



Abdulla Avlani – Is the Founder of Uzbek Pedagogy

Juraev Oybek Sheralievich

Student of the department of Uzbek language and literature
Tashkent State Pedagogical University named after Nizami,
jorayeoybek265@gmail.com +998996838103

ABSTRACT

This article talks about the great representative of the Uzbek literature of the national renaissance period, one of the founders of the Jadid movement, the well-known pedagogue and statesman Abdulla Avlani, about his efforts in journalism, education, pedagogy, politics and the education of young people in the country.

Keywords:

Abdulla Avlani, jadidism, press, pedagogy, education, politics, drama, theater, translation, troupe, tour, lesson, school, enlightenment, society, betrayal, association

“Education cannot be separated from education, and education cannot be separated from education. This is an oriental view, an oriental philosophy of life” [10]. These thoughts expressed by our first president, Islam Abduganievich Karimov, are full of meaning. Indeed, the role of education is incomparable in making young people mature into good-natured, well-mannered, people who benefit their country and serve the people. Abdulla Avlani, the founder of Uzbek pedagogy and one of the founders of the Jadid movement, did not comment on education: “For us, education is either life or death, salvation or destruction, happiness or disaster” [1; p-5].

A hundred years ago, our country was under the oppression of the Soviet Union, and this tyranny lasted until 1991. After the invasion of Russia, some Jadids fought for the country's independence. Awakening the nation is the duty of the awakened. The Jadids believe that the only way to get rid of the tyranny of Russia is through education. They want to liberate the country by educating the people.

Makhmudxoja Bekhbudi, Khamza Khakimzada Niyazi, Tavallo, Munavvarkhari

Abdurashidkhanov, Abdukadir Shakuri, Ismatulla Rakhmatullaev, Is'hakkhan Ibrat, Sadriddin Ayni, Abdulla Avlani actively participated in this movement.

Abdulla Avlani, is a great political leader, famous translator, accomplished artist, well-known pedagogue, was born on July 12, 1878 in Tashkent in the family of craftsman Miravlon. He was 12 years old when he went to the madrasa for the first time, and this madrasa was located in Okhchi neighborhood. Due to the poor economic situation of the family, he is forced to work. Abdulla Avlani writes about this: “From 1891, I studied only in winter days and worked as a laborer in other seasons” [2; p-373].

At that time, the “Translator” newspaper, which provides an opportunity for young people to learn about world news, gives young Avlani an opportunity to learn about world news. In the books, there is information that he started writing poems from the age of fourteen, and that these poems later prepared the ground for the artist to create stories, feuilletons, dramas, plays and other types of works. Adib created his works under the

pseudonyms "Kabil", "Shukhrat", "Khijran", "Abdulfayz", "Avlani", "Indamas", and in his articles, he used the names "Mulla Abdullah", "Avlani", "Abdulla Avlani" and "Indamas".

In 1907, A. Avlani opened a modern school in the Mirabad neighborhood of Tashkent city (in the new city part of Tashkent - O.J.), and shortly after that in the Degrez neighborhood. He provided the school with new educational equipment and made blackboards and desks for classes. Yusuf Takhiri's sources about Avlani schools contain the following information: "We heard that a new type of school was opened in Mirabad, where railway workers live, on the opposite side of the city. Soon, rumors about the merits of this school and the reputation of its teacher Avlani spread throughout the city. Everyone used to tell: "The school in Mirabad teaches reading and writing in six months, geography, arithmetic, nature studies are taught there. "We were in a hurry to see this school and its wise teacher, which seemed very mysterious to us. Finally, one day, three or four of us decided to go" [3; p-215].

Since the school mainly accepts children from the poor, in order to provide them with clothes, food, notebooks and pencils, the Jadids have united to form "Jamiyati Khairiya". Society did not only help to improve the economic status of children. This society was also engaged in sending children to study abroad and created a huge financial fund. It was through this society that Fitrat was sent to study in Istanbul in 1909 [4; p-6].

It was even written about in the newspaper "Time" in Orenburg [5; p-247].

Jadids led by Avlani did not limit themselves to opening schools. In 1907, Abdulla Avloni started publishing modern newspapers called "Shukhrat" and later "Asian". However, the tsarist officials soon closed down the newspapers. An Uzbek person is responsible for the closure of Shukhrat newspaper. "Avlani attributes the closure of the newspaper in his biography to the betrayal of the so-called "Rafik Sabirov" in connection with "secret organizations" [6; p-173]. One person (Avlani remembers him as one of our Muslims - O.J.) in order to get in the way of Abdulla Avlani

and the Jadid's, gives false information about this newspaper to the authoritarian regime and tries to close it down. Such abominations cannot turn a writer away from his chosen path. A. Avlani gets a permission in the name of Bektemirov and starts publishing the newspaper "Asian". This newspaper was located in the writer's house.

