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Pedagogical and Didactical Legacy of Abdulla Avloni as A Ground For The New Teaching Technologies

Shernazarov Zuhridin Zulfiddin oqli,
Master's student of bukhara state university
Uzbekistan

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Abstract

In the following article the Abdulla Avloni's pedagogical-didactical views are reassessed based on his works, including "Turkic Gulistan or moral" and several others. The contemporary review on his pedagogical-didactical legacy is conducted derived from his foreign expertise and his exchange of opinions with the rising figures of Enlightenment in Central Asia in the early years of Soviet regime.

Keywords: pedagogy, didactics, jadidi schools, newspapers, plays, diplomat, manuals for schools.

INTRODUCTION

Abdulla Avloni is a great poet, mentor, writer, playwright, teacher, journalist and public figure, is one of the founders of Uzbek culture and literature. He raised the national pedagogy, drama, national theater, journalism, and children's literature to a new level.

Famous figure of Uzbek Enlightenment movement Avloni was born on July 12, 1878 in the Mergancha mahalla of Tashkent, in a family of weaver Miravlon aka. His father Miravlan aka was a poor man, so Avloni started working and earning a living from childhood. He was nicknamed "Imaratchi usta". He wrote about this in his biography: at the age of 12, I studied at a madrasa in the Uqchi mahalla, at the age of 13, I worked part-time, helped my family, and in the winter I studied.

Starting at the age of 15, Abdullah Avloni's poems began to appear in the press. In 1904, Avloni became one of the leaders of the Jadids and opened a school of Jadidism, in 1909 he created the organization "Jamiyati Khairiya". In 1905-1917, he actively participated in the press with his journalistic articles, sowed "seeds of change".

After studying, he was engaged in pedagogy, founded a new system of schools and offered to teach the languages of the East and West. Avloni was the first to offer to teach geography, chemistry, astronomy and physics in schools in Turkestan, he introduced a change in the education system between lessons, introduced exams when students moved from one class to another, and thus raised education in Turkestan to a new level.

Since 1895, Avloni has been working under the pseudonyms "Kobil", "Shukhrat", "Hijron", "Avloni", "Surayyo", "Abulfayz", "Indamas", creating essays, feuilletons and dramatic works. He called on his people to be educated and enlightened. In 1909, he opened a school in the style of Jadidism. Avloni together with Behbudi founded the troupe "Turon" and directed the play "Padarkush". In 1917, after the

revolution, he published the newspaper “Turon” under the motto Live long the peoples republic -Yashasin halk jumkhuriyati!”.

Avloni as a poet wrote many poems. His famous poems “O’z mamlakatimizda”, “Maktab” call the people to enlightenment. His book “Adabiyet” is especially famous. Abdullah Avloni was one of the leaders of the Jadidism movement, which spread among the Uzbek people in the late 19th century, as well as one of the initiators of the creation of schools for Uzbek children using a new method. He wrote textbooks and manuals for these schools.

He worked as the Minister of Public Education of Afghanistan and was the Ambassador - Consul of the Soviet Union in Afghanistan. He taught at the University of Central Asia and wrote books.

REFERENCE REVIEW

Treatises by Avloni:

Handbooks for children in Uzbek: «Birinchi muallim», «Ikkinchi muallim», «Tarix», «Turkiy guliston yoxud axlok». Plays: «Tuy», «Syezd», «Layli and Majnun», «Ikki muhabbat», «Advokatlik osonmi?», «O‘liklar», «Pinak», «We and You», «Storm», «Portuguese revolution».

Plays by Avloni: «Pinak», «History: Muxtasar tarixi anbiyo va tarixi islom», «Turkiy Guliston yoxud axloq».

Fables: «Fox and raven»;

Poems: «Poem of workers», «Homeland», «School», «Garden», «From the tongue of lazy disciple», «Panorama from mountains», «Call for nation», «Gift from workers», «Present has come», «Voice».

Articles: «Aim and profession», «About our situation».

Stories: «Hazard of envy». Other works: In 1907 edited newspaper “Shuhrat” in Uzbek. In 1913 organized the group “Troup”. In 1917 edited newspaper “Osiyo”.

