Abdullah Avlonius in Works The Issue of Promoting Goodwill

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**Abstract**
In the second half of the 19th century, at the beginning of the 20th century, in the Turkestan district (Central Asia), the merits of the advanced intelligenitis in the development of pedagogical ideas and increasing the work of public education were great. At the same time, there are many merits of a major representative of Jadid literature of the poet, playwright, teacher Abdullah Avloni (1878-1934). He opened schools, and also personally taught, made a great contribution to the work of equipping schools with textbooks. His works "Turkic Gulistan or Morality," “First Teacher,” “Second Teacher” "Guliston School" have been repeatedly published. Here the work "Turkic Gulistan or ethics" is a vivid example of Uzbek classical pedagogy. Abdullah Avloni, one of the outstanding representatives of Uzbek national culture of the late XIX century of the beginning of the XX century, as a poet, playwright, journalist, scientist, statesman and public figure, a deeper contribution to the development of Uzbek literature, the study of the writer's works.

**Keywords:** Avlony, Educator, Scientist, Teacher, Moral And Educational Question, "Turkic Flower Or Ethics," Problems Of Man, Upbringing, Education, Personality Upbringing.

1. Introduction
Abdullah Avloni is an outstanding poet of Uzbek literature of the 20th century, a prose writer, a talented playwright, as well as a journalist, teacher. His works in the spirit of panda-nasihat, dedicated to the "Turkic gulistan or morality" and the education and upbringing of the younger generation, many years later call humanity to spiritual well-being. The works of Aulonius enrich human spirituality, increase feelings of beauty, call for good and educate. The role and significance of the works of Abdullah Avloni in the formation of modern youth as a harmonious person, the formation of her spirituality are unpopular.

At the beginning of the last century, the works of Avloni were one of the main aids that satisfy the spiritual need, serving education and education. These works, which are of great educational importance, were included in the curricula of secondary schools.

In the works of Abdullah Avloni, the study of the issue of educating the personality of a harmonious generation from the point of view of today, linking it with time and drawing appropriate conclusions are relevant.

The famous enlightener Abdullah Avloni is a teacher, scientist who made a significant contribution to the development of pedagogical thinking, reflecting in his works the best traditions of the Uzbek people, the most important life issue of education and education.

Abdullah Avloni was born on July 12, 1878 in the Makhalla Merda in Tashkent in the family of a small artisan. Parents were literate people. After graduating from high school, Abdullah Avloni entered the madrasah at the age of 12. In the summer, he helped his parents, the rest of the time he studied. The very talented Abdullah Avloni began writing poetry at the age of 15. In his first poems and in the article "Hijron," he promoted the education of the people in schools of a new style. Avbdulla Avloniy began publishing new newspapers "Shukhrat," "Asia" in 1907, but soon Chor officials canceled the newspapers. Later, Abdullah Avloniy worked as an editor in the newspapers Sadoi Turkestan (1914-1915), Turon (1917), Akometyun (1918), and the journal Peasant Movement (1921). After that, he becomes an honored representative of the Uzbek press, one of the founders of the Uzbek press.
2. Literature Review

Abdullah Avlonius knew well that the role of newspapers, magazines in disseminating advanced opinions among the people, promoting science and education is very great. In 1907, he published the newspapers Shukhrat, Asia and edited them. In the first issue of the newspaper, discussing the role of the press, the task of the newspaper, he reads that a person who shows each person his fortune, illuminates the dark days, spreads the ideas of science, union, anthem among the people, cannot live without water, like someone who cannot live without water.

In the socio-political life of Uzbekistan at the beginning of the 20th century, Abdullah Avloni took a special place in the development of pedagogical ideas, for the entire period of his activity he paid special attention to the education and formation of the spirituality of a person serving his people.

Abdullah Avloni is an outstanding public figure and talented teacher who has rendered great merits in organizing the art and literature of the Uzbek people, national culture, public education.

