

THE GREAT UZBEK WRITER ABDULLA AVLANI'S VIEWPOINTS CONCERNING EDUCATION AND UPBRINGING

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ABSTRACT

The purpose of the article is to consider the features of lifestyle and upbringing methods of prominent poet Abdulla Avloni and his great attention to education in one of his immortal works "Turkic Gulistan or Ethics".

Keywords: Upbringing, Jadidism, morality, enlightenment, "Turkic Gulistan or Ethics", the training of thought, moral education.

INTRODUCTION, LITERATURE REVIEW AND DISCUSSION

One of the most prominent representatives of Uzbek national culture in the late 19th and early 20th centuries was Abdullah Avloni, an educated poet, playwright, journalist, scholar, scholar and statesman. He was born on July 12, 1878, in the Mergancha neighborhood of Tashkent, in the family of weaver Miravlon aka. In his biography, he wrote: - "At 12, I went to a madrassa in Mahalla Ukchi. At the age of 13, I worked day by day, assisting my family, and studying in winter. From the age 14, I started writing various poems according to that age. During this time, I read the Tarjumon newspaper and became aware of the time and news". His childhood was spent on the curved streets of Mirabad neighborhood, with children of railway workers, mostly Russian. He studied in the old school of the student and later at the madrassa (1885-1886). He studied Arabic, Persian and Russian. He followed newspapers and magazines published in Orenburg, Kazan, and Tiflis. In a short time, he became known as an educator and became one of the most active figures in the socio-cultural movement in the country.

Since the age of 15 poems of Abdulla Avloni began to appear in the press. Avloni began his creative career in 1895, creating poetry, scandalous and small dramatic works with pseudonyms such as "Qabil", "Shuhrat", "Hijron", "Avloniy", "Surayyo", "Abulfayz" and 'Indamas". In his writings, the poet criticizes ignorance, and calls people to knowledge and enlightenment.

After studying, he also was involved in pedagogy, founded a new school system and offered teaching languages of the East and the West. In 1904 Avloni became one of Jadid leaders and opened jadidism school. Abdulla Avloni, as a publisher and journalist who grew up among the local population until 1917, forms newspapers such as "Shukhrat" and "Asia" in Tashkent. He wrote dramatic works such as "Is It Easy to Advocate?", "Two Love", "Wedding", "Conqueror", "Leyla and Majnun" and "Dead", causing the tragic effects of ignorance, innovation, and exposes rude and unhealthy customs. Moreover, in 1909 he created the organization "Jamiyati Khairatiya".

One of the most important changes in the cultural life of Turkestan in the early 20th century was the change in schooling. Avloni joined the Jadid movement during this time and became

one of the most active Jadids in Tashkent. Avloni opened a new school in 1904 in Mirabad and later at Degrezlik (1903–14), teaching and writing textbooks.

Abdulla Avloni wrote textbooks for schoolchildren such as “The First Teacher”, “The Second Teacher” (1912), “History”, “Turkic Gulistan or Ethics” (1913).

The first president of Uzbekistan Islam Karimov mentioned the way of upbringing of Abdulla Avloni in one of his books. He said: "I often admit that Abdulla Avloni's “Tarbiya” (Upbringing) is for us either life or death, or salvation, or happiness or calamity. “These words of the great enlightener were important and relevant to our nation at the beginning of the century, so today it is more and more important to us” Among the works of Abdulla Avloni “Turkic Gulistan or Ethics” is a wonderful example of Uzbek classical pedagogy. Abdulla Avloni says that he wrote this work by being inspired by the creative work “Gulistan” by the Persian writer sheikh Muslihiddin Saadi.

This work of Abdulla Avloni was published in 1913 in Tashkent in the lithographic printing house. The work was published for the second time in 1917 with consideration of the need for such textbooks. Both editions do not differ in size.

The third edition of “Turkic Gulistan or Ethics” was published in 1967 by “Teacher” publishing house. At the same time, the religious expressions in the work, the wisdoms derived from the Hadiths, were dropped on demand of modern life. The work was published by the "Teacher" publishing house in 1992 with the original text (in the Arabic script based Uzbek inscription) and the Russian alphabet-based text, along with a dictionary of difficult words.

