

ELUCIDATION OF EDUCATIONAL ISSUES IN THE WORK OF ABDULLA
AVLONI.

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ABSTRACT: Historical, artistic and scientific works that reflect the history of our nation have a special place in the further development of the spirituality of our society, which has achieved national independence and is developing in all directions. Uzbek literature is rich in such works. They play an important role in the harmonious development of the younger generation. In this regard, the well-known Uzbek writer Abdulla Avloni's four sections for the school include "Literature or national poems" and "The First Teacher", "Turkish Gulistan or Morality", "The Second Teacher". And textbooks, such as "School's Gulistan", are also characteristic and can be a source for a holistic study. It is especially noteworthy that in the first stage of literacy, knowledge and concepts are conveyed to children in a simple and clear way. With this in mind, it is necessary to carefully read these works and study in them the structure, ideological completeness, peculiarities of the books in the monographic direction. After all, if the authors of a number of elementary school textbooks created using modern creative freedom use the experience of a great writer in creating textbooks, it will be easier for them to reach the hearts of young readers. On this basis, the relevance of the dissertation is determined by the fact that Abdulla Avloni was studied as a perfect creator of the first school textbooks, a skilled educator, the study of ideological and artistic observations in his works. In addition, the relevance of the topic of our graduate work is determined by the comparative study of Abdulla Avloni's pedagogical and artistic skills on the basis of available scientific sources and historical works. On August 3, President of Republic of Uzbekistan Shavkat Mirmonovich Mirziyoyev met with representatives of the creative intelligentsia of our country. The meeting addressed a number of issues in the field of culture and art, as well as current creative processes. At the meeting, they spoke about the large-scale work to be carried out to radically reform the field of culture, media, literature and art, expressed new ideas, initiatives and proposals for the education of young talents, the development of our culture and literature. "There is another very important issue for us that will never be off the agenda, and I think it needs to be addressed. And it is connected with the upbringing of our young generation, of our children. As our great ancestor Abdulla Avloni said, this issue is really a matter of salvation, destruction, happiness or disaster for us, and it is a matter of issues that will never lose its relevance and importance, so to speak". In this sense, the role of Abdulla Avloni's works in children's literature today, their peculiarities, the author's efforts to create a textbook, his views in the field of education are closely linked with the psyche, lifestyle and national values of the Uzbek people. It is becoming a requirement of the time to study that the rich pedagogical heritage of the writer has served as a valuable source in the development of the national school and national pedagogy.

Keywords: Morality, second teacher, national school, national pedagogy, first teacher, school's Gulistan, Turkish Gulistan, children's literature, textbooks, Charity Society, Good Behaviors.

One of the most famous representatives of the Uzbek national culture of the late 19th and early 20th centuries was Abdulla Avloni, an enlightened poet, playwright, journalist, scientist, statesman and public figure. He was born on July 12, 1878 in Mergancha mahalla of Tashkent in the family of Miravlon aka. His father was a weaver. His childhood was spent on the winding streets of Mirabad, among the children of Russian-majority railway workers. He studied at the old school in Okchi and then at the madrasa (1885–1886). He was engaged in independent reading. He studied Arabic, Persian and Russian. He followed the newspapers and magazines published in Orenburg, Kazan and Tbilisi. In a short time he became known as an enlightener and became one of the most active representatives of the socio-cultural movement in the country. One of the most important changes in the cultural life of Turkistan in the early twentieth century was a change in schooling. During this period, Avloni joined the Jadid movement and became one of the most active Jadids in Tashkent. In 1904, Avloni opened a new school in Mirabad, and later in mahalla Degrezlik (1903–14) in a similar way, teaching and writing textbooks. In 1909, the school was opened a "Jamiyati Hayriya" to help educate orphans. He published the first volume of a four-volume collection of poems entitled Literature or National Poetry. In partnership with such developers as Munavvarqori, Muhammadjon Podshohojayev, Tavallo, Rustambek Yusufbekov, Nizomiddin Khodjayev, Shokirjon Rahimi, he founded Nashriyot (1914) and Maktab (1916). He published the newspapers Taraqqiy, Shuhrat (1907), Osiyo (1908), and Turon (1917). In 1918, he became one of the founders and the first editors of Ishtirokiyun, the first newspaper of the Turkistan Soviet government. He served in various positions of responsibility during the Soviet era, in whatever capacity he worked, he was engaged in the dissemination of knowledge, education, teaching in universities and colleges. From 1930 to 1934 he headed the department at the Central Asian State University (now Tashkent State University). He died in 1934. In 1927, Avloni was awarded the title of Hero of Labor. LITERATURE REVIEW Avloni had been creating for more than 30 years. He witnessed the labor events of 1916, followed by revolutionary upheavals and national liberation struggles. In the past, as he puts it, he left "dozens of poems and school books, four theater books". When it comes to its place in the history of our culture, two aspects need to be emphasized: pedagogical activity and literary art. His pedagogical activity and ideas about education are important sources in defining the features of enlightenment, which reached a new level in the early twentieth century. The Avloni's School was built on a humanistic and free upbringing, with the primary task of teaching children secular and advanced science, and ensuring that young people have the ability to participate in the socio-political life of the country. The author compiled textbooks for these schools. His first class, The First Teacher (1911), was reprinted four times before the October Revolution, and The Last Book of the Alphabet, The Second Teacher (1912), three times. The textbook "Turkish Gulistan or Morality" (1913) with a moral didactic content played a special role in the development of socio-pedagogical thought in the early twentieth century. It first analyzed the issues of education and ethics in terms of the demands and needed of the twentieth century. While Avloni was distinguishing between traditional good and bad behavior, he based his views on the ideas of Hippocrates, Plato, Aristotle, Saadi Sherazi, and Bedil, and used modernity as the main criterion. The writer considered the love of the Motherland to be one of the best human virtues to fight for. Homeland is the city and country where everyone is born and raised. He needed to be valued, loved, rejuvenated. The poet was understood this when he said "Vatan" and love for it. The love of language and

