

GREAT THINKER ABDULLA AVLONI'S VIEWS ON PEDAGOGICAL EDUCATION

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ABSTRACT

This article is about the use of pedagogical, activity, creativity and view of Abdullah Avlani in the formation of moral qualities, characteristics and worldview.

Keywords: pedagogy, upbringing, education, morality, culture, jadid, spiritual education, enlightenment, culture.

ANNOTATSIYA

Bu maqola Abdulla Avloniyning pedagogik, faolligi, ijodi va qarashlaridan xalqimizning axloqiy fazilatlarini, xususiyatlarini va dunyoqarashini shakllantirishda, yoshlar o'rtasida ma'naviy va axloqiy xususiyatlarni yanada takomillashtirishda ushbu allomaning oltinga teng bo'lgan fikr va mulohazalaridan foydalanish haqida.

Kalit so'zlar: pedagogika, tarbiya, ta'lim, axloq, madaniyat, jadid, ma'naviy tarbiya, ma'rifat, madaniyat.

АННОТАЦИЯ

В данной статье речь идет об использовании педагогики, деятельности, творчества и взглядов Абдуллы Авлани в формировании нравственных качеств, особенностей и мировоззрения.

Ключевые слова: педагогика, воспитание, образование, нравственность, культура, джадид, духовное образование, просвещение, культура.

I consider it important to form the spiritual and moral qualities of students through the pedagogical views, works and examples of our great writers and scholars. In particular, the great poet, writer, playwright, pedagogue, journalist and public figure, one of the founders of Uzbek culture and literature, Abdulla Avloni. Abdulla Avloni brought Uzbek pedagogy, dramaturgy, national theater, journalism, and children's literature to a new level. Abdulla Avloni is the founder of Uzbek pedagogy during the period of national renaissance.

In the strategy of development of New Uzbekistan in 2022-2026, to ensure spiritual growth and bring the industry to a new stage [1]; there is also talk about raising the morale of our people. Over the years, it is very important to use the works and pedagogical views of our great pedagogic scientists in raising the spirituality of our people. The spirituality of the people who lived in the century before us was shaped by our modern scientists and pedagogues. The opinions of these pedagogic scientists are very important for the spirituality of today's youth.

For such schools, it is necessary to train a group of pedagogues who can fully meet the requirements of the times, create textbooks and study guides incorporating advanced pedagogical technologies, develop new technical tools, visual aids, and develop new ways of

developing modern schools. period has begun. Recorded in the 10s of the 20th century. For this, it was necessary to create the theoretical foundations of these schools, to develop new modern methods of teaching and to make them widely available to teachers. Such a great task was entrusted to the great thinkers of that time, Abdulla Awlani and Abdurauf Fitrat. Abdulla Avloni is a poet, writer, playwright, publicist. At the same time, pedagogical activity is also an important page of his life. He was a teacher from the first stage of his career to the last moments of his life, he was constantly engaged in both theoretical and practical issues of pedagogy and created textbooks. It can be said that he is a great connoisseur of the classical pedagogy of the Muslim East, and at the same time, he is the founder of the modern Uzbek pedagogy of the 20th century, a thinker who laid the foundation stone for the methodology of teaching the Uzbek language. language and literature. During his career, he educated many modern pedagogues and Methodist scientists. It is known that teaching students to read expressively is one of the main tasks of literary reading classes. As a result of expressive reading, which serves as a visual tool, the events and ideas in the work appear before the eyes of the readers. The more Abdulla Avloni pays attention to literacy, the more he pays attention to understanding the work, expressive reading, and feeling the artistic work. He developed several types of expressive reading. Teacher A. Avloni led student choirs as a conductor (because U.D. knew the art of conducting). The thinker, who entered the field of enlightenment with different ideas, did not limit himself to primitive forms of expressive reading in his classes, but at the same time developed new, modern forms of it. Avloni was born on July 12, 1878 in the Mergancha neighborhood of Tashkent in the family of a weaver Miravlon [2]. Since his father Miravlon was a poor man, Avloni worked and earned money from a young age. He was called "Building Master". He writes about this in his biography: I studied at a madrasa in the Okhchi neighborhood at the age of 12, at the age of 13 I earned money and helped my family, and studied in the winter. Abdulla Avloni's poems began to be published in written sources from the age of 15. In 1904, Avloni became one of the managers of Jadids and opened a school of Jadids. In 1909, the "Jamiyati Khairiya" organization was established. In 1905-1917, he actively participates in print sources with his publishers, begins to sow the "seeds of change". 1907 Avloni opens the newspaper "Shuhrat". After graduation, he works in the field of pedagogy, establishes a new educational system and offers to teach Eastern and Western languages.