DISCUSSION. Abdulla Avloni's poems began to be seen in the press from the age of 15. Avloni, one of the leaders of the Jadid movement, founded the jadid school in the District of Mirabad in Tashkent in 1904 and the Association “Jamiyati Xayriya” in 1909. In 1905-1917, with his intense activity in the press, many publicistic articles were published, “the ideology for national reform has been created” and “the egg of change from one side to the other”. This was how Avloni assessed the activities of the “Shuhrat” newspaper, which he published in 1907. In the old school he brought out literacy, studied in Madrasah. Because of the material family difficulty in the people from childhood worked at the door, masonry was engaged in professions such as casting, plastering, furnishing, carpentry, building, takes the name “Imoratchi usta”. Abdulla Avloni's poems began to be seen in the press from the age of 15. Avloni, one of the leaders of the Jadid movement, founded the jadid school in the District of Mirabad in Tashkent in 1904 and the Association “Jamiyati khayriya” in 1909.

He was one of the first in Turkestan, influenced the introduction of geography, chemistry, geometry, physical sciences into the school, sought to connect education with real life, introduced a certain break between one lesson and another, an examination in the transition from one class to another, paid special attention to the secular orientation of the educational system. His textbooks called “First Teacher” (“Muallimi avval”, 1909), “Second Teacher” (“Muallimi soniy”, 1912), “Turkic Gulistan or morality” (1913), “Gulistani maktab” (1917), “Literature or national poems” (1909-1916, 6 Parts) were taught in schools. Avloni chose the slogan “Long Live the people's Republic” for the newspaper “Turon” (1917), organized a theatrical circle called “Turon”, gathered young people, took part in the performance of some roles. The poet became an ambassador in Afghanistan, taught in various educational institutions. Abdulla

Avlani had nicknames such as Hijron, Nobil, Indamas, Shuhrat, Surayyo, Shapaloq, Chol, Ab, Chegiboy. He died on August 24, 1934 in Tashkent. Begali Kasimov conducted scientific research on Avlani's work [1].

Abdulla Avlani was one of the famous representatives of the Uzbek national culture at the end of the 19th beginning of the 20th century is an enlightened poet, playwright, journalist, scientist, state and public figure. His childhood was spent on the crooked streets of the Mirabad district, among the children of railway workers, most of whom were Russian. He studied at the old school in the pupil, then in the madrasah (1885-1886). He was engaged in independent reading. He studied Arabic, Persian, Russian, Orenburg, Kazan, watched newspapers-magazines, which went out in Tbilisi. In a short period of time, he became known as an enlightener and became one of the active manifestations of socio-cultural mobility in the country.

One of the most important changes in the cultural life of Turkestan in the early 20th century was a change in schoolwork. Avlani joined the Jadid movement during this period and became known as one of the active participants of the jadids in Tashkent. Avlani in 1904 year in Mirabad, then in Degrezlik (1903-14) in the same new way, she opened a new school, gave lessons and wrote textbooks. In 1909, the "Jamiyati khayriya" opened school, which helps with educational work, taught orphaned children. He published the first volume of his collection of poems, which consists of four parts, called "Adabiyot yokhud milliy she'rlar".

In partnership with such progressive figures as Munavvarqori, Muhammadjon Podshoxo'jayev, Tavallo, Rustambek Yusufbekov, Nizamiddin Khujayev, Shokirjon Rahimiy, he established publishing companies "Narshriyot" (1914), "Maktab" (1916). He released newspapers "Taraqqiy", "Shuhrat" (1907), "Asia" (1908), "Turan" (1917). In 1918, he became one of the organizers of the first newspaper of the Government of the councils of Turkistan "Ishtirokiyun" and one of its first editors. He served in various responsible positions in Soviet times, in which he did not work, came up with the distribution of knowledge, educational issues, taught in higher educational institutions, higher schools.

Avlani has been creative for more than 30 years. He witnessed the events of 1916 year of the Mardikors, then the Revolutionary thunders, the national-liberation struggle. In the past period, he left, as he noted, "dozens of poems and school books, four theatrical books." When it comes to its role in the history of our culture, it is necessary to emphasize two aspects: pedagogical activity and literary artistic activity. His thoughts on pedagogical activity, education and training are one of the important sources in determining the characteristics of enlightenment, which at the beginning of the 20th century reached a new level.

