Pedagogical activity of enlightener writer Abdullahh Avloni

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Abstract: This article discusses the pedagogical activity of Abdullahh Avloni, and his activity is a struggle between different ideas. He is a writer, a public figure and a talented pedagogue, who made great contributions to the art and literature of the Uzbek people, as well as national culture and public education.

Keywords: jadid, school, enlightenment, magazine, theater, textbook, "Turkish Gulistan or Morality".

Enriching the content of education with our national heritage and values, arming the young generation with a sense of national pride and pride, conveying the scientific heritage of our scientists, philosophers, thinkers and enlighteners to the next generation is one of the urgent tasks of today. the head of our state also said, "The work of our enlightened grandfather Abdullahh Avloni, "Turkish Gulistan" or morals, created on the basis of our centuries-old values, has not lost its value and importance even today as a unique manual of oriental education. We need to effectively use such invaluable works in developing the theoretical foundations of the science of "Education".

In particular, the study of the scientific heritage of the enlightened poet, statesman, pedagogue Abdullahh Avloni and the effective use of his pedagogical activities are of particular importance today due to his high potential. During his life, Abdullahh Avloni was engaged in important activities such as the well-being of the people, the education of young people, and the recognition of the nation to the world. For this purpose, he created schools, new teaching methods and textbooks, published in a number of newspapers and magazines and tried to convey his advanced ideas to the people, participated in theater troupes and made his ideas of enlightenment known to the general public.

Because the newspapers published by Abdullahh Awlani were propagandists of advanced ideas, his work was often banned by the Tsarist government, but this did not have any negative effect on his work. After that, he decided to spread the advanced ideas to the people through the center of enlightenment - the school, and in 1903 he opened a new method (new method) school in the Mirabad neighborhood of Tashkent, where children from poor and disadvantaged families were taught. education deals with education. Abdullah Avloni, believing with all his being in the future of the children of the working people, created textbooks and manuals for the new method Savtiya schools in order to develop their literacy and class

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consciousness. Especially his “Teacher First” (1911), “Teacher Soni” (1912), “Turkish Gulistan or Ethics” (1913), “Literature or National Poems” consisting of 6 parts (1909-1917), “School Gulistan” (1915) and other works occupy an important place in the history of Uzbek national education science. In 1913, the pedagogue, taking upon himself the organization of “morality” classes in schools, created a work titled “Turkish Gulistan or Morality” that describes the issues of education and upbringing in depth. In his work, the division of people according to their behavior (“good behavior” and “bad behavior”), types of education, proper organization of education and other valuable ideas are given. For example, Abdullah Avloni under the title of education, he focuses on the types of education and divides education into four types: the time of education; physical education; education of thought (mental education); moral education.

Abdullahh Avloni is also a great pedagogue who was able to correctly define the term pedagogy in his work “Turkiy gulistan or morality” as “Pedagogy” means the science of child education.

Although the schools of the new method are fundamentally different from each other in terms of their natural conditions, equipment, large and small, they mainly teach the same subjects, the educational process in all these schools is based on advanced democratic ideas promoted by Ismailbek Gaspirali. and Muslimism were carried out on the basis of teaching the religious foundations together.

Abdullah Avloni worried about the fate of the nation’s children and wrote, Our younger children are engaged in various useless games in the streets, and the older ones are servants at the doors of the rich. In our schools and madrasas, only the name of the precious thing called knowledge is left, the 15-20 years of our children’s lives are wasted in madrasa dormitories, and some of them are leaving without even learning their names properly[1]. Some of the textbooks created by Abdullah Awlani were written in the same way as the textbooks of thinkers before him and contemporaries. The method like textbook-alphabets is created in the material. The method is a simplified form of the maddiya hija method, and it is also called the letter-syllable method (method). In creating this alphabet, Abdullah Avloni studied the first textbooks created in the method of Sawtiya (Saidrasul Saidazizi’s “Ustozi avval”, 1903; Munavvar Qori Abdurashidkhan’s son’s “Adibi avval” (1907), used his practical educational activities). When creating the alphabet, the author paid special attention to the age characteristics of children, tried to use the easiest ways of teaching. Avloni writes about this: “I would like our respected teachers to learn from our “First teacher”. Because every flower has a smell, every fruit has a taste, and this taste is discovered and known by those who have experience. It is arranged in an easy way. The first part of the textbook explains the writing forms of letters, and the second part contains small didactic texts[1]. The author’s book “Muallimi Sani” (for the

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2nd grade) is similar to a term book, written “to teach after the alphabet”, simple, didactic moral-educational stories suitable for children’s spirit and level of knowledge. is a textbook decorated with poems. While flipping through the book, the author’s “Generosity” and “Avarice”, “Lion and Bear”, “Desperate soul dies on Eid”, “Smart Crow”, “Smart Boy”, “Pepper and Desert Mint”, “In stories and parables such as “The Voice”, “The Wolf with the Rooster”, “The Clever Gardener”, “The Mother with the Soki”, “The Fly with the Children” the plague of lust and greed, lies, miserliness, envy, quarrelsomeness, arrogance, conceit, laziness, vanity, ignorance and ignorance, false friendship, indolence is strongly condemned, truthfulness, generosity, true friendship, benevolence, politeness, doing good, and virtues such as intelligence and wisdom, hard work, and courage are honored. Acquaintance with works of such educational, socio-ethical content undoubtedly serves as an important tool in educating children in the spirit of generosity, truthfulness, and humanity. Especially, Avloni’s work “Turkish Gulistan or Morality”, intended as a textbook for high school students, became very important. In the textbook, young people are widely thought about ethics and behavior, “a science that calls to goodness and deters from evil.” He considers education and education to be integral: “Even if there is a slight difference between education and training, the two are not separated from each other, and one’s body is like a body enriched with one’s soul”[1] and interprets it correctly: “Education means “pedagogy”, that is, the science of child education... To educate the child for his health and happiness, to keep his body clean, to correct his profession from a young age, to learn good manners to protect is to protect from bad habits and grow”[2]. As a conclusion, it can be said that Abdullahh Avloni’s views on the Motherland, its destiny, past, and prospects are noteworthy in terms of their close connection with his socio-political and spiritual-ethical thoughts.

Enlightenment services of the enlightener in the establishment of new method schools are incomparable, including textbooks and methods of their use for the development of "Methodology" schools in the national spirit, press, and educational work carried out in theater troupes left a deep impression on the development of pedagogy. Abdullah Awlani’s pedagogical views on education are characterized by the fact that he combined the valuable thoughts of our ancestors with advanced, modern views. In particular, the work “Turkish Gulistan or Morality” still preserves the social importance of educational issues.

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