Abdullah Avloni is one of the first in the Uzbek intelligentsia, creating in 1913 a theater troupe called Turon to turn the Uzbek folk theater into a professional theater. However, there were great obstacles for this troupe to become a professional theater. The colonial policy of the Chor government was against all forms of theaters that contribute to the development of the social consciousness of the people. At the moment when the theater had such a negative attitude, the organization of the Avloni theater troupe and the production of plays of social content were his feat on the path of public education. Theater expert M. Rakhmonov writes about the theatrical activities of Avloni:

"Aulonius wrote dramas for the troupe such as" Is the bar easy? "," Pinak, "" Two Loves. "" Portuguese Revolution, "" Killer of Karim, "" One Form of Home Education, "" Treacherous Family, "" Unfortunate Bride, "" Jaholat, "" Evidence "translates from Tatar and Azerbaijani" [9]. However, these works were not published.

In 1916, the famous Azerbaijani actor Sidky Rukhillo came to Tashkent, where, together with the Turon troupe, he staged the play Leili and Majnun. Avlonius plays his father in this performance. With members of the troupe, Avlony toured in the Ferghana Valley in 1914-1916

3. Materials And Methods

Abdullah Avloni was a prominent figure in the Jadid movement, which carried out great social and educational work in Turkestan before the 1917 revolution. Abdullah Avloni, together with leading intellectuals, opened the Jadid Method schools, which will teach secular sciences to theatrical performances and press, as well as teach children of the people in these schools. They came out of their nationalities by mature scientists, connoisseurs, cultural figures, dreamed of the prosperity of the country, the liberation of the Motherland, well-being and dedication.

In 1907, Abdullah Avloniy opened new style schools in the Mirabod Mahalla of Tashkent, then in the Degrez Mahalla. He changed the educational equipment in schools, personally made desks and boards. In order to provide them with clothes, food, a notebook and pencils, the bulk of the children admitted to school, with the support of friends, organizes the "Charity Society" and chairs this society himself. Having created the Publishing House company, he opened the School Library bookstore in Khadr. The school of Aulonia differs from the old methodological schools in that classes are held in their native language based on the classroom system. In his school, he provides children with certain information on subjects such as geography, history, literature, language, accounting, stories.

3. Results and Discussion

One of the first students of Abdullah Avloni, a famous teacher who taught for many years at Tashkent State University Yusuf Tokhiriy, wrote in his memoirs about the school created by Avloni Mirobod:

"We heard about the opening of a new type of school on the opposite edge of the city, in Mirobad, where railway workers live. Soon, rumors spread throughout the city about the qualities of this school, about its teacher Aulonia. "The school in Mirabad teaches reading and writing for 6 months, teaches jugrophy, accounting, natural history." We are delighted to see this school and its wise teacher. We were finally punished for three to four trips on the same day.

The school was stunted, wet dark and located in the corridor of the mosque. The hole left for light above the room snowed in winter and spring. But there were many students and domlan students in the room. The domain had some mysterious side. We were met by one man with a small dwarf who arrived from Karachay, hot and deep. It was teacher Aulonius. Accepted to study. Very soon we were fully convinced that a new world had opened up before us. Despite the fact that our children have been going to school for several years, we became ashamed of the world bodies. They abandoned all of us in study writing,
solving computational issues, reporting on natural phenomena. At the same time, our old school was dismissed, and Abdullah Avloni's school in Mirobad was replenished with children who were traveling from us. Thus, this school has gained more and more popularity. 

After the 1917 coup, Abdullah Avloni has been organizing and leading trade unions of teachers, guards, parasites, stables, artisans and printing workers in the republic since 1918. A former peasant worker of the old city is elected chairman to the Soviet Executive Committee. Avlony, as a responsible employee of the National Commissariat of the Republic of Turkestan, deals with issues of national traditions and new cultural norms and laws.

