

LIFE AND WORK OF ABDULLA AVLONI

Samandarova Nozima Ilhomjon qizi

Student of Tashkent State Pedagogical University named after Nizami

ANNOTATION

Abdullah Avloni is a great poet, writer, playwright, educator, journalist and public figure, one of the founders of Uzbek culture and literature. He brought Uzbek pedagogy, drama, national theater, journalism, and children's literature to a new level. It is no exaggeration to say that Abdullah Avloni, a leading scholar and educator, brought a number of changes and innovations to the field of education and science, as well as to the teaching process through his new serious efforts and pedagogical views. Based on his pedagogical views, the issues of interactivity, activism, mutual respect and education among students of schools and universities will be addressed. In a number of his pedagogical works, Abdullah Avloni also pays close attention to the principles of upbringing and ethics and the field of education. In this article, we will examine Abdullah Avloni's pedagogical views and the issue of education in his works.

Keywords: Abdulla Avloni, Uzbek pedagogy, pedagogical activity.

INTRODUCTION

Abdullah Avloni was an enlightened poet, playwright, journalist, scientist, statesman and public figure, and one of the most prominent figures in Uzbek national culture in the late 19th and early 20th centuries. Tashkent sniper neighborhood. He first attended elementary school in Oqchi and then one of the city's madrassas. However, at the beginning of the century, Avloni, who studied independently and soon became a literate and enlightened person of his time, worked with the children of the people as an active participant in the growing dynamic movement in our country. to train educated, mature scientists and specialists, to see the freedom of the homeland, to create conditions for them. To this end, he is actively working in many areas. In 1907, a newspaper called "Shohrat" was published in his house. He opened a new school in the neighborhood. He has written textbooks and textbooks for Usulijadid schools, such as "Literature or Folk Poems", "The First Teacher", "The Second Teacher", "Gulistan School", "Turkish Gulistan or Morality". He founded a charity to help with school-education work. With the founding of Nashriyot, Khadra opened the School Library bookstore.

One of the most important changes in Turkestan's cultural life in the early 20th century was the change in schooling. During this period, Avloni joined the Jadid movement and became known as one of the most active participants in the Jadid movement in Tashkent. In 1904, Avloni opened a new school in Mirabad, then in Degrezlik (1903-14) in the same new way, taught and wrote textbooks.

In 1909, a charity was opened at the school to help educate orphans. He published the first volume of his four-volume collection of poems, Literature or National Poetry. He co-founded Nashriyot (1914) and Maktab (1916) with Munavvarqori, Muhammadjon Podshokhojayev, Tavallo, Rustambek Yusufbekov, Nizomiddin Khodjayev, and Shokirjon Rakhimi.

He published the newspapers "Taraqqiy", "Shuhrat" (1907), "Osiyo" (1908), "Turon" (1917). In 1918, Turkestan became one of the founders and one of the first editors of the first newspaper

of the Soviet government, Ishtirokiyun. He held various positions of responsibility during the Soviet era, and in whatever capacity he held, he was involved in the dissemination of knowledge, education, and teaching in universities and colleges. From 1930 to 1934 he headed the department of the Central Asian State University (now Tashkent State University). He died in 1934. In 19, Avloni was awarded the title of Hero of Labor.

Avloni has been creating for over 30 years. He witnessed the labor events of 1916, followed by the revolutionary uprising and the national liberation struggle. He said he had left "dozens of poems and school books, four theater books" in the past. When it comes to its place in the history of our culture, two aspects need special attention: pedagogical activity and literary art. His pedagogical activity, his ideas on education are an important source in determining the characteristics of enlightenment, which reached a new level in the early twentieth century.

