



## Pedagogical Approaches in the First School Textbooks of Abdullah Avloni

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**Abstract:** *The article deals with the pedagogical views of Abdullah Avloni in primary school textbooks in Uzbekistan, the measures taken to establish it, the work of the great thinker Abdullah Avloni, the history of its creation and its foundation, his scientific research in this direction, in particular, "Literature or National Lions". Textbooks and manuals such as "Turkish Gulistan or Morality", "The First Teacher", "The Second Teacher" reflect his views on educating the younger generation.*

**Keywords:** *Education, upbringing, spirituality, science, enlightenment, pedagogy, literature, renaissance, independence, development, society.*

Raising a child is not a personal matter, it is a great social work of state and community importance, it is so great that the prospects of the Motherland and the fate of the nation are connected with education. In Avloni's words, "... education is for us either life or death, salvation or destruction, happiness or disaster." Abdulla Avloni divides human education into three interrelated directions: physical education, intellectual education, and moral education. First of all, it is necessary for a person to have a healthy body, only when the body is healthy, other actions necessary for a person can be absorbed. For this, it is necessary to protect the human body from "some haram, some makruh" things, such as alcohol, poppy, cannabis, which lead to untimely error, destruction, damage to health. And this, according to Avloni, creates the ground for the education of thought. Thought education is an important factor in raising a child to the level of a perfect human being. The main responsibility for the implementation of this task rests with the teacher. Because during the lesson, the teacher teaches students to think, to deeply understand the essence of any event. In this place, Abdulla Avldani attaches special importance to the unit of education and training. A person achieves great honor and perfection only through the education of thought, which is an expression of mental activity, and in this place, the breadth of the teacher's thinking range, the high level of knowledge in all aspects are of decisive importance in the education of his students. The development of thinking ability leads to intelligent behavior: it teaches students to distinguish between good and bad habits, to acquire the good habits necessary for a perfect person, and to stay away from the bad habits that lead people astray. In the chapter "Good manners" of Abdulla Awlani's book, there are virtues, piety, Islam, control, enthusiasm, discipline, contentment, knowledge, patience, knowledge, discipline, self-esteem, conscience, love of the country, truthfulness, example, chastity, modesty, understanding. and he thinks in detail about zakot, safe language, economy, respect, danger and desire, obedience, justice, benevolence, munism, loyalty, love, forgiveness, to prove his views, he uses examples from the holy verses of the Qur'an, hadiths, great thinkers Plato, Aristotle, Socrates, Bukrat, Ibn Sina, Maulana Rumsi, Sheikh Sa'di, Mirza Bedil. The representatives of the Jadidism movement, like Western European enlighteners, raised the flag of knowledge and modern development, and fought hard against the bigoted scholars and antiquarians who were blocking development. It should not be forgotten that the main aspect of the Uzbek intellectuals that differs from the European intellectuals is that their activities were based on the idea of liberating the nation from colonialism and independence. That is why modern thinkers were not equally favorable to the white and red empires. In Abdulla



