

EDUCATIONAL SIGNIFICANCE OF THE WORKS OF ABDULLA AVLONI

Pardayeva Komila Umrzakovna

Senior Teacher, Jizzakh State Pedagogical University, Jizzakh
UZBEKISTAN

ABSTRACT

Historical, artistic and scientific works that reflect the history of our nation have a special place in the further development of the spirituality of our society, which has achieved national independence and is developing in all directions. Uzbek literature is rich in such works. They play an important role in the harmonious development of the younger generation. In this regard, the well-known Uzbek writer Abdulla Avloni's four sections for the school include "Literature or national poems" and "The First Teacher", "Turkish Gulistan or Morality", "The Second Teacher". And textbooks, such as "School's Gulistan", are also characteristic and can be a source for a holistic study. It is especially noteworthy that in the first stage of literacy, knowledge and concepts are conveyed to children in a simple and clear way. With this in mind, it is necessary to carefully read these works and study in them the structure, ideological completeness, peculiarities of the books in the monographic direction. After all, if the authors of a number of elementary school textbooks created using modern creative freedom use the experience of a great writer in creating textbooks, it will be easier for them to reach the hearts of young readers. On this basis, the relevance of the dissertation is determined by the fact that Abdulla Avloni was studied as a perfect creator of the first school textbooks, a skilled educator, the study of ideological and artistic observations in his works. In addition, the relevance of the topic of our graduate work is determined by the comparative study of Abdulla Avloni's pedagogical and artistic skills on the basis of available scientific sources and historical works. On August 3, President of Republic of Uzbekistan Shavkat Miromonovich Mirziyoyev met with representatives of the creative intelligentsia of our country. The meeting addressed a number of issues in the field of culture and art, as well as current creative processes. At the meeting, they spoke about the large-scale work to be carried out to radically reform the field of culture, media, literature and art, expressed new ideas, initiatives and proposals for the education of young talents, the development of our culture and literature. "There is another very important issue for us that will never be off the agenda, and I think it needs to be addressed. And it is connected with the upbringing of our young generation, of our children. As our great ancestor Abdulla Avloni said, this issue is really a matter of salvation, destruction, happiness or disaster for us, and it is a matter of issues that will never lose its relevance and importance, so to speak". In this sense, the role of Abdulla Avloni's works in children's literature today, their peculiarities, the author's efforts to create a textbook, his views in the field of education are closely linked with the psyche, lifestyle and national values of the Uzbek people. It is becoming a requirement of the time to study that the rich pedagogical heritage of the writer has served as a valuable source in the development of the national school and national pedagogy.

Keywords: Morality, second teacher, national school, national pedagogy, first teacher, school's Gulistan, Turkish Gulistan, children's literature, textbooks, Charity Society, Good Behaviors.

INTRODUCTION

One of the most famous representatives of the Uzbek national culture of the late 19th and early 20th centuries was Abdulla Avloni, an enlightened poet, playwright, journalist, scientist, statesman and public figure. He was born on July 12, 1878 in Mergancha mahalla of Tashkent in the family of Miravlon aka. His father was a weaver. His childhood was spent on the winding streets of Mirabad, among the children of Russian-majority railway workers. He studied at the old school in Okchi and then at the madrasa (1885–1886). He was engaged in independent reading. He studied Arabic, Persian and Russian. He followed the newspapers and magazines published in Orenburg, Kazan and Tbilisi. In a short time he became known as an enlightener and became one of the most active representatives of the socio-cultural movement in the country.

One of the most important changes in the cultural life of Turkistan in the early twentieth century was a change in schooling. During this period, Avloni joined the Jadid movement and became one of the most active Jadids in Tashkent. In 1904, Avloni opened a new school in Mirabad, and later in mahalla Degrezlik (1903–14) in a similar way, teaching and writing textbooks.

