

## **ABDULLA AVLANI-FOUNDER OF UZBEK PEDAGOGY OF THE NATIONAL RENAISSANCE**

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### **ABSTRACT**

*This article analyzed the role and importance of students in enhancing intellectual capacity and ensuring their mental progress on the basis of the pedagogical views of Abdulla Avlani.*

***Keywords:** Turkish Gulistan or moralit, a feeling of love for the Motherland, a definition of good and bad behavior, the establishment of the Abdullah Avlani Museum in the Center for training teachers of the Republic.*

### **АННОТАЦИЯ**

*В данной статье проанализированы роль и значение учащихся в повышении интеллектуального потенциала и обеспечении их умственного прогресса на основе педагогических взглядов Абдуллы Авлани.*

***Ключевые слова:** турецкий гюлистан или моралит, чувство любви к Родине, определение хорошего и плохого поведения, создание Музея Абдуллы Авлани в Центре подготовки учителей республики.*

### **INTRODUCTION**

Speaking about the great educator, scientist Abdullah Avloni, I think it should be noted separately that he was one of the allomas who gained fame as the founder of the Uzbek press, and that as an educator he achieved great achievements in the field of school and education. The prominent enlightener adib Abdullah Avlani is an adib who made a significant contribution to the development of pedagogical thought, reflected in his works the best traditions of the Uzbek people, important life issues related to education, made great services in establishing the art, literature and national culture of the Uzbek people, the work of public education.

As we know, the main task of literary reading lessons is to teach students to read expressively. As a result of expressive reading acting as a visual medium, the events, content, idea of the work are embodied in the eyes of readers. As much as Abdullah Avloni paid much attention to the production of baskets, the understanding of the work, expressive reading, focused a lot on the perception of the work of art. He developed several types of expressive reading. Students' choral studies are conducted by teacher Abdullah Avlani (doctor of Pedagogical Sciences U. Dolimov reported

that Abdullah Avloni was aware of conducting) conducted. The educator, who took the field with free and hur thoughts, also created his modern forms, not limited to the initial forms of expressive reading in his lessons. This activity of his teaching of artistic works extended to the ancient and method of Tashkent to the jadid schools.

Abdullah Avloni was born on July 12, 1878 in the Mergancha neighborhood of Tashkent, in a small artisan - weaver family. His parents were literate people. Abdullah Avlani enrolled in the madrasa at the age of 12 after graduating from the old method School. An extremely talented Abdullah Avlani begins to write poems at the age of 15. In his early poems and in his paper "Hijra", he promotes the people to read and learn in the schools of the new method. Abdullah Avloni would begin publishing new newspapers in 1907, called "Fame", "Asia", but the Tsarist officials would soon shut down the newspapers. Abdullah Avloni would later work as an editor for the newspapers "Sadoyi Turkistan", "Turon", and a magazine called "The Butcher movement". After that, he became known as the zabardast representative of the Uzbek press, one of the founders of the Uzbek press. Abdullah Avlani was well aware that the role of newspapers, magazines in spreading progressive opinion among the people, promoting science and enlightenment was outstanding. That is why Abdullah Avloni, in 1907, brought out newspapers called "Fame", "Asia" and edited it. In the first issue of the newspaper, the role of the Press, reflecting on the task of the newspaper, "The Press is a harbinger of the world, a herald of the world, a illuminator of dark days, a spread among the people the ideas of science, Union, himmat", exclaims that it is impossible for a person to live without science, just as fish cannot live without water.

## **DISCUSSION AND RESULTS**

In the development of pedagogical thought in the socio-political life of our country at the beginning of the 20th century, Abdullah Avloni took a special place and during his entire career, he pays special attention to the cultivation of a perfect person who serves his people, his spirituality. Abdullah Avloni was one of the first among Uzbek intellectuals to develop Uzbek folk theatre into a professional theatre, forming a theatre troupe in 1913 under the name "Turon". However, there were major obstacles for this troupe to become a professional theater. The colonial policies of the Tsarist government, on the other hand, were opposed to all forms of theatre that helped awaken the social consciousness of the people. At a time when theatre was so negatively treated, Avlony's establishment of a theatre troupe and staging plays of social content was his great courage on the path to popular enlightenment. Theater Scholar M. This is what Rakhmonov writes about Avloniy's theatrical career.

For the Avloni troupe, “is advocacy easy?”, Wrote dramas such as “ Pinak”, “two loves”, “Portuguese revolution”, translated from Tatar and Azerbaijani plays such as “Killer Karima” , “ a form of domestic upbringing”, “ treacherous family”, “unfortunate bride”, “ ignorance”, "dead" 18. But these works were not published.

Abdullah Avloni was a prominent exponent of the Jadid movement, which carried out very large socio-educational work in Turkestan until the 1917 coup. Abdullah Avloni, in collaboration with progressive intellectuals, opened schools of the “Usuli jadid”, a new progressive method that taught secular sciences to theatrical performances and press proceeds, and educated the children of the people in these schools. Abdullah Avloni opened new usul schools in 1907 in the Mirabad neighborhood of Tashkent, and later in the Degrez neighborhood. Abdullah Avloni created a four-part literature yohud national poems “for the schools of” Usuli jadid “ as well as textbook and reading books such as”the first teacher “(1912),” Turkey Gulistan or ethics “ (1913),” the second teacher “ (1915),” school Gulistan " (1917). In these works, as well as in his publicistic articles, he praises the culture of the peoples of the World, Science, School and education, and calls on his people to be learned, civilized. In the early 20th century, alphabets written for new schools were significant. Among these, Avloni's”first teacher " also has a special place; ” The first teacher " was published on 4 March until the coup of 1917. When writing it, avlonius relies on existing textbooks, first of all on the “teacher first” of Saidrasul the Saint. Avloni's” the second teacher “is a coherent continuation of” the first teacher". We can say that the first book is conditionally-Alphabet, and the second book is chrestomatia. Avloni praises the school as the path of human salvation, the flower of life , the force that mobilizes people towards maturity.