Awlani's pedagogical views, the high level of glorification of intelligence and knowledge is directly connected with the glorification of man. Because God made man the greatest of all creatures. He gave him Intelligence for the great purpose of attaining the bliss of two worlds. With the help of this mind, a person acquires knowledge, progress, and rules the world. Here is Abdulla Awlani's definition of mind: "Mind is the most perfect and the only guardian of people... The truth is to separate a person from an animal with words and reason. Our beloved Messenger, may God bless him and grant him peace, said: "O people! Humble your mind. They said, "You know with your mind the things that His Highness ordered and refused." When Abdulla Awlani thinks about human health, he allocates a separate chapter about cleanliness, one of its main factors. In the chapter known as "Nazofati", the tool that makes a person beloved among people and even in the eyes of Allah is purity - nazafat. A person should keep clean not only his body and clothes, but also his place of residence, environment, and city. The impurity of the environment is the reason for the appearance of various diseases. It is regrettable to say that the colonial authorities during Avloni's lifetime and after that did not even think about the improvement of the country and the health of the population, they paid attention only to the part of the cities where the colonists lived. At the end of 1907, the famous Tatar enlightener and writer Abdurashid Qazi Ibrohimov (of Uzbek origin), who traveled to Turkestan, exposed the terrible colonial policy of Tsarist Russia in Turkestan: houses, flat houses, walks on electric lights are an example of Europe. But Muslim Tashkent is the opposite. In the early spring and at the end of spring, it becomes impossible to even walk past the houses in the city. It cannot even be described in words... however, the city is the same city, it is Tashkent, it has the same office, income, and the majority of the population are Muslims. The income comes mainly from the Muslim part, and the expenses are allocated only to the Christian part. power is in the hands of the Russians, and the country's income is in the hands of the Russians. Money is allocated from the general income for the roads in the Russian parts, but not a single soum is allocated for the roads in the Muslim part: there is not a single straight road, not a single lamp, there is nothing." Anger, murder, laziness are from ignorance. Science is a torch that illuminates the path of human happiness and prospects. With knowledge, a person's rank rises, his name is glorified, he himself becomes worthy of respect. Ahmad Donish, one of the great contemporaries of Abdulla Awlani, said that "Fiqh and Faraiz, accounting and medicine, astrology, poetry, and teaching are the most useful for culture, thus paving the way for the growth of knowledge. However, the real purpose of these should be to benefit the people. The best of all crafts is science, its steps are endless," he writes in the work "Navodirulvoqoye". Abdulla Avloni in his work "Turkish Gulistan..." devoted chapters "Ilm" and "Aqsami ilm" to this issue. The mind matures with knowledge and experience. According to Awlani, knowledge is a great blessing that guides us in everything and achieves the happiness of two worlds. A person without knowledge is like a tree without fruit. Not only his closest friends, but also himself is not useful. The author of the work divides science into two parts: religious science and physical science. But he does not put a barrier between these names, on the contrary, he emphasizes the need to study scientific sciences such as arithmetic, geometry, history, wisdom, medicine, chemistry, and agriculture in order to become a religious person. Didn't our prophet say: "Be a scholar, be a seeker of knowledge, or be a listener of knowledge, at least, be a lover of these things, don't be the fifth, you will perish." " An even greater obstacle is the colonial authorities, who resist tooth and nail to any positive innovation in the country, especially to changes in the field of education, to the penetration of "modern-style" schools into the people's spirituality. in the fight against them, they masterfully used fanatical scholars. The colonial authorities did not even think of opening modern vocational schools, higher educational institutions, and allowing the nation to enjoy the glory of knowledge. In order to gain a basic understanding of the Russian language and specific sciences, even if it was a little, it was possible to study only in Russian-system schools, but the true nature and purpose of these schools was known. Abdurashid Qazi Ibrahimov, who traveled to Turkestan in 1907, pays special attention to this issue. In this way, Abdulla Awlani expresses his profound



thoughts about human qualities such as patience, humility, self-control, discipline, and conscience. But his views on the Motherland are more important and more important. Motherland is as single as Mother, as holy as Mother. This topic has attracted the attention of many people of literature and art. Please note that in the early 1970s, Erkin Vahidov's "Uzbegim" and Abdulla Oripovni's "Uzbekistan" odes resonated so much among the Uzbek people that even the ideologues of the Shura became convulsed. There is not a single wedding in Uzbekistan where these two poems are not recited or sung. Why did these two poems stir the emotions of the nation so much?! For more than 100 years, they have instilled in our minds the "greatness" of a foreign nation and a foreign country. Our people were longing for a warm word about their nation and their Motherland. At the end of the 90s of the 19th century, S.M. Gromeniskyn's three-book work "Kniga dlya chteniya" ("Reading book") was published as a textbook for local children studying in Russian-style schools. This textbook, created on the basis of the views of N. Ilminsky, contained dozens of poetic and prose texts praising Russia, the Russian people, and describing Russia as a great homeland. Modern pedagogues understood the chauvinistic purpose of this textbook and paid special attention to the issue of educating the nation's children in the spirit of patriotism and nationalism. This situation is clearly visible in every textbook, scientific and artistic works created by them. Abdulla Awlani's work "Turkiy gulistan..." has a chapter called "Love the Motherland". There are verses in it that stir up feelings of love for Turkestan in young hearts: Motherland, Motherland, my soul dies from my body. I don't have any regrets, I have no fear, Choraki, my homeland is my grave. I live in this land, this country is my body. Fully feeling the period when this work was written - the time when our country was in a state of tragedy under the yoke of colonialism, when it was trampled under the feet of foreigners, if you read the chapter "Loving the country", you will see that a person should sacrifice even his life for the independence and freedom of the country. it is not difficult to notice that he sent The soil of the Motherland is sacred: it has the rights of our ancestors and the rights of our future generations. That is why it is impossible to simply love the Motherland, there is also a feeling of mourning, fighting for its future, handing it over to the future generations in full, free and prosperous condition. Abdulla Avloni treats Motherland with such a warm heart. A small chapter from "Turkish Gulistan or Ethics" is called "Hifzi Lison" ("Protection of Language"). At all times, in every society, the mirror that determines the presence and attention of a nation is its language and literature. The great artist and poet Abdulhamid Cholpan wrote, "If literature dies, the nation dies." "Is literature rare?" in the article. every person, first of all, should know his native language perfectly, fight for the prosperity and purity of his language. The author of the work strongly opposes the use of mixing and adding words of a foreign language out of place, and considers this to be a clear sign of lack of culture. Such views of Abdulla Avloni's native language are not only true for some of our young people, who add 2-3 Russian words to every sentence, or even if they do not know the Russian language more correctly, they consider speaking Russian as a sign of culture. applies to our youth: "Language and literature are the mirror of the life of every nationality in the world. Losing the national language means losing the soul of the nation. Hey! We Turkestans are forgetting and losing our national language day by day, let alone preserving it. We are reducing the Arabic and Persian connection to half of our language, and we are closing the Russian language to one end. Honestly, knowing the Russian language, which is our government, is as necessary for our life and happiness as bread and soup. But it is necessary to use and speak in its place. Putting linseed oil in it and mixing it like a mushkichiri destroys the spirit of the tongue. The creation of this chapter by Abdulla Avloni is the result of a strong vital need and spiritual need. The Jadids paid more attention to the issue of teaching the mother tongue as the basis of national education, because the national spirit, national spirituality, as they say, "entered with milk..." can be instilled only through the mother tongue. This is the core of the pedagogical views of modern thinkers. Special attention was not paid to the issue of teaching the mother tongue, its literature, religion and history in state-owned Russian-system schools, which were opened specially for children of the local nationality. The first and decisive