culture is the love of each person for his people: "The mirror life of every nation is the language and literature that show its existence in the world. To lose the national language is to lose the spirit of the nation". Avloni wrote poems, stories and articles under the pseudonyms Hijran, Nabil, Indamas, Shuhrat, Tangrikuli, Surayyo, Shapalaq, Chol, Ab, Chegaboy, Abdulhaq. It should be noted that Avloni went through a very difficult life and career. He entered the literature at a time when ideological struggles were in full swing. He unhesitatingly embraced the struggle for enlightenment and progress. As you become acquainted with the poetry of the poet, you will encounter an interesting situation. There are no romantic poems in it. He knew more important social problems, the worries of the people. He denied any love in the face of the misfortune of the People and the Homeland. He loved his motherland like a friend. He devotes all his love to it. The beginning of the century was a time of great responsibility for the fate of Turkistan, when the issue of its life and death was being resolved. He quickly realized this as a leading intellectual of the Avloni period, a great enlightener, and an active supporter of the teachings of the Jadids. His first poetic works were published in the books "Adabiyot yohud Milliy she'rlar" (I, II, III), "Maktab gulistoni" (1916), "Mardikorlar ashulasi" (1917) and "Sabzavor" tazkirasi (1914) and etc. They propagated knowledge and enlightenment, condemned ignorance, condemned the socio-moral foundations of the old system, and spoke of a free and happy time. In this sense, Avloni's poems of this period are in tune with the poetry of Hamza and Anbar Atin. Avloni used finger weights extensively in the literature. He wrote poems based on national melodies and enriched the possibilities of poetry. One of Avloni's most important contributions to literature was that he was one of the creators of a new literary phenomenon called "labor poetry". He wrote poems describing the events of 1916, such as "Bir mardikorning otasi o'g'liga aytgan so'zlari," "Onasining o'g'liga aytgan so'zlari," and "Afsus". The motherland illuminated the farewell scenes of the laborers who had been taken to the snowy and icy lands of the far north, to the black service behind the front, to injustice. The melody and style of these poems were very close to folk songs, which played an important role in the national awakening of our people. Avloni welcomed the February Revolution of 1917 with joy (poems "Kutuldik", "Yotma"). He wrote poems dedicated to October, such as "Hurriyat marshi" (1919) and "Ishchilar qulog'iga", glorifying the new socialist system. Soon, however, Russia began to realize that the Soviet system was a worse form of the old royal system, and that Soviet policy was based on hypocrisy. In particular, the failure to grant the solemn promised freedom led to the emergence of sad melodies in the poet's work (Weekly Hour, 1919). Nevertheless, Avloni wrote poems on various topics. The "Afghan Journey" diaries on the 1919-20 trips to Afghanistan are important in studying the history of the establishment of friendly relations between our country and our neighbor. Avloni was one of the founders of the Uzbek theatre. In 1913 he formed the theatre troupe "Turkiston". Turkiston also announced its strict charter. Its founder and ideological and artistic director was Avloni. The troupe staged the best examples of Uzbek drama of the early twentieth century, such as "Zaharli hayot" (Hamza), "Baxtsiz kuyov" (A. Qodiriy), theatrical works of Azerbaijani playwrights ("Badbaxt kelin", "Xo'r-xo'r", "Jaholat", "O'liklar", "Joy ijaraga olgan kishi", "Men o'lmisham", "Layli va Majnun", "Asli va Qaram"). Avloni played himself the roles of Mallu ("Layli va Majnu"), Fayziboy ("Baxtsiz kuyov"), Aliboy ("To'y"), and Boy ("Padarkush"). Avloni's comedies, such as "Advokatlik osonmi?" (1914), Pinak (1915), and the tragic works "Biz va Siz", "Portugaliya inqilobi", and "Ikki Sevgi", written in 1914-17, contributed to the emergence of Uzbek drama and the popularization of theatre. Through lawyer Davronbek, he exposed the