Avloni School is built on the basis of humanism and free education, the main task of which is to teach children secular and advanced science, to ensure the ability of young people to participate in the socio-political life of the country. The author has compiled textbooks for these schools. His first teacher, *The First Teacher* (1911), was reprinted four times before the October Revolution, and three times after the alphabet, *The Second Teacher* (1912). 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 examines education and ethics in terms of the demands and needs of the twentieth century. Distinguishing between traditional good and bad behavior, Avloni bases his views on the ideas of Hippocrates, Plato, Aristotle, Saadi Sherazi, Bedil, and uses modernity as the main criterion. The writer considered love for the Motherland to be one of the best human qualities. Homeland is a city and a country where everyone is born and raised. He needs to be valued, loved, rejuvenated. The poet understood this when he called it Vatan, 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 its language and literature that show its existence in the world. To lose the national language is to lose the spirit of the nation. It should be noted that Avloni went through a very difficult life and creative path.

He entered literature at a time when ideological struggles were in full swing. He did not hesitate to fight for enlightenment and progress. As you become acquainted with the poetry of the poet, you will encounter an interesting situation. It has no romantic poems. He knows social problems, people's pain more important. He denies any love in the face of the misfortune of the People and the Homeland. He "loves his mother as a friend." He devotes all his love to her.

The beginning of the century was a time of great responsibility for the fate of Turkestan, when the issue of its life and death was being resolved. He was a leading intellectual of the Avloni period, a great enlightener, and an active supporter of the Jadid teachings. 1917) and "*Sabzavor*" (1914) and in periodicals. They preached science, ignorance, and ignorance, denounced the socio-ethical foundations of the old system, and spoke of a free and happy time. In this sense, Avloni's poems of this period are in harmony with the poetry of Hamza and Anbar Atin. Avloni made extensive use of finger weights in literature. He wrote poems to 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 described the events of 1916 and wrote

poems such as "A Working Father's Word to His Son," "A Mother's Word to Her Son," and "I'm Sorry." The homeland lit up the farewell scenes of the workers who had been taken to the snowy and icy lands of the far north, to the black service behind the front, to injustice. The tone and style of these poems were very close to the folk songs that played an important role in the national awakening of our people.

Avloni welcomed the February Revolution of 1917 (poems "Salvation", "Sleep"). Dedicated to October, he wrote poems such as The March of Freedom (1919) and The Ears of the Workers, which glorified the new socialist system. However, Russia soon realized that the Soviet regime was a worse form of the old tsarist regime, and that Soviet policy was based on hypocrisy. In particular, the failure to grant the solemn promise of freedom led to the emergence of sad tones in the poet's work (Weekly Hour, 1919). Nevertheless, Avloni wrote poems on various topics. Avloni was one of the founders of the Uzbek theater. In 1913 he formed the theater troupe "Turkiston". Turkestan also announced its strict rules.

Historical, artistic and scientific works, which 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 Abdullah Avloni has created four sections for the school: "Literature or National Poems" and "The First Teacher", "Turkish Gulistan or Morality", "The Second Teacher", Textbooks and textbooks, such as 'School Gulistan', are also characteristic and can be a source for a holistic study. It is especially noteworthy that in the first stage of literacy he conveyed knowledge and concepts to the minds of 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 first textbook.

Avloni's book "The Second Teacher" is an integral continuation of the book "The First Teacher". It would be wrong to say that the first book is conditionally called the alphabet, and the second book is called the chrestomathy.

The book begins with a poem applauding the school:

Maktab sizi inson qilur,
Maktab hayot ehson qilur,
Maktab g'ami vayron qilur,
G'ayrat qilib o'qing, o'g'lon!
Maktabdadur ilmu kamol,
Maktabdadur husnu jamol,
Maktabdadur milliy xayol,
G'ayrat qilib o'qing, o'g'lon!

In this poem, Avloni praises the school as a way of salvation, a flower of life, a force that mobilizes people to perfection. Among Abdullah Avloni's pedagogical works, "Turkish Gulistan or Morality" is of great importance in the study of the development of pedagogical thought in the early twentieth century. "Turkish Gulistan or Morality" is a moral and educational work. The play is about a snare that "calls people to goodness and turns them away from evil." Commenting on the role of child rearing as a teacher, Abdullah Avloni said, "If a person grows up immoral, uneducated and immoral in his youth, Allahu Akbar, expecting good from such

people is like standing up and reaching out to the stars." According to him, the social environment, family environment and the people around the child play an important role in the formation of moral qualities in children.