stage of the Russification policy was the education of a category of small administrators who were ignorant of their language, religion, culture, and history. The modern schools opened under the leadership of Munavvarqori Abdurashidkhanov, Mahmudhoja Behbudi, Abdulla Avloni, Abdurauf Fitratlar and gained great attention among the people were essentially directed against Russian-system schools. That's why the words of Abdulla Avloni with great love for his mother tongue were directly addressed to the young (and even present) generations: O mother tongue, my dear friend, my grace, my mercy . From the day I was born, you have been my love. You taught me science and manners, true teacher, my snake teacher. You lift up the spirit of the nation, my holy sultan. Cultivation of students' oral and written speech has always been and remains the primary and main task of the educational system. Abdulla Avloni, as a famous Methodist scientist, pays special attention to the issue of developing students' oral speech and mastering the art of preaching in the work "Turkish Gulistan...". According to the author, every student should have the ability to express his/her opinion clearly, impressively, and at the same time beautifully in the native language. For this purpose, the student must have mastered the subtle and beautiful aspects of the mother tongue: "It is necessary to preserve the common national language as well as the language between the private mouths." Because the word is a scale that measures a person's level and perfection, knowledge and grace. Wise people know the thoughts and intentions of a person's language, knowledge and strength, value and worth from the words he speaks. They say, "Dry words don't please the ears." The "Bad Manners" part of Abdulla Avloni's "Turkish Gulistan..." consists of 18 chapters. The author calls such human behavior "additions whose happiness is devoid of literature, whose morals are inconceivable for our eternal life...". Abdulla Awlani describes both the positive and negative qualities of people and refers them to the reader's opinion. He says, "It is necessary to weigh the evils of these listed bad habits and the beauty of the above listed good habits with the balance of fairness, examine them with the discussion of conscience, listen to the good ones and act on them, realizing the bad ones and doing them now." Abdulla Awlani describes two different characteristics of anger. One is that the anger of a person is important in defending oneself and the nation from the enemy, and the other is a negative characteristic of using someone by means of torture and terrorizing people with cold treatment. Hilm - anger can be avoided only with a gentle nature. Abdulla Awlani quotes Imam Shafe'i's words about this: "Many things that are not achieved by sword and spear are achieved by gentleness and gentleness. Return the damage of anger to its owner. In conclusion, I can say that Abdulla Avloni, while thinking about the types of education in the work "Turkish Gulistan or Morality", "The time of education, that is, the social environment, the role of the family, the role of "physical education" in the development of a child is healthy. it focuses on such issues as educating a person, developing the mindset of "Thought education", teaching to think, "Ethical education" - formation of good manners and habits. The most important thing is to create all opportunities for our children to fully realize their talents and abilities, noble aspirations, increase their social activity, and occupy a worthy place in life.

### Books

1. Speech of the President of the Republic of Uzbekistan Sh. Mirziyoyev at the solemn ceremony dedicated to the 29th anniversary of the Independence of the Republic of Uzbekistan.
2. Resolution No. 1059 of the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019 "On approval of the concept of continuous spiritual education and measures for its implementation".
3. Abdulla Avloni. Selected works. Volume 2. "Turkish Gulistan or morality". - T.: Ma'naviyat, 2006, pp. 34-96.
4. A. Zunnunov - History of Pedagogy. - T.: Sharq, 2004
5. Abdulla Avloni. Selected works. Volume 2. T.: Ma'naviyat, 2009