In 1909, the school was opened a "Jamiyati Hayriya" to help educate orphans. He published the first volume of a four-volume collection of poems entitled Literature or National Poetry. In partnership with such developers as Munavvarqori, Muhammadjon Podshohojayev, Tavallo, Rustambek Yusufbekov, Nizomiddin Khodjayev, Shokirjon Rahimi, he founded Nashriyot (1914) and Maktab (1916). He published the newspapers Taraqqiy, Shuhrat (1907), Osiyo (1908), and Turon (1917). In 1918, he became one of the founders and the first editors of Ishtirokiyun, the first newspaper of the Turkistan Soviet government. He served in various positions of responsibility during the Soviet era, in whatever capacity he worked, he was engaged in the dissemination of knowledge, education, teaching in universities and colleges. From 1930 to 1934 he headed the department at the Central Asian State University (now Tashkent State University). He died in 1934. In 1927, Avloni was awarded the title of Hero of Labor.

LITETATURE REVIEW

Avloni had been creating for more than 30 years. He witnessed the labor events of 1916, followed by revolutionary upheavals and national liberation struggles. In the past, as he puts it, he left "dozens of poems and school books, four theater books". When it comes to its place in the history of our culture, two aspects need to be emphasized: pedagogical activity and literary art. His pedagogical activity and ideas about education are important sources in defining the features of enlightenment, which reached a new level in the early twentieth century.

The Avloni's School was built on a humanistic and free upbringing, with the primary task of teaching children secular and advanced science, and ensuring that young people have the ability to participate in the socio-political life of the country. The author compiled textbooks for these schools. His first class, *The First Teacher* (1911), was reprinted four times before the October Revolution, and *The Last Book of the Alphabet, The Second Teacher* (1912), three times. The textbook "*Turkish Gulistan or Morality*" (1913) with a moral didactic content played a special role in the development of socio-pedagogical thought in the early twentieth century. It first analyzed the issues of education and ethics in terms of the demands and needed of the twentieth century. While Avloni was distinguishing between traditional good and bad behavior, he based his views on the ideas of Hippocrates, Plato, Aristotle, Saadi Sherazi, and Bedil, and used modernity as the main criterion. The writer considered the love of the Motherland to be one of the best human virtues to fight for. Homeland is the city and country where everyone is born

and raised. He needed to be valued, loved, rejuvenated. The poet was understood this when he said “Vatan” and love for it. The love of language and culture is the love of each person for his people: “The mirror life of every nation is the language and literature that show its existence in the world. To lose the national language is to lose the spirit of the nation”.

Avloni wrote poems, stories and articles under the pseudonyms Hijran, Nabil, Indamas, Shuhrat, Tangrikuli, Surayyo, Shapalaq, Chol, Ab, Chegaboy, Abdulhaq. It should be noted that Avloni went through a very difficult life and career. He entered the literature at a time when ideological struggles were in full swing. He unhesitatingly embraced the struggle for enlightenment and progress. As you become acquainted with the poetry of the poet, you will encounter an interesting situation. There are no romantic poems in it. He knew more important social problems, the worries of the people. He denied any love in the face of the misfortune of the People and the Homeland. He loved his motherland like a friend. He devotes all his love to it. The beginning of the century was a time of great responsibility for the fate of Turkistan, when the issue of its life and death was being resolved. He quickly realized this as a leading intellectual of the Avloni period, a great enlightener, and an active supporter of the teachings of the Jadids. His first poetic works were published in the books "Adabiyot yohud Milliy she'rlar" (I, II, III), "Maktab gulistoni" (1916), "Mardikorlar ashulasi" (1917) and "Sabzavor" tazkirasi (1914) and etc. They propagated knowledge and enlightenment, condemned ignorance, condemned the socio-moral foundations of the old system, and spoke of a free and happy time. In this sense, Avloni's poems of this period are in tune with the poetry of Hamza and Anbar Atin. Avloni used finger weights extensively in the literature. He wrote poems based on national melodies and enriched the possibilities of poetry.

One of Avloni's most important contributions to literature was that he was one of the creators of a new literary phenomenon called “labor poetry”. He wrote poems describing the events of 1916, such as "Bir mardikorning otasi o'g'liga aytgan so'zlari," "Onasining o'g'liga aytgan so'zlari," and "Afsus". The motherland illuminated the farewell scenes of the laborers who had been taken to the snowy and icy lands of the far north, to the black service behind the front, to injustice. The melody and style of these poems were very close to folk songs, which played an important role in the national awakening of our people.