For the first time in the history of Uzbek pedagogy, Abdullah Avloni described pedagogy as "pedagogy," the science of child rearing. Naturally, such a description indicates that Avloni was well versed in the science of pedagogy. Abdullah Avloni relatively divides the upbringing of children into the following four sections: 1. "The Age of Upbringing". 2. "Physical training". 3. "Education of thought." 4. Thinks about "moral education" and its importance. The "Age of Education" section emphasizes the need for education from an early age, involving everyone: parents, teachers, government and others. "Education for us is a matter of life or death, salvation or destruction, happiness or disaster," says Avloni. Education is not a private affair, but a national, social affair. The author believes that the development of any nation, the strength of states depends on the upbringing of generations. The upbringing begins from the birth of the offspring and lasts until the end of life. It consists of several stages - home, kindergarten, school and community education. Avloni understands the scope of upbringing in a broad sense. It is not limited to morality. She emphasizes that the first priority is to take care of the child's health. According to Avloni, in order to have a sound mind, good morals, and knowledge, it is necessary to train the body. "Keeping your body healthy and strong is one of the most important things you can do. Because to read, to teach, to learn, to teach, you need a strong, disease-free body. " While Abdullah Avloni addresses parents on the issue of physical education in raising a child in a healthy way, he pays special attention to the work of teachers in bringing up a child mentally. The book "Turkish Gulistan or Morality" promotes the ideas of enlightenment. In his book, Abdullah Avloni says about science: "Knowledge is the glory of this world, the glory of the Hereafter. Science is a supreme, sacred attribute of man. Because science shows us our situation and our actions like a mirror. To sharpen our minds like a sword, ... A man without knowledge is like a tree without fruit ... " Noting science in general, but its practical and vital benefits, Avloni said, "Ignorance saves us from darkness. Culture brings humanity to the world of enlightenment, turns it away from bad deeds, evil deeds, good manners and manners ... 'lidur ».

According to the author's figurative expression, science is the essence of almonds. You have to work hard to get it, you have to pull it out of its shell. He is well aware of the role of science in the development of society. That is why he urges young people to know the secrets of science, to solve the essence of events, to read books. According to him, science is dead if it does not serve the interests of society and is not used for the benefit of the people. A. Avloni praises people who can apply their knowledge in practice and calls them wise people.

The "Bad Behaviors" part of Abdullah Avloni's "Turkish Gulistan ..." consists of 18 chapters. The author calls such human behavior "moral deprivation, deprived of literature, deprived of our eternal life ...". A. Avloni refers to the reader's opinion by describing both the positive and negative aspects of people. He said, "It is necessary to weigh the fanatics 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, and to do it now." A. Avloni describes two different features of anger. One is that human anger is important in defending oneself and one's nation from the enemy, and the other is that it is a negative trait, which consists in exploiting

someone through oppression and terrorizing people with cold treatment. hilm - gentle nature can prevent anger. A. Avloni quotes Imam al-Shafi'i as saying: A. Avloni draws attention to another extremely important issue in the section "Bad Behaviors". These are the chapters "Ignorance" and "Aksami Ignorance".

Ignorance is the result of ignorance. Ignorance is the worst enemy of mankind. The author divides ignorance into two parts: one is "angry simple" ("simple ignorance"), the other is "angry complex". Those who suffer from "irritability" do not know anything and admit that they do not know. In his writings, he paid close attention to a number of ethical issues, such as how easy it is to teach them, how to get rid of them by teaching them.

REFERENCES

1. To'xliyev B, Shamsiyeva M, Ziyodova T. O'zbek tili o'qitish metodikasi. -Toshkent: O'zbekiston Yozuvchilar uyushmasi Adabiyot jamg'armasi nashriyoti.
2. Abdulla Avloniy. Turkiy guliston, yoxud axloq. T., 2008.
3. Mustaqillik davri adabiyoti. Toshkent., 2004.