In 1919-1920, Avlony worked as consul general at the Soviet Embassy in the city of Hirot in Afghanistan. For his work in strengthening the brotherhood between our peoples, Shah Omanullahan of Afghanistan was awarded a silver watch. This suggests that Avlonius has a special place in our history. In the 1920s, Avlony, along with various social tasks, continued his teaching profession, took an active part in the elimination of illiteracy. Since 1920, Abdullah Avloni was in charge of an educational institution created in Tashkent, then a women's school. He worked as a teacher at the Institute of Public Education, at the Turkfront Military School (military school). In recent years, he conducted research work with teaching at the Central Asian State University (SAGU) and other higher educational institutions.

Abdullah Avloni created in 1933 a "Literary Textbook" for the VII classes of Uzbek schools. For the outstanding work of Abdullah Avloni, increasing Uzbek culture and literature, training, many years of conscientious work in 1925 he was awarded the title "Hero of Labor," and in 1930 he was awarded the title "Drummer of the Uzbek Maorif" for hard work, scientific works and works. He died on August 25, 1934 in Tashkent.

Moral and educational issues put forward in Avlonian works.

Abdullah Avloniy created textbooks and textbooks "Literature or National Poems" (1912), "Turkish Gulistan or Ethics" (1913), "Second Teacher" (1915), "School Guliston" (1917). In his works and journalistic articles, he glorifies the culture of the peoples of the world, science, school and enlightenment, calls on his people to be naive, cultural.

At the beginning of the 20th century, the alphabet was written for new schools. Among them is Auloni's "First Teacher"; Before the 1917 revolution, The First Teacher was published 4 times. Aulonius relies on the textbooks available in his writing, primarily on the "Mentor" Saidrasul Azizi (effectively uses the experience gained in the teaching process).

The book of Aulonius "The Second Teacher" is a continuation of the book "The First Teacher." If we called the first book, conditionally, alphabetical, and the second - textbook, then this would be a mistake.

The book begins with a poem inspiring the school:

School makes you human,
School gives you life
School sorrow destroys,
Read with enthusiasm, boy!
Science,
Beauty in school,
National fantasy in school,
Read with enthusiasm, boy!

In this poem, Aulonius praises the school for the saving path of man, the flower of life, the power that mobilizes people.

The first two stories of the book are called "Sahiyalik" and "Bakhylylyk." The first story describes an event characteristic of the life of that time. The boy's father, named Said, gave him 10 kopecks for food every day before leaving for school. One day, Said met a man on a school road.

"I've been opening coal for two days now and, if I say I've got food, I've got nothing else like my terrible piece," she says. Said gives 10 kopecks in his hand and spends this day without food. Father rejoices in the nobility of carbon, admires "Sahi Saidim." Gives 20 kopecks tomorrow.
The story "Bakhylyk" on the example of one wealthy person indicates his worth, worth, scarcity and scarcity.

Abdullah Awloni determines the content of primary education depending on the prospects of the nation. It reflects masterpieces of verbal art created by the people calling a person to national necessity. The main place in it is occupied by the legacies of our ancestors, who give evil to the human heart. It will also use the works of the great cheese and his works.

It's a joy that primary school textbooks feature content adorned with a thin sheet of hate. Used in Saidrasul Azizi's textbook "Master First." In this interesting way, an informed history of the history of False Dmitry is given.

"Who is the most fragile in the world? Liar, what does everyone need? Honesty and kindness. In Auloni's poem "The Lying Shepherd," it is said that this is a rescue balolardine. Hijran dogs and conflictolardins. " Such ideas are often found in the textbooks "First Teacher First," "Head Teacher" and others.

Coverage of the human problem in the work "Turkic Gulistan or Ethics."

Among the works of Abdullah Avloni devoted to pedagogy, the work "Turkic Gulistan or Ethics" is of great importance in the study of the development of pedagogical ideas of the early 20th century.