After many years, more precisely, in 1914-1915, Abdulla Avlani edited the magazines "Voice of Turkestan", "Turan" in 1917, and "Labor Movement" in 1921. In 1914-1915, he started publishing the newspaper "Voice of Turkestan" in cooperation with lawyer Ubaydulla Khojayev. After that, Avlani went down in history as an outstanding representative of the Uzbek press, one of the founders of the Uzbek press. He directly started the publication of the newspaper "Ishtirokyun", which belongs to the government of the Shura in Turkestan. Abdulla Avlani was one of the first representatives of modernism, and in 1913, he founded the "Turan" theater troupe in order to raise the Uzbek folk theater to the level of a professional theater. The first work performed in this theater troupe was Makhmudkhoja Behbudi's drama "Padarkush" (that is the reason why Bekhbudi is considered the founder of Uzbek theater - O.J.). This troupe quickly found its fans. The "Turan" troupe performed not only in Tashkent, but also toured several other regions. In particular, on December 16, 1914, the troupe changed its name to "Turkestan" and went on tour to Fergana. Nevertheless, there were huge obstacles for this troupe to become a professional theater and include representatives of all occupations. Theater studies scientist M.Rakhmanov and Sh.Rizaev conducted scientific research on the activities of these theater troupes and Abdulla Avlani's dramas.

The aggressive policy of the tsarist government was against all forms of theaters that helped to awaken the social consciousness of the people. At a time when there was such a negative attitude towards the theater, it was a great courage for Avlani to organize a troupe and stage plays with social content, and to engage in news for the benefit of the people.

Abdulla Avlani wrote and staged such dramas as "Is Advocacy Easy?", "Nap", "Two Love", "Portuguese Revolution", "You and We" for this troupe.

"In the eyes of the ancients, the theater was first of all a "school of the great", a "study hall", and it was intended to promote the idea of enlightenment and knowledge, just like the school and the press. [7; p-119].

In addition, Avlani also worked in the field of translation. He also translated several world famous dramas. They are: "Murderer Karima", "A Form of Home Education", "Treacherous Family", "Unfortunate Bride", "Ignorance", "The Dead" and the writer translated them from Tatar and Azerbaijani languages. Unfortunately, these works have not been published.

Avlani created textbooks and reading books for schools of the new method, such as "Literature or National Poems", "First Teacher", "Second Teacher", "School Gulistan", "Turkish Gulistan or Morals", consisting of four parts. These textbooks are intended for elementary to high school students. For example, "The First Teacher" was intended for literacy, while "The Second Teacher" was considered a textbook equal to the current textbook. The remaining three works are works with an educational spirit, and among them, "Turkish Gulistan or Morals" is a work of special importance.

For the first time in the history of Uzbek pedagogy, Abdulla Avlani defined the science of pedagogy as "Pedagogy", i.e., the science of child education", and raised Uzbek pedagogy to a new level. It can be seen that Abdulla Avlani knew the science of pedagogy well and was able to create a unique new concept. The work "Turkish Gulistan or Morals" is a moral-educational work. In the work, "the science that calls people to goodness and deters them from evil is thought about – morality" [p-8; 92].

Abdulla Avlani divides child education into four groups in his work and explains them as follows: 1. "Time of Education". 2. "Physical education". 3. "Education of thought". 4. "Moral education".

In the chapter "The Time of Education", it is emphasized that it is necessary to provide education from a young age, and in this

process: the role of parents and teachers is important, and even the government and others should be involved in this process. He emphasizes that education is not a private matter, but a universal, national matter, and its place in social life is important. Abdulla Avlani emphasizes that the progress of all nations, the power of states, and the development of society always depend on the education of generations.

After the February revolution of 1917, Abdulla Avlani began to engage in political affairs that were important to the life of the people. In particular, from 1918 to 1923, he joined the communist faction, served as a member of the Tashkent city council and the old city council. On July 15, 1915, he was sent to Afghanistan and worked as a consul general in Herat. Since 1920, he has been the head of the publishing branch of the "Labor Movement" magazine, and since January 15, 1924, he has been working at the national and military-political school under the Turkish front. However, the writer did not like working in this school and for some reasons he stopped working in this institution in 1929 according to his application. In 1929, he became a member of the executive committee of Uzbekistan, and in 1930-1931, he worked as the head and teacher of the department of Uzbek language and literature in the Pedagogical faculty of SASU. In 1931-1934, he headed the Uzbek language department at the Central Asian State University. Abdulla Avlani worked in such positions during the Soviet Union. Regardless of the institution where he works, he focuses on educating young people and never gets tired of imparting knowledge to young people.

"Abdulla Avlani wanted to educate people, especially the young generation, to have truly human moral qualities in his time. He wished that his countrymen would be happy and prosperous through education, education, knowledge and enlightenment," says M. Makhsumov. [9; p-148].

Based on the above information, Abdulla Avlani is a mature representative of the Uzbek literature of the national revival, and the concepts and pedagogical views he founded serve as the basis of today's education system.

Abdulla Avlani, regardless of which aspect of the society he served in, tried to be a cure for the people's pain, to raise young people to be physically healthy and intellectually mature children, and to make concerted efforts for the country's independence.

He was a scientist, who created the first pedagogical views in the science of pedagogy, he brought out this field as a separate branch, and for the first time he showed the role and place of terms such as school, education, education and training, without any hesitation, we call Abdulla Avlani the current leader of the Republic of Uzbekistan. We can say that he created the basis of the educational system. As our respected President Shavkat Mirominovich Mirziyoev said: "Salvation is in science, salvation is in the teacher..!".

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