lawlessness in Turkistan and the ignorance of the world. In his work “Advokatlik osonmi?” he portrayed a number of poppies and gamblers, showing that spiritual life had fallen into disrepair. He wrote about the struggle against the monarchy, the Portuguese Revolution of 1910 under his banner, and in “Yosh Turklar Inqilobi” (“Ikki Sevgi”) of 1909 in Turkey, expanding the range of topics and ideas in our literature. In “Biz va Siz” he described the struggle of Turkistan in the early twentieth century over the old and the new with the example of specific destinies. The most productive years of Avloni's main creative activity were before the October Revolution of 1917. RESULTS AND DISCUSSION Avloni's works began to be studied in the late 1960s. Samples of his works in various genres have now been published in separate books. The upbringing of children is not a personal matter, it is a great social work of state and social significance, it is such a great work. Both the future of the Motherland and the destiny of the nation are connected with upbringing. In the words of Avloni, “... education is for us a matter of life or death, salvation or destruction, happiness or disaster”. Abdulla Avloni divided human education into three interrelated areas: physical education, mental education and moral education. For a person, first of all, the body must be healthy, and only when the body is healthy, it is possible to absorb other actions necessary for a person. To do this, it is necessary to protect the human body from things that lead to premature misguidance, degradation, harm to health, “some unclean, some disgusting”, such as alcohol, opium, cannabis. Avloni wrote that it lays the groundwork for the education of thought. Thought education is an important factor in raising a child to the level of a perfect person. The main responsibility for this task falls on the teacher. Because the teacher teaches students to think during the lesson, to have a deep understanding of the essence of any event. In this regard, A. Avloni paid special attention to the unity of education and upbringing. It is only through the education of thought, which is the expression of human mental activity, that a great honor and perfection is achieved, where the breadth of the teacher's thinking, the high level of knowledge in all respects, is crucial in the education of students. The development of thinking skills leads to intellectual activity: it teaches students to distinguish between good and bad behavior, to acquire the good qualities necessary for a perfect person, to stay away from bad habits that lead a person astray. In the chapter “Yaxshi Hulqlar” of Abdulla Avloni's work, there is perseverance, piety, Islam, control, zeal, obedience, contentment, courage, knowledge, patience, discipline, scale of desire, conscience, love of country, truthfulness, example, chastity, modesty, understanding and he thinks in detail about wisdom, memorization of language, economics, dignity, danger and prosperity, obedience, truthfulness, benevolence, devotion, love, forgiveness, examples from the verses of the Qur'an and hadises to prove his point and thinkers' opinions such as Plato, Aristotle, Socrates, Baqrat, Ibn Sina, Mavlana Rumi, Sheikh Sa`di, Mirza Bedil representatives of the Jadid movement, like the enlighteners of Western Europe, raised the banner of enlightenment, modern progress, and fought hard against the fanatical scholars and the ancients, who hindered progress. It should not be forgotten that the main difference between the Uzbek enlighteners and the European enlighteners was that their activity was based on the idea of liberation of the nation from colonial oppression, the idea of independence. That is why modern thinkers did not like the white and red empires. In the pedagogical views of Abdulla Avloni, the high glorification of the mind and science is inextricably linked with the glorification of man. Because Allah created man greater than all other creatures. He gave him Mind for such a great purpose as the attainment of the happiness of the two worlds. With the help of this Mind, man acquires knowledge, progress, and rules of the world. Here is A. Avloni's description of the mind: “The

mind is the perfect, the only guide of human being. Allah is the separation of man from the animal by word and intellect. The Noble Prophet (peace and blessings of Allah be upon him) said: "Oh people! Humble your mind. You know with your mind what your Allah has commanded and forbidden. When Abdulla Avloni thought about human health, one of the main factors is a separate chapter on cleanliness. In the chapter was called "Nazafati"- "purity" means that makes a person beloved among the people, even in the sight of Allah. A person should keep not only his body and clothes, but also his place of residence, environment and city clean. Environmental pollution is the cause of various diseases. Unfortunately, the colonial authorities, where Avloni lived in did not even think about the well-being of the country and the health of the population, but only about the part of the cities inhabited by the colonialists.

CONCLUSION.

Abdulla Avloni considered it sacred to write "Turkish Gulistan or Morality" in the style of Sheikh Sa'di, although it was difficult, taking into account the suggestions and wishes of teachers of his contemporaries. Given the period in which this work was created and the social situation, this work was a great courage! A. Avloni was able to make an eternal mark on Uzbek literature through his work on literature, which is an example for the youth of the nation. Abdulla Avloni's pedagogical views still play an important role in the creation of the Uzbek national school. As a result, there is a growing interest in depth study of his creative heritage.

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