

ISSUES OF FORMING FRIENDLY RELATIONS IN A GROUP OF CHILDREN IN THE PREPARATORY GROUP OF PRESCHOOL EDUCATION

(based on the works of Abdulla Avloniy)

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A B S T R A C T	K E Y W O R D S
This article provides methodological guidelines and recommendations for the effective use of Abdullah Avloniy's works in fostering friendships among children in the preparatory group. The educational value of stories, fairy tales, and parables, which serve as examples of the teacher's creativity, is examined.	Friendships, textbooks "First Teacher", "Second Teacher" and "Turkish Gulistan, or Morality".

Introduction

The development of friendly relationships among children in preschool educational institutions can be considered one of the most important conditions in the modern world. Friendly relationships are based on all the positive qualities that define human nature: kindness, assistance, a lack of expectation of benefit from others, mutual cooperation, solidarity, compassion, reciprocating kindness with kindness, respect for religious and moral values based on nationality, etc. Developing these qualities in a children's community from kindergarten onwards serves as the foundation for their easy adaptation to other communities. It is important to establish a high-quality educational process for children in preschool educational institutions and to develop their spirituality through the works of our historians and educators. In particular, in the era of renewal, the educator and poet Abdullah Avloniy – a skilled teacher who dedicated himself to raising children, opening schools and writing textbooks – was instrumental in this. Until the end of his life, Abdullah Avloniy strived to develop school education, write useful works that would serve to elevate children and adults, and educate children and adults through his writings. In most of his works, the poet explores morality, its place in the lives of children and people, and methods of education, using his own words, wisdom, poems, and stories. He wrote children's textbooks such as "The First Teacher", "The Second Teacher", and "Turkish Gulistan, or Morality". These textbooks are intended for elementary, middle, and high schools. "The First Teacher" was written for elementary school, first introducing letters and then enriching them with various stories, fairy tales, advice, and wise sayings related to education. Two other works continue this theme. Incorporating this legacy of Abdullah Avloniy into the education of children in kindergartens will help us achieve our goal. Since these works are intended specifically for children, they serve as a vital

resource for creating a friendly atmosphere in preschool educational institutions, particularly among children, and for developing rules of etiquette. The stories, poems, and proverbs included in the author's textbooks are adapted to the age and mental abilities of children, and the lessons they convey are presented in a simple and understandable manner. Therefore, their use in kindergarten is also effective. Avlonius's textbook, "The First Teacher", includes several stories in addition to the introductory letters. For example, in the instructional story "Union" ants are described as the smallest of animals, but thanks to their hard work and unity, they are unafraid of enemies. By uniting, they defeat bees, who are stronger and larger than them in every way. Stories can help foster friendships in a group of children, convincing them that together they can solve their problems, that unity is strength, and the need to support each other in any situation. The textbook also includes stories reflecting the themes of goodness, justice, contentment, and the punishment of evil. "The Second Teacher" contains educational stories on various topics and parables about animals. Avloniy sought to achieve moral perfection in people by transferring the negative traits of people and the processes that hinder the development of society to animals and their actions. The book masterfully describes how a lion and a bear were friends and hunted together, but when confronted with prey, they forgot their friendship and became slaves to their own desires, wasting a large morsel of food, causing harm and suffering to each other. As a result, the prey was eaten by other wolves, and they felt ashamed of this situation and, ultimately, ate the scraps left by the wolves. The two friends in the parable, thinking only of their own interests, were unable to equally share the success they achieved by working together. Because their desires prevailed over their friendship, they instantly became enemies. As a result, they were unable to enjoy their accomplishments. Upon coming to their senses, they were ashamed of their work. Avloniy explained with the parable that disunity leads to tragic consequences. Such disunity is considered a national disease among people. By deeply analyzing the meaning of the parable for children, they can use it to overcome their own shortcomings: thinking only of themselves, putting their ego above all else, and not understanding the pain of others. Of course, this parable demonstrates how essential a tool is for fostering friendships between children. Another story, called "The Voice" describes a child talking to himself in kindergarten. The child's words, both good and bad, echoed. The child thought the echo was another child, regretted his bad words, and told his mother. At the end of the story, the mother advises the child: "Oh, my son! Don't speak ill of him. Speak well of him, and he will speak well of you"¹. The author concludes the story by explaining that a smart child draws the right conclusions from their mother's words, understands that people respond well to kind words and poorly to bad ones, and makes it a rule to never say bad words again. This story helps children understand that just as they are hurt by bad and rude treatment, their own immorality toward peers or strangers also causes them psychological harm. Furthermore, they understand that their actions toward others are returned to them in kind, and children learn to analyze themselves. The story "The Voice" has another important educational value: it shows not only children but also adults how their attitude toward others can manifest their intellectual potential and human qualities. Thus, an intelligent person is a mature individual who has formed friendships, is sincere, polite with others, and respects their own personality. The textbook includes the stories "The False Friend" and "The True Friend", which reveal the qualities of a false and true friend. Another famous story is the parable of the blind and the lame

¹ Abdullah Avloniy, "Selected Works" in 2 volumes. Volume 2. Aphorisms, teachings, stories, lives of prophets, dramas, articles, travel notes. Heroes of Independence. Tashkent "Manaviyat" 2009, 309. 17

man: “A blind man and a lame man were walking across a large body of water. They needed to cross a log thrown across the water. The lame man said, “Brother, my legs are too weak to cross this log”. The blind man replied, “If I had eyes, I would cross”. The lame man said, “If not, you open your body, and I will show you the way and tell you where to stand, and we will both cross”, he said. Thus, with each other's help, they crossed the water, becoming two halves of a single whole.