The work "Turkic Flower or Ethics" is a moral and educational work. The work tells about one science that "calls people to good, returns from bad." In contrast to these aspects, these are the works of Yusuf Khos Gajib "Kutadgu bilig," Nosir Hisrav "Saodatnoma," Saaddiya "Gulistan" and "Buston," Jomi "Bahristan," Navoi "Mahbub ul-kulub," Ahmed Donishin 'Will to children.

Abdullah Avloni, discussing the role of raising a child as an educator, says: "If a person in his youth grew up without upbringing, without morality, the god akbar, joyfully convey his hand to the stars waiting for good from such people." In his opinion, in the content of moral feelings in children, the social environment, family conditions and people around the child are very important.

In the history of Uzbek pedagogy, Abdullah Avloniy first described pedagogy as "Pedagogy," that is, the subject of raising children. " Naturally, this definition indicates that Avlonius is well versed in pedagogical science.


The Time of Upbringing section emphasizes the need to transfer upbringing from youth, into which everyone must begin: parents, teachers, government and others. "A fruitful upbringing for us is life, or mamot, or salvation, or disaster," reads Avloni.

Parenting is not a private matter, but a national, social one. The development of each person, the power of states largely depends on the upbringing of generations. Education begins with the emergence of violence and continues until the end of life. It consists of several stages - home, children's, school and community education. Avlonius understands the circle of parenting in a broad sense. It is not limited by morality. He primarily reads that the child should take care of his health.

Avloni believes that in order to have healthy thinking, good morality, enlightenment, it is necessary to educate the body. "A healthy and powerful body room is the most necessary thing for a person. Because for recovery, recovery, education, a person needs a strong, painless corpse. "

Abdullah Awloni pays special attention to the work of teachers in raising a child on the one hand, addressing parents on physical education.

It is necessary to educate children's thinking skills and regularly engage in this education, and this is a sacred task. Binobarin, he is "a sacred duty entrusted to the conscience of teachers... It depends on the strength, suffering, breadth, upbringing of the teacher"[10; 14].

At the same time, the author notes that education and upbringing are inextricably linked: "Although there is some difference between lesson and upbringing, there is both a body that is not separated from each other"[10; 15].

According to Abdullah Awloni, man is the fear and honor of the whole world. Man with his beauty and complexity is the advantage of the whole world. The whole being must serve man because man is his owner. Because a person has the mind. Thanks to this mind, he gets science, and thanks to science he controls the world.
"Oh," says Avlonius, "a feast of people komil, murshidi yagonasidur, working soul, clever. But in the shadow of the people who rebelled over the animals on Earth, covering their neck and putting them in their hands. " Aulonius rates man and his mind so highly. "Doctor, a cheerful scientist. If the mindset delays nafsing, then the worst preserves access to the roads. The most, the more expensive the price, but the larger the mind in the shadow of science and experience, the more expensive."

The book "Turkic Gulistan or Ethics" promotes the ideas of enlightenment. Abdullah Awloniy says in the book: "Science is the honor of the whole world. Science is very high for man, first of all one thing. Science shows us its state, our movement. To make our thoughts as sharp as a sword... Invertebrate man is a fruit tree.... " Aulonius said that science is not in general, but in its practical and life interests: "Saves us from ignorance, darkness. Culture leads humanity into the world of enlightenment, returns it from bad habits, destructive deeds, does good deeds... All our lives, health, health, wealth, family, anthem, care, peace and end are connected to science."

In Adib's figurative expression, the bamitsoli of science are magicians inside almonds. To conquer it, you need to work, that is, disconnect it from the bundle.

He has a good understanding of the role of science in the development of society. Therefore, he urges young people to know the secrets of science, to unravel the essence of events, to write books. In his opinion, if science does not serve the interests of society, it is not used for the benefit of the people, it is dead. A. Avloni highly appreciates those who can put their science into practice, calling them wise people.

Abdullah Awloniy encourages young people like thinkers of the past to get a useful profession. He hates servants, seeing that they are engaged in activities that do not come to humanity. Aulonius urges young people not to throw lipsticks into wealth. Wealth resembles a sharp cloud.