Avloni welcomed the February Revolution of 1917 with joy (poems "Kutuldik", "Yotma"). He wrote poems dedicated to October, such as “Hurriyat marshi” (1919) and “Ishchilar qulog'iga”, glorifying the new socialist system. Soon, however, Russia began to realize that the Soviet system was a worse form of the old royal system, and that Soviet policy was based on hypocrisy. In particular, the failure to grant the solemn promised freedom led to the emergence of sad melodies in the poet's work (Weekly Hour, 1919). Nevertheless, Avloni wrote poems on various topics. The "Afghan Journey" diaries on the 1919-20 trips to Afghanistan are important in studying the history of the establishment of friendly relations between our country and our neighbor.

Avloni was one of the founders of the Uzbek theatre. In 1913 he formed the theatre troupe "Turkiston". Turkistan also announced its strict charter. Its founder and ideological and artistic director was Avloni. The troupe staged the best examples of Uzbek drama of the early twentieth century, such as “Zaharli hayot” (Hamza), “Baxtsiz kuyov” (A. Qodiriy), theatrical works of Azerbaijani playwrights (“Badbaxt kelin”, “Xo'r-xo'r”, “Jaholat”, “O'liklar”, “Joy ijaraga olgan kishi”, “Men o'lmisham”, “Layli va Majnun”, “Asli va Qaram”). Avloni played himself the roles of Mallu (“Layli va Majnu”), Fayziboy (“Baxtsiz kuyov”), Aliboy (“To'y”), and Boy (“Padarkush”).

Avloni's comedies, such as "Advokatlik osonmi?" (1914), Pinak (1915), and the tragic works "Biz va Siz", "Portugaliya inqilobi", and "Ikki Sevgi", written in 1914–17, contributed to the emergence of Uzbek drama and the popularization of theatre. Through lawyer Davronbek, he exposed the lawlessness in Turkistan and the ignorance of the world. In his work "Advokatlik osonmi?" he portrayed a number of poppies and gamblers, showing that spiritual life had fallen into disrepair. He wrote about the struggle against the monarchy, the Portuguese Revolution of 1910 under his banner, and in "Yosh Turklar Inqilobi" ("Ikki Sevgi") of 1909 in Turkey, expanding the range of topics and ideas in our literature. In "Biz va Siz" he described the struggle of Turkistan in the early twentieth century over the old and the new with the example of specific destinies. The most productive years of Avloni's main creative activity were before the October Revolution of 1917.

RESULTS AND DISCUSSION

Avloni's works began to be studied in the late 1960s. Samples of his works in various genres have now been published in separate books.

The upbringing of children is not a personal matter, it is a great social work of state and social significance, it is such a great work. Both the future of the Motherland and the destiny of the nation are connected with upbringing. In the words of Avloni, "... education is for us a matter of life or death, salvation or destruction, happiness or disaster". Abdulla Avloni divided human education into three interrelated areas: physical education, mental education and moral education. For a person, first of all, the body must be healthy, and only when the body is healthy, it is possible to absorb other actions necessary for a person. To do this, it is necessary to protect the human body from things that lead to premature misguidance, degradation, harm to health, "some unclean, some disgusting", such as alcohol, opium, cannabis. Avloni wrote that it lays the groundwork for the education of thought. Thought education is an important factor in raising a child to the level of a perfect person. The main responsibility for this task falls on the teacher. Because the teacher teaches students to think during the lesson, to have a deep understanding of the essence of any event. In this regard, A. Avloni paid special attention to the unity of education and upbringing. It is only through the education of thought, which is the expression of human mental activity, that a great honor and perfection is achieved, where the breadth of the teacher's thinking, the high level of knowledge in all respects, is crucial in the education of students. The development of thinking skills leads to intellectual activity: it teaches students to distinguish between good and bad behavior, to acquire the good qualities necessary for a perfect person, to stay away from bad habits that lead a person astray.

