patriotism. The country, which is seen as the Motherland's pillar, is what gives the Motherland its existence. Not just because he resided here, but also because he respected it, made it well-known, and understood the homeland to be the Motherland.

Patriotism entails adoration for, pride in, reverence for, and appreciation for one's people. To always keep in mind how much our ancestors contributed to this beloved nation by living with integrity is to feel a feeling of homeland. The concept of homeland refers to the importance of remembering the great scholars, thinkers, and sultans of Hadith and Sufism who were born in our nation and who, through their insight and intelligence, made a significant contribution to the advancement of humanity. Remembering our great ancestors who died as martyrs for the independence of our Motherland is a key component of feeling at home. Patriotism entails maintaining a strong sense of faith and being a loyal citizen of our beloved, idyllic country. A individual with such feelings and emotions cannot help but love and miss his motherland when he is separated from it. The feelings mentioned above should be taught to elementary school pupils and ingrained in their minds, according to future educators. From an early age, we should instill in children a love and a desire to defend the Motherland. Only good people will emerge from them in the future and contribute to the advancement of our nation if we can properly teach children in the home and at school starting at a young age. A person who loves his nation will never again do evil in the future.

## References:

1. Shavkat Mirziyoyev nutqi. O'qituvchi va murabbiylarni bayram bilan tabrigi. 2022. 30. 09.
2. O'zbekiston Respublikasining Qonuni, 23.09.2020 yildagi O'RQ-637-son. Ta'lim to'g'risida gi qonun.
3. Dolimov, U. Abdulla Avloniy-milliy uyg'onish davri o'zbek pedagogikasining asoschisi.
4. Hayitov Anvar Isomiddin uglil1, Mirkholikova Charos2, Niyozmetova Nargiza Bakhromovna3, Magdieva Marhabo4. Theory of development of ecological culture of future primary class teachers

based on an integrative approach. *annals of forest research* <https://www.e-afr.org/>. *Ann. For. Res.* 65(1): 2275-2282, 2022 ISSN: 18448135, 20652445. 2275-2282-betlar.

5. Ulmasovna Dekhqanova Mamura<sup>1</sup>, Behruz Bahronov<sup>2</sup> The role of modern educational technologies in the teaching of legal sciences// *An International Multidisciplinary Research Journal*. ISSN: 2249-7137 Vol. 12, Issue 01, January 2022 SJIF 2021 = 7.492. <http://dx.doi.org/10.5958/2249-7137.2022.00040>.
6. Hayitov, A., & Xo'Shboqova, F. (2022). Integrativ yondashuv asosida boshlang'ich sinf o'quvchilarida kommunikativ madaniyatni shakllantirish. *Science and innovation*, 1(B7), 1028-1034.
7. Адилова, М. Ф. (2021). Формирование экологической культуры у учеников начального образования на основе медиатехнологий. *Science and Education*, 2(6), 543-546.