Abdullah Awloni believes that a non-working day is the beginning of all bad qualities. Therefore, he says that labor is the most wonderful quality of a person. In this sense, his story "Smart Theologian" is in character.

The story states that "one gardener has three sons who are indifferent and unworkable. Father does not have a tanatillo, which he inherits. Father feels that his life is coming, and worries about the fate of his children. Mentally, it should. Every third invites coals nearby. 'When your eyes are open, tell you about my will. Because of my hard work, I fell in the eye with gold. I buried him in that tank and under one of the currents. He is yours. But the job took many years. I can't remember the burial place. Look for it yourself and share it among yourselves. ' One eye, hearing a pagan window, falls into his search. Everyone in the park will kick her husband out. The mysterious eye does not appear. They get fired again. The expected result is still missing. This evacuation will be somewhat repeated inside the park. The land is mined, the soil turns into a beam. At the same time, it will be opened to the deepest roots of vineyards. In the same year, the park will have a yield from which several eyes receive filled gold. " Three dangas understand the true meaning of paternal words, gold is labor."

With this story, Adib exaggerates labor, in the soul of the student - love for work. A person reads only the laboriousness of happiness and happiness.

In his work, Abdullah Awloni dwelled on the questions of patience, patience, sabotage, and matonate, and said: "In every case one must act patiently. Patience is a great virtue for people, a path to goal. A man who patiently cheered up nafs does not like in every business. Keeps hate from disaster, pride. Patience is such a strong thing that can cause anger, anger, ridicule of science, surprise an adult, turn evil into good... Patience is the key to joy...."

Aulonius considers discipline a source that educates the human character, and also emphasizes that it must always be observed. "It is said about the timely observance of all our disciplinary prayers, our work. If there was no discipline on earth, people could not live for a minute. The development and tolerance of each nation depends on the untimely conduct of business, without exception from the situation... Because the work of those who do not observe order and position has always been my note, they themselves were careful. But the work of those who conduct their work in order is carried out on the ground, in a peaceful environment."

The feeling of the Motherland is one of the most human and the most feelings. You can't just love your homeland, it needs to be proud of its life, rejoice at its happiness. Aulonius understands the Motherland and the duty to it:
"The city and country of birth of each person is called the birthplace of that person. Everyone was born, the mustache kisses their land. Even animals have a sense of homeland. If one animal is deprived of its homeland - hibernation, then it will not live in the same position as on its land...

As we loved our homeland more than our souls, Arabs kiss Arabia, sandy, hot deserts, ancient northern lands, the coldest snow and glacial lands. If they were not loved, the air would be good, alive and light, he would abandon his homeland, "says Avlonius.

The avlonal idol and zako refers to open thought, elegance, charm. He linked perception and regularity with enlightenment, stressing that "in order to maintain our intelligence and perception from our youth, we must not spend our whole lives with impeccable words such as entertainment, safsata, caring for different books, newspapers and magazines, revealing our opinions, supporting our wisdom."

This indicates that Avlonius encouraged the enlightenment of the people. In particular, the following poem of the poet can serve as evidence of our opinion:

Mind with perception-laar good-bad,

Don't waste this precious time.

Strive, accelerate, act,

Sit down, dive into this world with wisdom.

Abdullah Awloniy says that it is necessary to skillfully master the native language, use every word in its place, the thirst for the development of the national literary language. "The indicative life of every nation in the world: language and literature. Losing the national language is losing the spirit of the nation. Highhoh! We constantly forget and lose so that Turkestan retains the national language. We rarely refer to half of our language in both Arabic and Persian. We must know honest, Russian, but we must use and speak on our own land. By doing this, like a zigir or shadow, like a moshkiri, a funny-fussy act destroys the spirit of language.