The fifth edition of the “Turkic Gulistan or Ethics” is the most complete of the old editions. Here you can see some piece from his work “Turkic Gulistan or Ethics”

Upbringing—“pedagogy” means the science of child education. We should begin to bring up a child from his birth. In order to bring up a child for the salvation and happiness, we should keep their body clean, teach good behavior and keep away from habits from their early ages. The educators are like physicians, as they heal the sickness in the body, the educators should bring up them with good conduct and good manners. However we are commanded to correct our behavior on the command of Hassinu Ahlakam. But the main key of good behavior is education. The impact of upbringing on the beauty and elegance of our morality is great and pivotal. While some have said that the upbringing does not an effect on morals and the nature of man does not change. But that’s not true because discipline will have an effect on morals. Once, Rasulullah sallAllahu Alaihisallam said: “Learn the knowledge from the cradle to the grave”. The meaning of this hadith is proof or us.

In 1909, the school opened a Community Charity to help educate and educate orphans. He has published the first part of his four-volume collection of poems “Literature or national poems”. He founded the publishing house (1914) and the school (1916) in partnership with such pioneers as Munavvarqori, Muhammadjon Podshohojayev, Tavallo, Rustambek Yusufbekov, Nizomiddin Khojaev and Shokirjon Rahimi. He published such newspapers as “Tarakkiy”, “Shuhrat” (1907), “Asia” (1908), “Turon” (1917). In 1918, the first newspaper of the Turkestan Soviet government was one of the organizers and the first editors of the “Ishkriyun”. He served in various positions during the Soviet period, was responsible for the dissemination of knowledge, education, and teaching at universities and colleges. In 1930–34 he headed the

department of Central Asian State University (now Tashkent State University). He died in 1934.

Avloni was awarded the title of Hero of Labor in 1927.

Avloni has worked for more than 30 years. He witnessed the events of day laborers of 1916, later revolutionary tales and national liberation struggles. In the past he has left “dozens of poems and school books, four theatrical books”, he claimed. When it comes to the role of history in our culture, it is worth noting two aspects: pedagogical activity and literary art. His pedagogical activity, his ideas about education, is one of the important sources in defining the peculiarities of enlightenment, which have been raised to a new level in the early 20th century.

Moral Education is the most important, more honorable, and the highest moral standard for human beings. As we have mentioned before there is a slight difference between the subject and the discipline, both of them are not mutilated from each other; because getting knowledge means to get something, being brought up means to obey. That is why educators should teach their children what they are able to obey themselves. This kind of education can give the students a sense of urgency and happiness.

The Prophet (peace and blessings of Allah be upon him) said: "The worst people are those who do not practice their knowledge". If a teacher who is well educated but does not obey the rules this also might have superficial effect on the morals of the students.

The Avloni's School is a genuine public school founded on humanistic and free education, with the goal of teaching worldly and advanced science to children, and providing young people with the ability to get involved in the socio-political life of the country. He created textbooks for these schools. For his former classmates, *The First Teacher* (1911) was reprinted four times before the October Revolution, and the *Second Alphabet Book* (1912) 3 times. The textbook “*Turkic Gulistan or Ethics*” in a didactic context (1913) In the early 20th century, a special role was played in the development of social pedagogical thought. It discusses education and morals for the first time in terms of the needs and needs of the 20th century. By dividing the behavior of the Avlonians with the traditional good and the bad, he bases his views on the ideas of Hippocrates, Plato, Aristotle, Sadi Sherozi, and Bedil as the main criteria for modernity. The writer considered his love for the country one of the best human behavior. Homeland is a city and country where everyone was born and raised. It must be cherished, loved and rejuvenated. That was what the poet meant when he was in love with his homeland. The love of language and culture is the love that everyone has for their people: “Life reflects the existence of every nation in the world, the language and the literature. Losing the national language loses the spirit of the nation.

