

COMPATIBILITY OF THE RENAISSANCE PEDAGOGY AND ABDULLA AVLONI'S PEDAGOGICAL VIEWS

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ABSTRACT

In this article, the author focuses on a comparative analysis of the harmony between the pedagogical views of the new Renaissance pedagogy and the modern educator, the famous educator Abdullah Avloni. The combination of Abdullah Avloni's views and modern education is revealed on the basis of a comparative approach.

Keywords: Pedagogy, Renaissance pedagogy, education, upbringing, pedagogical outlook, ethics, enlightenment, spiritual upbringing.

INTRODUCTION

The trinity that forms the national identity - the past, present and future - has always been the focus of the intellectuals of the time, the devotees who care about the future of the people. Even today, the issue of deeper understanding of this fact, the effective use of rich national experience at a new stage of development is of great importance at the state level. President of the Republic of Uzbekistan Sh.M.Mirziyoev: "In particular, we need to understand our national identity, study the ancient and rich history of our country, strengthen research in this area, and fully support the activities of scientists in the humanities. We must pay special attention to inculcating in the minds of young people the invaluable heritage of our great scholars and writers, our saints, the courage of our invincible commanders and leaders, to strengthen their sense of national pride and pride " his views on the need for it are a clear proof of this.

First, let's take a brief look at the history of Renaissance pedagogy.

The first Renaissance pedagogy in Uzbekistan dates back to the IX-XI centuries, during which time such scholars as Muhammad al-Khwarizmi, Abu Nasr Farabi, Abu Ali ibn Sino, Abu Rayhan Beruni, who made a significant contribution to the development of pedagogical thought not only in the East but also in the West. The humanistic pedagogy that emerged in Europe and America in the 1950s was in fact the very essence and foundation of early Renaissance pedagogy.

For example, Farabi is ultimately progressive and humane according to his social ideas. He sees man as a social phenomenon and believes that human relations between people are based on their interests, desires and mutual integration. According to Farabi, the destiny of a person is not predetermined, each person acts according to his own will, creates his own happiness, decides his own destiny. Human beings are the same in creation, but under the influence of upbringing and environment, they change. The scientist attaches great importance to education here. The twelve qualities of the perfect man classified by Farabi are still of special importance today as universal values.

Materials and methods

Ibn Sino he was a humanist sage who believed in human potential, encouraged the development of the mind in all its aspects, and knew the truth. He believes that the purpose of education and upbringing is to form a person who cares not only for himself but also for others, who has such qualities as humanity, true friendship, moderation, strong will, honesty, diligence.

In *The Springs of Wisdom*, Ibn Sina, using the achievements of the natural sciences and philosophy of his predecessors and contemporaries, created a pedagogical doctrine that rose to the pinnacle of theoretical knowledge in the Middle East. The scientist describes the goals and objectives of the science of pedagogy as follows: "This science should prepare people who should strive not only to live for themselves, but also for others and the community and its interests. Love of work, good morals and honesty must always prevail in a person."

Abu Rayhan Beruni's contribution to the development of humanistic pedagogy is invaluable. A scientist who considers man to be a social being by nature defines morality and diligence as the main criteria of human dignity in the individual.

Beruni's legacy is a unique collection of scientific theories that contain the content of education and upbringing, the most valuable ideas in science. Among them, the main emphasis is placed on the practical application of acquired knowledge, motivation and the need to know, the idea that a person strives to grow his worldview.

The emergence and development of the second Renaissance pedagogy is associated with Amir Timur and the Timurid kingdom. The activities and scientific and pedagogical views of Mirzo Ulugbek, Alisher Navoi, Zahiriddin Muhammad Babur, who lived and worked during this period, are highly commendable.

In his time, Mirzo Ulugbek built three madrassas (in Bukhara, Samarkand, Gijduvan) and radically reformed the higher education system. Education in Mirzo Ulugbek madrassas was an example of a truly higher education institution, which included three stages (anda, aust, alo) and perfectly taught religious and secular knowledge. It should be noted that today Mirzo Ulugbek is the first in the world to implement a brilliant example of the stages of training in higher education institutions (bachelor, master, doctorate).

Alisher Navoi's works such as "Hayrat ul-abror", "Mahbub ul-qulub", "Nazmul javohir" are truly pedagogical works. His patronage of the construction of schools and madrassas in his time is, in today's parlance, a shining example of public-private partnership in the field of education.

It is a well-known fact that in the works of Alisher Navoi the works devoted to the spiritual maturity and enlightenment of the younger generation play an important role. In the preface of the *Badoye'-ul-Bidoya* devon, he said, "Let there be a devon, and let there be no ghazal in our enlightenment. And let me be a ghazal, so that your sermon is not a byte at the moment. If this world is finished, it will be a waste of centuries of hard work and hard work," the confession confirms the great poet's great attention to educational issues.

During this period, Zahiriddin Muhammad Babur created a number of pedagogical works, "Boburnoma" was devoted to nature, "Khatti Boburiy" to literacy, "Mubayyin" to fiqh, "Harb ishi" to military education.

Achieving the Third Renaissance, in turn, required the creation of a new Renaissance pedagogy. This requires an in-depth study of the scientific and pedagogical, literary heritage of prominent representatives of the national Renaissance pedagogy, taking into account the succession between innovation and historical experience. One of the founders of the National Renaissance pedagogy is Abdullah Avloni.

It is known that the main goal of the Jadids was the idea that "only science and enlightenment can save Turkestan from socio-cultural, political and economic crisis." That is why they opened new methods of teaching in their mother tongue, wrote textbooks for schools, published newspapers and magazines, and organized theater troupes in order to spread their ideas among the people. In short, they have been active in introducing innovations in the field of education. As a follower of Mahmudkhoja Behbudi, Munavvar qori Abdurashidkhonov, Abdulla Avloni's focus on raising the level of modern enlightenment, enriching scientific pedagogy with national educational laws and principles, achieving nationalism and popularity of education is in line with the priorities of the new Renaissance pedagogy.

Abdullah Avloni was the first Uzbek intellectual to give a clear and accurate definition of pedagogy in his book "Turkish Gulistan or Morality", published in 1913, as "Pedagogy" means the science of child rearing.

According to the scientist, through education "the body is strengthened, the mind is enlightened, morality is beautified, the mind is enlightened." That is why he says that upbringing should start from the day a child is born. He emphasizes that the child should be given physical education, mental education, moral education, and taught him good manners and knowledge.

What a misfortune it is for a child to be born,
He appreciates the role of education in human life, and in his work he describes the ways, methods and means of education.

It should be noted that the first stage of implementation of the "Concept of Continuing Spiritual Education", which embodies the conceptual ideas of the new Renaissance pedagogy, is in line with the views of the scientist: in families (based on two periods: the first period - fetal period, the second period - from birth to 3 years). period).

The Concept of Continuing Spiritual Education raises the issue of a competent approach to education. Abdullah Avloni, on the other hand, interpreted this concept in terms of "habit" as follows: "All good and bad behavior is the result of conditions, upbringing and habits. Good behavior is also achieved through habit. "

Result and discussion

The views of the pedagogue on the educational potential of the community and the family, which is a priority of Renaissance pedagogy, are also noteworthy. As Avloni points out, "Allah created human beings in the original creation to be gifted and talented, to distinguish between good and evil, good and bad, white and black. But the development of this ability in man is through upbringing. He does what he sees in the bird's nest. "

The scientist's views on valeology (healthy lifestyle) are also absolutely true and do not require any explanation or analysis: "A healthy, strong body is the most important thing for a person. Because to read, to learn and to teach, a person needs a strong, disease-free body. " The scholar