Avloni was the first to propose the teaching of geography, chemistry, astronomy and physics in the school of Turkestan. Thus, it will raise the education system in Turkestan to a new level. Since 1895, Avloni wrote feuilletons and dramatic works under the pseudonyms "Kabin", "Fame", "Hijran", "Avloni", "Surayo", "Abulfayz", "Indamas" [3]. He called his people to be educated and enlightened. In 1909, he opened a Jadidist style school. Together with Behbudi, he created the troupe "Turon" and staged the play "Padarkush". After the revolution of 1917, he started publishing the newspaper "Turon" with the slogan "Long Live the People's Republic". Avloni wrote many poems as a poet. His famous poems such as "In our country" and "School" call the people to enlightenment. Especially the book "Literature" is very popular [4]. Abdulla Avloni was one of the leaders of the Jadidism movement, which was widespread among the Uzbek people from the end of the 19th century, and one of the initiators of creating a new style of school for Uzbek children. He wrote textbooks and study guides for these schools. He worked

as the Minister of Public Education of Afghanistan, and was the Ambassador-Consul of the Soviet Union in Afghanistan. He taught at the University of Central Asia and wrote books. Abdulla Avloni died and was buried in Tashkent on August 25, 1934. Botkina cemetery. During his life, Avloni contributed to the development of our country by writing many works, many scientific works, and textbooks. Textbooks for children in the Uzbek language: "First Teacher", "Second Teacher", "History", "Turkish Gulistan and Ethics", Songs: "Wedding", "Kurultoy", "Layli and Majnun". Two loves", "Is it easy to be a lawyer?", "Deads", "Pinac", "Us and you", "Storm", "Portuguese revolution" [5].

Thoughts in the field of pedagogy: For us, education is a matter of life or death, salvation or destruction, happiness or disaster. The first issue in life is the issue of school. In these words, the most important thing that helps a person to be literate is school. If there was no teacher in the world, Life would not be beautiful.

Knowledge should serve one's creative goals. It is not enough to acquire knowledge, it is necessary to spread it as widely as possible and apply it to life. Through these exemplary words of Awlani mentioned above, we can see how much he respected education and science and how much he worked for them. Avloni's pedagogical views are of great importance in the creation of the Uzbek national school today. Interest in the in-depth study of Avloni's creative heritage is increasing day by day. He divides human behavior into good and bad. In the first part called "Good manners" he describes 31 virtues, and in the second part called "Bad manners" he describes 20 vices. Based on the views of the "ethicist", Avloni divides human behavior into good and bad and takes their self-education as the basis. He considers virtues such as good manners, refinement, bravery, discipline, conscience, love of country, and vices such as anger, lust, ignorance, and ignorance as signs of bad behavior. Based on the above points, we can say that in the age of modern technology, people should not be separated from technology, but should communicate with people, and for this process, it is appropriate to use Avloni's words about education and training. thoughts and deeds. Avloni's works and pedagogical ideas are very suitable for elementary school students, that is, students who have just started to study. In his poems, the poet described the Motherland with simple and sincere verses, from which not only those in the middle of the 10s, but also children of today's school age can get great aesthetic pleasure from them. Indeed, the poet defines the Motherland,

"Remove the mines from the mountains,

Take grain from the ground....

The weather is very pleasant, rocky, sandy with deserts,

This is not Tashkent, it is melting, "Kesaklari gulkand erur" [6] awakens great love for the motherland in the hearts of children. Educational and social themes occupy a central place in Avloni's poetry. The poet sings the virtues of science with pleasure. Concepts such as "school", "enlightenment", "science", "knowledge" are elevated to the level of abstract symbols and images of goodness in the poet's poems, while "ignorance" and "not knowing" are interpreted as symbols of darkness and darkness. . bad There is also a work by Abdulla Awlani called "The History of Experts and the History of Islam". These works are intended for elementary school students [7]. This work was first published by Munavvarqori in 1910 at the Il'in printing house in Tashkent. During the years of independence, it was published by Shakirkhan, the son of Zakirkhan Afzalov.

"Fan" publishing house. The treatise talks about the stories of the prophets from Adam to Muhammad, and the emergence of Islam. Avloni was awarded the title of "Hero of Labor" in 1927, and in 1930 he was awarded the honorary title of "Forger of Public Education of Uzbekistan".