The school of Avlani was built on the basis of humanistic and free education, the teaching of secular and progressive science to children became a real public school, which set itself the main task, ensuring that young people have the ability to interfere in the socio-political life of the country. Poet compiled textbooks for these schools. "Birinchi muallim" (1911) for his previous class teachers, "the last textbook from the Alphabet" – "Ikkinchi muallim" (1912) was published consecutive 3 - 4 times until the October turnover. The textbook "Turkic Gulistan or morality" (1913) of moral didactic content took a special place in the development of social-pedagogical thought at the beginning of the 20th century. In this regard the issues of upbringing and morality were first analyzed from the point of view of the requirements and needs of the 20th century. Dividing behavior into traditional good and evil, Avlani takes modernity as the main criterion, evidencing his thoughts with Hippocrates, Plato, Aristotle, Saadi Shirazi, Bedil. Poet considered Homeland's love to fight for him from the best human behavior. Homeland is the city and country in which everyone was born. It is necessary to cherish, to love, to cherish. This was what the poet understood when he called Homeland and his love. And the love of language, culture, is the love of each

person for his or her people: “every nation shows its existence in the world, and the life of the Qur'an is language and literature. National language to lose is to lose the spirit of the nation.”

Avlani wrote poetry, stories and articles with the pseudonyms Hijron, Nabil, Indamas, Shuhrat, Tangriquli, Surayyo, Shapaloq, Chol, Ab, Chegaboy, Abdulhaq. It must be said that Avlani has taken a rather difficult path of life and creativity. He came into the literature at a time when ideological struggles were intensified. He accepted his struggle for enlightenment and progress without any hesitation as a profession. When you get acquainted with the poetry of the poet, you will encounter an interesting situation. There is not a single romantic poem in it. He knows more about social problems, grief for Homeland. People and Homeland reject any love in the face of misfortune. He loves his mother “like a beloved”. He dedicates all his kindness to this. It was a time when the beginning of our century was very responsible in Turkestan's fate, the issue of his life mammoth was being resolved. This was quickly promoted by the Pioneer intelligentsia of the Avlani's period, the great enlightener, as an active supporter of the teachings of the jadids.

His early poetic works were published in the books “Adabiyot yokhud milliy she'rlar” (I, II, III, IV volumes), “Maktab gulistoni” (1916), “Mardikorlar ashulasi” (1917) and ontology “Sabzavor” (1914), as well as works published in the pages of the press. They were propagated knowledge, condemned ignorance and ignorance, the socio-moral foundations of the old system, thought about the free and happy times. In this respect, the poems of Avlani in this period are in harmony with Hamza, the train of the Anbar horse. Avlani widely used finger weight in literature. He wrote poems adapted to national tunes and enriched the possibilities of poesy.

One of the important services of Avlani in front of literature was that he was one of the creators of a new literary phenomenon, which was called poetry of courage. He wrote poems such as “Bir mardikorning otasi o'g'liga aytgan so'zlari”, “Onasining o'g'liga aytgan so'zlari”, “Afsus” which denote the events of 1916 year of martyrdom. He illuminated the farewell landscapes, injustice of the martyred, who were taken to the snow-icy lands of the far north from the native land, to the black service behind the front. The tone and style of these poems are very close to folk songs, and they played an important role in the national awakening of our people.

Avlani gladly welcomed the February Revolution of 1917 year (poems (“Qutuldik”, “Yotma”). Dedicated to October, he wrote poems such as” the “Hurriyat marshi” (1919), “Ishchilar qulog'iga”, glorifying the new socialist system. But not so long ago, the Russian Soviet system began to realize that the old Tsarist system was a form worse than before, Soviet politics was built on the basis of hypocrisy. In particular, the non-granting of the promised freedom of solemnity led to the emergence of sad depressed tones in the creativity of the poet (“Haftalik soatda” 1919). Despite this, Avlani wrote poems on different topics. The” Afghan travel diaries on the 1912020 year journey to Afghanistan are important in studying the history of mutual friendship and establishment of relations between our two countries.

Avlani was one of the founders of the Uzbek theater. He founded the theater troupe “Turkistan” in 1913 year. “Turkistan” had also declared its strict charter. Both his organizer and ideological and artistic leader were Avlani. Troupe put in scene such play as “Zaharli hayot” (Hamza), “Baxtsiz kuyov (A. Qodiriy). At the beginning of 20th century, he staged the best samples of Uzbek dramaturgy, translated the works of Azerbaijani dramatists (“Badbaxt kelin”, “Xo'r-xo'r”, “Jaholat”, “O'liklar”, “Joy ijaraga olgan kishi”, “Man o'lmisham”, “Layli va Majnun”, “Asli va Qaram”) into Uzbek and staged them. Avlani himself played the roles of Fayziboy (“Baxtsiz kuyov”), Aliboy (“To'y”), rich man (“Padarkush”).