In the chapter "Yaxshi Hulqlar" of Abdulla Avloni's work, there is perseverance, piety, Islam, control, zeal, obedience, contentment, courage, knowledge, patience, discipline, scale of desire, conscience, love of country, truthfulness, example, chastity, modesty, understanding and he thinks in detail about wisdom, memorization of language, economics, dignity, danger and prosperity, obedience, truthfulness, benevolence, devotion, love, forgiveness, examples from the verses of the Qur'an and hadises to prove his point and thinkers' opinions such as Plato, Aristotle, Socrates, Baqrat, Ibn Sina, Mavlana Rumi, Sheikh Sa`di, Mirza Bedil representatives of the Jadid movement, like the enlighteners of Western Europe, raised the banner of enlightenment, modern progress, and fought hard against the fanatical scholars and the ancients, who hindered progress. It should not be forgotten that the main difference between the Uzbek enlighteners and the European enlighteners was that their activity was based on the idea of liberation of the nation from colonial oppression, the idea of independence. That is why modern thinkers did not like the white and red empires. In the pedagogical views of Abdulla Avloni, the high glorification of the mind and science is inextricably linked with the glorification of

man. Because Allah created man greater than all other creatures. He gave him Mind for such a great purpose as the attainment of the happiness of the two worlds. With the help of this Mind, man acquires knowledge, progress, and rules of the world. Here is A.Avloni's description of the mind: "The mind is the perfect, the only guide of human being. Allah is the separation of man from the animal by word and intellect. The Noble Prophet (peace and blessings of Allah be upon him) said: "Oh people! Humble your mind. You know with your mind what your Allah has commanded and forbidden. When Abdulla Avloni thought about human health, one of the main factors is a separate chapter on cleanliness. In the chapter was called "Nazafati"- "purity" means that makes a person beloved among the people, even in the sight of Allah. A person should keep not only his body and clothes, but also his place of residence, environment and city clean. Environmental pollution is the cause of various diseases. Unfortunately, the colonial authorities, where Avloni lived in did not even think about the well-being of the country and the health of the population, but only about the part of the cities inhabited by the colonialists.

The famous Tatar enlightener and writer Abdurashid Qari Ibragimov who traveled to Turkistan in late 1907, exposed the horrible colonial policy of Royal Russia in Turkistan: "The Russians has ruined the building of Tashkent and traded houses. In the beginning of spring, at the end of spring, it is impossible to walk through the houses in the city. It cannot be described even in words. Although the city is a city, Tashkent, has the same office, the same income, the main part of the population is Muslims. The income is mainly taken from the Muslims, the expenses are allocated only from the Christian parts. Power is in the Russians, and the country's income is in the Russians. Roads in the Russian part are allocated from the general income, but in the Muslim part, no matter what the roads are not a single, sum is allocated, there is no flat road, no lights, nothing happens. Ignorance, carelessness, laziness are from ignorance. Science is a beacon that illuminates the path to human happiness and future. With knowledge, a person's rank rises, his name is glorified, and he is honored by himself". Ahmad Donish, who was one of the greatest contemporaries of A.Avloni, said: "Teaching fiqh and arithmetic and medicine, nujum, poetry are the most useful for culture, and thus lead to the growth of science. However, the real goal should be to benefit the people. The best of all professions is science, and its ranks are infinite that he wrote "Navodirul-voqoye". A.Avloni in his work "Turkish Gulistan" divided the chapters "Science" and "Nights of Science" on this issue. The mind is perfected by knowledge and experience. According to Avloni, science is a guide to us in everything, a great blessing that brings happiness to both worlds. A man without knowledge is like a tree without fruit. It does not benefit only those closest to him, not even himself. The author divides science into two parts: religious science and scientific science. However, he does not distinguish between these names, but emphasizes the need to study such sciences as arithmetic, handasa, history, wisdom, medicine, chemistry, agriculture in order to become a religious person.

According to the author, the development and prosperity of any nation depends on the science and enlightenment, profession and art of young people. But we have the following: "Why don't we, the sons and daughters of other nations, go on the path of knowledge, day or night, summer or winter, commanding us to read our wonderful Qur'an and our Prophet? At a time when we are sacrificing our lives, reuniting, running, and closing our eyes, we still do not wake up from ignorance and ignorance. Why did not our Prophet say", "Be a scholar, be a seeker of knowledge, or be a listener of knowledge, at least be a lover of them, do not be the fifth, you will perish"? An even bigger obstacle is the colonial authorities, who are resisting any positive developments in the country, especially in the field of education, and the penetration of "Jadid's schools" into the people's spirituality. In the struggle against them, they skillfully used fanatical scholars. Colonial officials did not even think about opening modern vocational schools, universities, and enjoying the nation's knowledge. In order to gain a basic understanding of the

Russian language and the exact sciences, it was possible to study only in Russian-language schools, but the essence and purpose of these schools were known. In 1907 he traveled to Turkistan. Judge Abdurashid Ibrahimov paid special attention to this issue. In this way, A.Avloni expressed his profound thoughts about such human qualities as patience, humility, scale, self-discipline, and conscience.