... "The sacred language and literature that reached our ancestors are not inferior to us. If we are looking and looking for our home, we will also find the missing. If she had disappeared, I would have been narrowly overhead. "

Avlonius also focuses on speech ethics. She praised the essence of the word in the definition of human dignity and noted: "The word is a scale that measures the level and size of a person, his knowledge and qualities. Smart people know a person's opinion and intention in language, science and strength, dignity and value.'

Another factor required for human evolution is collapse (weight, endurance, greatness). Awlony noted that whoever tries to behave or behave above the el ulus, from people, falls, is isolated and forgotten. It is emphasized that a person must be modest: "Ficor expresses his pride and pride," writes Avlonius. Because pride, wisdom, arrogance respect a person among the people. Any person who owns science and the state does not have a single monetary dignity and value... A person can be drunk with evil and pride.... To achieve the true level of Vaikor requires science and enlightenment. "

Avlonius tries to convey greed to the reader with very simple, clear expressions and details.

Pay attention to the fate of the silk worm. He wraps a saw inside and destroys life. Silk, which can hardly fuse with others. Such is the fate of those who spent their lives with the rich world.

From the first page of the "Turkic Gulistan Johud Amrak" to the last page, the ideas of humanism of Avlonius are expressed. He is all interested in the nasal people, considers it his sacred duty to serve the people. In his eyes, a person is not an abbot, feral, far from the people.

The author talks in detail about confusion, feral, envy, lies, hypocrisy, about the dangers of people's lives.

Wildlings and newborns look like the heads of Avloni the bully. As veal gnawed and dried the root of the tree, amateurs and rhinos also soak the love tree between people. According to one sage, "it is necessary to avoid people who, unlike humans, promote friendship, ulfat, love."

Avlonius analyzes the outfit and its consequences: "A person commits other sins for the pleasure of hatred. But instead of pleasure, the wearer dresses in the head or in the head of another person. Because the word reaches the hand of the dressed. The blood of the Cossack enters the movement. throws three apples out of the outfit. Thus, a great enmity ensues between the two Muslims in the tone of clothing. The latter goes to death. Thus, enmity, enmity, private conflicts between them, separating their lives,
deprived of national affairs, working for the sake of universal popular benefit, lead to the disappearance of the union among the population."

Gossiping is the temperature, as is the temperature.

Grandson of Rasuli akram Dear Sallalahu Alaihi vassals:

"Keep clothes, clothes worse than darkness," they said.

In this book, Avloniy notes that each person should devotedly begin his duties, and if he is a coach, then he should inspire his students to enlighten, spread enlightenment among the people.

"At present, science and wealth are required for the people to achieve the goal, serve their nation, be optimistic. The wealth and wealth of all nationalities around the world is measured.... The most diverse methods of extraction are craftsmanship, agriculture, animal husbandry, trade. Each of them should know in our time... Americans plant one wheat and make twenty packages. Europeans will bring five thousandth cotton from us and sell it to themselves for twenty-five kopecks. But we, Asians, in particular Turkestan, sell a dam, bathe chandy, serve cream, open milk, bite a piece instead of bread, "Avlony summed up the slogan that in order to become a person, it is necessary to master science and education.

4. Conclusion

In order to familiarize the younger generation with the life of our gods, the scientific legacies created by them, achieving their positive reflection are important issues of today.

Abdullah Avloni's views in the field of education are closely related to spirituality, lifestyle, national values of the Uzbek people. His rich pedagogical heritage serves as a valuable source in the development of the national school, national pedagogy. In this sense, the image of Aulonius, his activity, is valuable to us.

Speaking about the role of Abdullah Awloni in the history of our culture, it is necessary to note two aspects. The first is pedagogical activity, the second is literary and artistic creativity. His opinion on pedagogical activity, education and education is one of the important sources in determining the features of education, which reached a new level at the beginning of the 20th century.

The work of Aulonius "Turkic Gulistan Yohud Amarak" of moral and didactic content occupies a special place in the socio-pedagogical thinking of the beginning of the 20th century. It first analyzed the issues of education and morality in terms of the requirements and needs of the 20th century.

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