Avlani “Is the advocacy easy?” (1914), “Pinak” (1915) comedies, “We and you“, “Portuguese revolution”, “Two beloved” with such tragic works written in 1914-17 years made an important

contribution to the development of Uzbek dramaturgy and theatrical interpersonal shooting. Through Advokat Davronbek, the lawlessness in Turkistan has exposed the informality of the world. "Is the advocacy easy?" in his work, he created the image of a number of poppies and gamblers, showing that spiritual life has become fundamentally different. The struggle against monarchy, the Portuguese revolution of 1910, which was under the banner, wrote about the "Young Turks" revolution ("Two beloved"), which took place in Turkey in 1909, and introduced the scope of themes and ideas in our literature. And in "We and you", the struggle of Turkestan in the early 20th century on backwardness and innovation was clearly reflected in the example of fate.

The most fertile years of Avlani's main creative activity fall on the period of sorrow to the October coup of 1917 year. Avlani's work began to be studied from the end of the 60-ies. Currently, samples of his works of different genres are published in the form of separate books [2].

Avlani is a person with wide coverage. He is a poet, playwright, trainer, author of the first textbooks, the founder of "Maktab", "Nashriyot" companies, one of the founders of the Uzbek theater, the developer of the theater troupe "Turon", the first autonomous ambassador of Turkestan in Afghanistan, a diplomat. In the film, all areas of his activity are described, although in part. It is also one of the film's ideas that Avlani, who was initially among the jadidis, was later given the reasons for serving the Government of the Soviets, his opposing views on that government in the wake of the trip to Afghanistan, and his heartfelt sympathy for his nation and his country.

The life of our great-grandfather Abdulla Avlani, a leading figure in the Enlightenment Movement, who described the withdrawal of our nation from the swamp of ignorance as the most primary necessity, is somewhat different from that of other great-natives. See this, as long as Abdulla Avlani has not been repressed.

His scientific legacy, too, among all the jadidis, was not studied until 1966 year, and even his works were not published until this year. By 1966 year, although for a while, there were changes in politics, information about the victims of repression was provided to the public by the councils [3].

As the childhood of Abdulla Avlani took place among the children of the iron workers, who made up the majority of Russians in the neighborhood of Mirabad, interest in the Russian language Awakens early. However, the material difficulty in the family environment made him to work at the door of people from childhood. As a result of dealing with professions related to construction, such as foundry, plastering, stove-making, carpentry, they give him the name "Imoratchi usta". Abdulla, who studied at the old school in Uqchi, then at the madrasa and was engaged in independent reading, begins to be seen in the press with his poems from the age of 15. He studied Arabic, Persian, Russian, followed by newspapers, which went out in Orenburg, Kazan, Tiflis. In Mirabad and Degrezlik in a new way, a new school opens, teaches and writes textbooks. The education of the younger generation, which was destined to serve with all its body, mind, heart for the future and prosperity of the country, was one of its highest goals. In 1909 year he opened "Jamiyati khayriya", which helps school-educational work, teaches orphaned children. As a result of the efforts, it is recognized as an enlightener and becomes one of the active manifestations of socio-cultural mobility in the country.

RESULTS. In 1919-1920 he worked as a consul of the Soviet state in Afghanistan. Abdulla Avlani correctly assessed the socio-political changes taking place in the world as an enlightened and progressive person and the roles and tasks of new state and public institutions arising as a result of them. In 1921, he returned to his homeland and is appointed as the head of the socio-political and Economic Journal "Kasabachilik harakati" published by the Central Council of Trade Unions of the Republic of Turkistan. The magazine was published in Uzbek and Russian every two weeks. He had a great experience and a

high level of knowledge-he has also excelled in the role of Abdulla Avlani responsible editor. No matter in which task he worked, he dealt with the issues of dissemination of knowledge, education and training, and brought a great roar to society. His Labor was highly appreciated and in 1927 he was awarded the title of Hero of Labor [4].

In 1930-34 years he headed the chair at the Central Asian State University (now National University of Uzbekistan). He died in 1934 Abdullah Avlani died on August 25, 1934 in Tashkent and is buried at the Botkin Cemetery.

In 2019 the didactical film “Abdulla Avlani” was set in the amount of 1 240 831 576 UZS [5].

CONCLUSION

The literary legacy of Abdulla Avlani still keeps its predominance in the dissemination of pedagogical technologies in the 21st century. In Uzbekistan many streets, institutes of in-service training of teacher are named after him.

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