But his views on the homeland are more important, more significant. The homeland is as single as the Mother, as sacred as the Mother. This topic has attracted the attention of many literary and artistic figures. It should be noted that in the early 1970s, Erkin Vahidov's poems "O'zbekim" and Abdulla Aripov's "Uzbekistan" resonated among the Uzbek people to such an extent that they even shocked Soviet ideologues. There were no weddings and ceremonies in Uzbekistan unless these two poems were read or sung in full. Why did these two poems stir the emotions of the nation so much?! For more than 100 years, "the greatness" of another nation has been instilled in our minds. Our people longed for a warm word about their nation and their homeland. A.Avloni's book "Turkish Gulistan..." has a chapter "Loving the Motherland". It contains the following verses, which evoke in young hearts feelings of love for their homeland Turkistan: "Vatan, Vatan, if my soul dies from my body, it will be smooth, I will not worry about this, my generation will have my own homeland. I don't care if it's dusty, I'm terrified, I'm proud of my homeland. I was born and raised in this Motherland, If he dies, it will be a real tragedy".

This chapter is full of the period when the Motherland was tragically oppressed and trampled underfoot by foreigners, and if the chapter "Loving the Motherland" is read, it means that a person must sacrifice his life for the independence and freedom of the Motherland. It is not difficult to feel that he sent. The homeland is sacred: it has the rights of our ancestors, it has the rights of future generations. That is why it is impossible to simply love the Motherland, to grieve for its future, to fight for it, to pass it on to future generations in a complete, free and prosperous way. Abdulla Avloni treated his motherland with such a burning heart. A small chapter from "Turkish Gulistan or Morality" is called "Hifzi lison" ("Protection of language"). Its language and literature are the mirror of the nation's existence and attention at all times and in all societies. The great artist-poet Abdulhamid Cho'lpon wrote: "When literature dies, the nation dies". "What is literature?" in the article. Everyone, first of all, must know his native language perfectly, strive for the development and purity of his language. The author strongly opposes the use of mixed words, such as "moshkichiri", adding inappropriate words from other languages. Such views of Avloni on the native language are still used today, of course, by adding two or three Russian words to each sentence, or to some of our young people who know Russian as a sign of culture, even if they do not know the Russian language better. It applies not only to our youth: "Language and literature are the lifeblood of every nation in the world. It is to lose the spirit of the nation without losing the national language. We are from Turkistan and We forget and losing day by day, not to mention the preservation of the national language. We lack Arabic and Persian connections to half of our language, and we are sticking Russian to one side. It is true that knowing the Russian language, which is our government, is as necessary for our life and happiness as soup and bread. But it must be used and spoken in its place. It is corrupting the spirit of the tongue to mix it with flaxseed oil, like a muskrat. That is why Abdulla Avloni's words with great love for his native language were directly addressed to the younger (even modern) generation. Abdullah Avloni in his book "Turkish Gulistan ..." paid special attention to the development of students' oral speech, the acquisition of the art of preaching (oratory). According to the author, every student should be able to express themselves clearly, effectively, and beautifully in their native language.