Abdullah Avloni's” Turkic Gulistan or ethics " was created by the Jadid Monk Munavvarqori Abdurashidkhanov and a number of educators at his suggestion. This book serves as the main guide for the cultivation of modern educators, the creation of new textbooks and the creation of complexes. Abdullah Avloni says of this work : ” I presented this work to the anzori Highness of the muhibs of literature, amateurs of morality, equal to teaching in the upper classes of our first schools.

Every day I die a shamkash I grieve giriftor,  
Every shab yonaram is as violent as fire parvona.  
No one is it makes me want,  
I am sick and sick why my nation died.

Abdullah Avloni, reflecting on moral categories in this work, considers readers in the first place. But it is the teachers who are tasked with instilling them in the upbringing of children. So it is possible to make sure that the work is created from

readers for more teachers. From this point of view, the following words of Abdullah Avlani to the teachers fully express the purpose of “Turkic Gulistan or morality”: “education of thought is the most necessary, sacred thing that has been appreciated since many times, relied on the attention of teachers, imposed on their conscience. Thought is a reason for a person to be good, zealous. I need a degree after the help of teachers, the strength, elegance and breadth of thought are attached to the teacher's upbringing. Even though there is some difference between education and upbringing, the two are like a body with a soul, one of which is rich in one's body.” The work was designed to resemble the work of Shaykh Muslihiddin Sherozi. In it, the issues of upbringing and morality were analyzed for the first time in terms of the demand and needs of the 20th century. While the Thinker divides behavior into good and bad, the verses and hadiths of the Quran, as well as the SA'di Sheroziy, Hippocrates, Plato, Aristotle, as evidenced by his thoughts, make modernity the main criterion.

“Upbringing means” pedagogy”, that is, the science of raising a child,” says Avlony. It is good to educate the child for his greetings and happiness, to keep the body clean, to correct the problem from the age, to teach good manners, to grow up, to keep it from bad manners. Those who bring up are like the healer, who, like the healer, treats the patient's body condition, should make the upbringing a great deal, giving the child's body anger to the anger of the child over the treatment of "good behavior" and the treatment of "chastity". Zeroki said that the commandment is dead to rectify our conduct under the commandment of" Hassinu moralikoam". But the main paw for our behavior to be good is nurturing. There is an excellent effect of upbringing on the beauty and beauty of the building of our morality, some say that "upbringing has no effect on morality, people grow as they are in their original creation, nature is immutable." But this word is not true. Because upbringing will certainly have an impact on morality. There is a parable between us," he who enters with milk, comes out with his soul, " and this word is true to me. The prophet of Rasuli akram, the honorable sallollohu alayhi vasallam, said:" From The Cradle until he goes to the tomb, he has reaped knowledge." The meaning of this hadith Sharif is proof to us.

For the first time in the history of Uzbek pedagogy, Abdullah Avloni described pedagogy as “pedagogy”, that is, “the science of child education”. Abdullah Avlani classifies child rearing in relative terms into the following four sections:

1. "The time of upbringing".
2. "Physical education".
3. "Education of thought".
4. "Moral education”

Reflects on and about its importance. Avlony argues in the "time of upbringing" section that it is necessary to give upbringing from a young age, that everyone should get into it: parents, teachers, government, etc. "Education is for us either life or life, or salvation or disaster," Avlani also notes that Avlani's education and upbringing are inextricably linked: "even if there is a slight difference between the lessons and upbringing, the two are like the recognition of one's body with a rich soul."

It is said to read science, to know writing well, to know every necessary thing. Knowledge is the glory of the world, the glory of the hereafter. Knowledge is a supreme and sacred virtue for Man. Zeroki, science shows us our situation, our movement, like a mirror. Makes our mind, our mind sharp like a sword. He subtracts the reward from sin, the halal from ruin, the dust from the apostate, and causes us to be responsible in the world and in the hereafter, giving thanks to our right path. A man without knowledge is like a tree without fruit. Let the ignorant stand on one side to benefit his father, his kin, his companions, his religion, and his nation, and he will not be able to fulfill his prayer. The benefits of science are so great that it is impossible to reach adu as it defines it. Science saves people from the darkness of ignorance. Science, Humanity, brings it into the world of enlightenment and repels it from corrupting Affairs. Learned men are dear and respectful everywhere. It is farce for us to know which knowledge we need in our Sharia, " says Avlonius.

Abdullah Avlani is a gifted educator, the quality of the teacher has devoted his life to enlightenment. In his pedagogical views, love for the motherland, decency, upbringing, enlightenment, service for the development of a human perfect society are clearly noticeable. Of particular importance is his work "Turkish Gulistan or ethics". This unique and perfect book, dedicated to education, has served to educate mature, healthy - minded future generations and modern educators in all respects. In this work, mtafakkir reflects and draws conclusions about patriotism, love for Mother TLI, friendship, conscientiousness, Hillbilly, reason, ignorance, Vice and vices like anger. In this work, Abdullah Avlani laid the theoretical and practical foundations of modern pedagogy, and the work became the basis for the training of modern educators, the creation of textbooks, manuals. After all, this person is the founder of pedagogical science. His thoughts on pedagogy, upbringing still retain their significance today.

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