Abdulla Avloni's work "Turkish Gulistan or Morality" was created at the suggestion of the leader of Turkestan contemporaries, advanced pedagogues, Munavvarqori Abdurashidkhanov. When Abdulla Awlani thinks about moral categories in his work, he sees students in the first place, but assigns the task of inculcating them in children's education to teachers. So, we can be sure that the work was created for teachers more than students. From this point of view, the following words of Abdulla Avloni to the teachers fully express the purpose of the work "Turkish Gulistan or Ethics" [8]: "Thinking training is the most necessary, it has been rewarded many times, it relies on the attention of the teachers, their conscience it is loaded. It is a sacred task. Thinking makes a person kind and enthusiastic. Educating a perfect person, encouraging them to do good, and preventing them from doing bad things is done through education. Awlani's definition of pedagogy is very similar to the modern definition: "Education is "Pedagogy", that is, the science of child education." In this way, based on the recommendations and suggestions of many pedagogues, the work "Turkish Gulistan or Ethics" was created. Due to the great demand for the work, it was published twice in those years, in 1913 and 1917. This work mainly reflects human manners, that is, good and bad behavior. At the very beginning of the work, the attention of contemporaries was drawn to the great importance of education in human life. A person is not born bad, or a good child is born from a good person, or a bad person is born bad. Raising a child is not a personal matter, it is a great social work of great importance to society and the state. This is such a great thing that the future of the Motherland and the fate of the nation are connected with education. In the words of Abdulla Awlani, "Al-hasil, education is either life or death for us, or salvation, or destruction, or happiness, or disaster" [9]. Abdulla Awlani's work "Turkish Gulistan..." has a chapter "Love the Motherland". There are verses in it that awaken feelings of love for Motherland Turkistan in young hearts:

Homeland, Homeland, if my soul dies,
Do not worry about me, my thoughts will remain my
descendants, my country.

I don't mind if it's a lot.

It is a quarter, my homeland is my grave.

I was born and raised in this country, my body is dirt,

I don't know if he will die..

If you read the chapter "Protection of the Motherland", you will fully feel the period in which this work was written - the period when our country fell under the yoke of colonialism and was trampled under the feet of foreigners. The idea that a person should sacrifice even his life, the independence and freedom of the country is embodied in the layers of the work. It is not difficult to notice that it has been sent. The soil of the motherland is sacred: we have rights on it. The rights of our ancestors and future generations. That's why you can't just love. There is also a sense of fighting for the homeland, one's future, and handing it over to future generations in full, free and prosperous condition. Abdulla Avloni looks at the Motherland with such a warm heart. He assumed that there will be more artistic texts reflecting the spirit of nationalism and patriotism in the textbooks and collections created in the future.

Cultivation of oral and written speech of students has always been and remains the primary and main task of the educational system. Abdulla Avloni, as a famous Methodist scientist, pays special attention to the development of students' oral speech and mastering the art of preaching in this work. (eloquence). According to the author, every student should have the ability to express his opinion. In his native language, he can clearly, impressively and at the same time feel the subtleties of words in a beautiful way. For this, the student must master the delicate, beautiful expressions and elegance of the native language. These words are also directly related to the issue of developing written speech:

The author's extremely elegant sense of Uzbek words is clearly visible in the work. A. Avloni, taking into account the suggestions and wishes of his contemporaries, considered it sacred to write the work "Turkish Gulistan or Ethics" in the style of Sheikh Saadi, although it was difficult [10]. If we take a closer look at Saadi's work "Gulistan", we will see that he skillfully used anger and hatred, light laughter instead of strong humor, sarcasm, sarcasm to expose negative events in life and bad people. The author of the work, the great thinker himself, emphasizes this: "...But I was pulled into the chains of Shafi's teachings, so that they do not remain secret and hidden from the clear and pure thoughts of the master's heart. The bitter and bitter medicine of exhortation and admonition, with the power of grace and mercy, so that you do not become despondent in the state of acceptance and despair. Masnavi:

We followed the advice,

We have reached the end of Pandin.

Not everyone listens willingly,

Let's understand" [11].

Abdulla Awlani, like Sheikh Muslihiddin Sa'di, adds 4-5 stanzas summarizing his moral views at the end of each chapter of the story. Bitter criticism and sharp exposure of humor are hardly noticeable in Avloni's work. It is not surprising that by this he meant, first of all, the children's spirit, gentleness, and purity. In fact, the great Saadi's work "Gulistan" charmed many artists with the sincerity and simplicity of its language, and served as the main textbook for school and madrasa students for hundreds of years [12]. Based on the above considerations, we recommend the following in forming the moral and ethical qualities of primary school students.; that teachers know all the information about Avloni and teach students perfectly; increase the number of books of this content in educational institutions and libraries; Introduction of Abdulla Avloni's pedagogical ideas into school textbooks; inculcating the essence of Avloni's works into the educational work carried out in educational institutions; organization of excursions to Abdulla Avloni museums;

In conclusion, Avloni's works and pedagogical ideas are very important for non-state spirituality, not only for our youth, but for all people. Therefore, we should always honor and remember this scientist.

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