To do this, the student must have mastered the subtleties and beauty of the mother tongue: “Along with the preservation of the common national language, it is necessary to preserve the language between the private language (oral speech). Because the word is a scale that measures a person’s level and perfection, knowledge and phase. Wise people know the thoughts and intentions of a person in his heart from the words he utters, his knowledge and power, his dignity and worth. They say, “only words are not pleasing to the ear”. “Yomon Hulqlar” part of Abdulla Avloni’s “Turkish Gulistan ...” consists of 18 chapters. The author calls such human behavior “moral deprivation, whose happiness is deprived of literature, whose life is infallible for eternity ...”. A. Avloni referred to the readers’ opinion, describing both the positive and negative attitudes of people. He said, “It is necessary to measure the fanaticism of these evil deeds, the beauty of the good deeds listed above, with a balance of justice, to examine them with a clear conscience, to listen to the good, to do the bad, to do the right”. A. Avloni described two different features of anger. One is that human anger plays an important role in defending oneself and one’s nation from the enemy, while the other is the exploitation of another, the intimidation of people with cold treatment. A. Avloni quoted the words of Imam Shafi’i in this regard: “Many things that are not created by sword and spear are created by softness and gentleness. Return the harm of the torment to its owner. A. Avloni drew attention to another very important issue in section of the work of “Yomon Hulqlar”. These are the chapters “Jaholat” and “Aqsomi Jaholat”. Ignorance is the result of ignorance. Ignorance is the worst enemy of mankind. The author divided ignorance into two parts: one is “jahli bosit” (“simple ignorance”), the other is “jahli murakkab”. People with irritable bowel syndrome do not know anything and admit that they do not know. It is relatively easy to get rid of this disease by teaching them. People with “jahli murakkab” claim that they know what they do not know, and it is much more difficult to correct them.

The angry complex persecuted many patriots of science and development, and a great scholar like Ulug’bek, a king just fell victim to it. Representatives of the “jahli murakkab” acted as a weapon for the colonialists in keeping the nation in centuries of backwardness and ignorance. A. Avloni, while analyzing and interpreting each moral category, directly connected it with the problems of his time, so the breath of time blows in the play. The tragic situation of colonial Turkistan, the freedom, the terrible economic policy of the royal government in the country are skillfully embedded in the works: “Europeans take away the five pennies of cotton. They have taken from us and sell it to us for twenty-five pennies. But we Asians, especially Turkistians, sell buttocks, chew chandir, give sour cream, drink milk, and bite black bread instead of bread. In short, to be a modern person, you need economics, honesty, endless efforts, inexhaustible energy, along with science and enlightenment.

CONCLUSION

Abdulla Avloni considered it sacred to write “Turkish Gulistan or Morality” in the style of Sheikh Sa’di, although it was difficult, taking into account the suggestions and wishes of teachers of his contemporaries. Given the period in which this work was created and the social situation, this work was a great courage! A. Avloni was able to make an eternal mark on Uzbek literature through his work on literature, which is an example for the youth of the nation. Abdulla Avloni’s pedagogical views still play an important role in the creation of the Uzbek national school. As a result, there is a growing interest in depth study of his creative heritage.

The creation of this dissertation is the result of a strong vital need, a spiritual necessity. The Jadids paid more attention to the teaching of the mother tongue as the basis of national education, because the national spirit, the national spirituality, which was infused with milk,

could be absorbed only through the mother tongue. This was the essence of the pedagogical views of modern thinkers. No special attention was paid to the teaching of the Muslim language, religion and history in state-run Russian-language schools for indigenous children. The upbringing of young officials who did not know their language, religion, spirituality and history was the first and decisive stage of the Confirmation policy. A. Avloni was a well-known journalist, public figure, poet, playwright, writer, translator and a great enlightened teacher. He wrote his works during a very difficult and turbulent period, and during his short life, he dealt extensively with the issues of enlightenment, education and culture, and wrote works in several volumes. He was constantly interested in expanding the spiritual world of the next generation, and published textbooks and manuals such as “Literature or National Poetry”, “Turkish Gulistan or Morality”, “Ustodi Avval”, “Muallimi Soni” and etc in Turkistan. He was also active in the promotion of the performing arts, creating dramatic plays such as “Advokatlik osonmi”, “Pinak”, “Biz va Siz”, “Ikki Sevgi”.

Although Avloni had been writing poetry since 1894, those poems had not survived. His poetic legacy until 1917 was mainly concentrated in a six-part collection of poems entitled Literature. Each was published several times between 1909 and 1917.

We also find many poems of the poet in the pages of the periodicals of that time. Almost all of these poems are included in these collections.

Abdulla Avloni was a teacher with his whole body. He also taught high school students in geography and history and mother tongue. He presented various new books which he had brought from Egypt, Turkey, Kazan and other places to high school students as well as to the best readers and teachers. He did what he did for the great Turkistan and for the youth who were his future.

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