Avloni has written poems, stories and articles under the pseudonyms of Hijron, Nabil, Indamas, Shukhrat, Tangriquli, Surayo, Shapagal, Chol, Ab, Chegaboy, Abdulhaq. Needless to say, Avloni has come a long way of life and creativity. He entered literature at a time when ideological struggles were very acute. He accepted his struggle for enlightenment and development without hesitation. When you get acquainted with the poetry of poetry, you find it interesting. There is no romantic poem in it. He is more aware of social issues, more important to the people. He denies any love in the face of the misery of the people and the homeland. He "loves his mother as if he were his own." It gives her all her love. At the beginning of the century, the fate of Turkestan was very important and its life was at stake. This was quickly promoted by the avid intellectual of the time, as a great educator, an active supporter of the Jadids' education.

His first poetic works were published in the books “Literature or National Poems” (I, II, III, Guzuzlar), “School’s Guliston” (1916), “Song of the Mourners” (1917), and “Sabzavor” (1914). They have been taught about education, ignorance and ignorance, the social and moral foundations of the old system, and the idea of a free and happy time. In this respect, Avloni’s poems of this time are in harmony with the poetry of Hamza and Anbar. Avloni has widely used his finger weight in literature. He wrote poems for national songs and enriched the possibilities of poetry.

One of Avloni’s significant contributions to literature was that he was one of the creators of a new literary phenomenon called the poetry of day labor. He wrote poems, “Words of a father’s father to his son”, “Words of his mother to his son”, “Alas” describing the events of day laborers in 1916. The farewell of the day laborers, who had been taken away from their native land to the snow-iced areas of the north, to the black service behind the front, illuminated the injustice. The melody and style of these poems were very close to the national songs and played an important role in the national awakening of our people.

Avloni joyfully welcomed the February Revolution of 1917 (the poems “Escaped”, “Yotma”). He wrote poems in October, “The Hurricane of Hurricane” (1919), “The Ear of the Workers” and glorified the new socialist system. However, it soon became clear that the Russian Soviet system was worse than the old Tsarist regime and that Soviet policy was based on hypocrisy. In particular, the failure of solemn promise of liberty has led to the emergence of depressing melodies in the poet’s work (Weekly Hour 1919). Nevertheless, Avloni has written poems on various topics. The Afghanistan travel diaries of the 1919-20 Afghanistan tour are important in exploring the history of our country’s friendly and neighborly relations.

Avloni was one of the founders of the Uzbek theatre. In 1913 he founded the Turkestan theatre troupe. Turkistan has also announced its final charter. Its founder and ideological artistic director was Avloni. The troupe performed some of the best examples of Uzbek dramatics at the beginning of the 20th century, including “Poor Life” (Hamza), “Unhappy Groom” (A. Kadyri), theatrical works by Azerbaijani playwrights (“The Bad Bride”, “Horror”, “Ignorance”, “Ulik”). “The Leaser of the Land”, “Man Dead”, “Lailey and Majnun”, “Original and Black” and translated into Uzbek. Avloni himself played the roles of Mallu (“Leyli and Majnun”), Fayzai (“Lucky Man”), Aliboy (“Toe”), and Boy (“Padarkush”).

The emergence of Uzbek dramaturgy with popular tragedies, such as Avloni’s “Is Advocacy Easy?” (1914), “Pinak” (1915), “We and You”, “Portuguese Revolution”, “Two Loves” written in 1914-17 made an important contribution to the shooting. Through his lawyer Davronbek, the lawlessness in Turkestan exposes the world. In his book “Is Advocacy Easy?” He created a series of poppies and gamblers, and showed that spiritual life had become inferior. Fighting the Monarchy, the Portuguese Revolution of 1910, the Young Turks Revolution of 1909 (“Two Loves”) in Turkey, expanded the scope of ideas and ideas in our literature. In “Us and You” he described the struggle of Turkistan in the beginning of the 20th century with the example of fate.

The most productive years of Avloni’s major creative activity coincided with the October 1917 revolution.

Avloni began to study in the late 60s. Currently, samples of her genres are published as separate books.

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