Addition: Lord Haqq created people on earth so that they would need each other. In difficult times, it is necessary to help each other and ease one's suffering”². This story tells how people overcome difficulties by complementing each other's weaknesses with their strengths. The collaboration between the blind and the lame, their trust in each other, and their shared journey reflect the essence of friendship. Friendship is not just emotional closeness but also the art of understanding, supporting, and compensating for each other's shortcomings in real life. The blind needed the lame's eyes, and the lame needed the blind's legs. If they had used their weaknesses as excuses and thought only of their own interests, they would never have been able to cross the river. But they succeeded because they acted with friendly trust and solidarity. This story teaches us the true essence of friendship: friends should complement each other and help each other in difficult times as much as possible. True friendship means being an equal partner not only in good times but also in difficult times. Therefore, it is a person's duty to rely on friends in life's difficulties, appreciate their help, and, in turn, extend a helping hand. The poem's conclusion is that, since we are created to need each other both spiritually and physically, our task is clearly illustrated by the need to help each other and the need for support in achieving our goals. Another scholar and educator, Abdullah Avloniy, wrote his work “Turkish Gulistan, or Morality” with the aim of educating schoolchildren, especially high school students. It examines issues of good and bad behavior, mental and physical education, and moral norms for relationships between people. Avloniy compared morality to a book that reveals the essence of good and bad behavior and helps us understand what constitutes good and bad behavior. In the work, the author defines education as follows: «Education means 'pedagogy,' that is, the science of raising children. Since the basis of science and morality is dead, let us say a few words about this. For a child's health and happiness, it is necessary to raise them well, keep their body clean, guide them in their profession from a young age, teach them good manners, and protect them from bad manners. Educators are like doctors who, just as a doctor treats a patient's body for an illness, must train the child's body, the seat of anger, with the medicine of «good manners» and, above all, the medicine of “purity”. After all, we are commanded to correct our behavior based on the commandment “Hassinu akhlokakum”. But the main pillar of our good behavior is upbringing»³. The foundation of moral science is education. For a child to be polite and happy, it is necessary to provide them with a good upbringing, ensure their cleanliness, guide them well from a young age, instill good moral qualities, and protect them from bad habits. The following sentence compares the role of the educator to that of a doctor. Just as a doctor treats a disease within the body, the educator must treat the core of the disease—ignorance—in the child's inner world through education, called “good behavior” and “cleanliness and tidiness” externally, that is, within the body, since each person has received a command from the possessor of

² Abdullah Avloniy, "Selected Works" in 2 volumes. Volume 2. Aphorisms, teachings, stories, lives of prophets, dramas, articles, travel notes. Heroes of Independence. Tashkent "Manaviyat" 2009 309 32b

³ Abdullah Avloniy, "Selected Works" in 2 volumes. Volume 2. Aphorisms, teachings, stories, lives of prophets, dramas, articles, travel notes. Heroes of Independence. Tashkent "Manaviyat" 2009 309 36b

“good morality” to correct and improve their behavior. It is emphasized that the foundation of good behavior is education. Education plays a key role in the formation of human morality, and good behavior cannot develop without education. Education is also very important for the formation of friendly relations in society. This is because education creates an atmosphere of love and respect in society, instilling moral norms. An educated person is sincere, respectful, and friendly in their interactions with others. Furthermore, education facilitates conflict resolution, fosters a culture of teamwork, and increases tolerance. Abdullah Avloniy gave a simple, clear, and understandable definition of good manners: “Good character is that good character which we should use, both for ourselves and against others: steadfastness, piety, Islam, control, zeal, discipline, contentment, courage, knowledge, patience, endurance, discipline, curbing the ego, conscience, love of country, justice, example, chastity, modesty, understanding and intelligence, caution of the tongue, frugality, dignity, fear and hope, obedience, knowledge of the truth, benevolence, mercy, loyalty, love and forgiveness”⁴. The work demonstrates that these qualities play a vital role not only in individual but also in social and collective interactions, strengthening friendship and respect between people. The author demonstrates that instilling good manners in children, turning them into habits and incorporating them into their lifestyle, will automatically create an atmosphere of friendship between them. To achieve our lofty goal, the most reliable way is to utilize the immortal works of our ancestors, which have such vital educational value. Avloniy included “anger, lust, ignorance, stupidity, arrogance, haughtiness, jealousy, greed, ignorance, hostility, hostility, gossip, insult, slander, envy, discord, greed, oppression» in the category of bad habits”⁵. The writer speaks of the need to replace bad habits with good ones, avoid harmful ones, and educate oneself without violating one's conscience. Effective use of the legacy of the teacher and poet Abdullah Avloniy, a master of his profession, in fostering friendly relationships in a children's group will bear fruit during children's activities. Abdullah Avloniy's works reflect life processes. The teacher's advice, stories, and parables, written close to real life, encourage children to be vigilant, united, and kind. Using these works in the education of children of any age is important.

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⁴ Abdullah Avloniy, "Selected Works" in 2 volumes. Volume 2. Aphorisms, teachings, stories, lives of prophets, dramas, articles, travel notes. Heroes of Independence. Tashkent "Manaviyat" 2009 309 41b

⁵ Abdullah Avloniy, "Selected Works" in 2 volumes. Volume 2. Aphorisms, teachings, stories, lives of prophets, dramas, articles, travel notes. Heroes of Independence. Tashkent "Manaviyat" 2009 309 71b