



A Study of the Life Stage of Abdul Avloni in the Third Renaissance

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ABSTRACT

This article is devoted to the life stage of Abdullah Avloni as a patriot, teacher, educator, philanthropist and diplomat. The topic is relevant because there are many topics that still do not have answers to many questions, and in this article you can find many interesting facts about Abdullah Avloni and the policy of the Russian Empire towards the people of Turkestan.

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Introduction

Abdulla Avloni is the son of the Uzbek people who embodied the dreams and perfection of nations. He was born on July 12, 1878 in the family of a small craftsman-weaver in the mahalla "Mergancha" of the city of Tashkent. His parents were literate people. Young Abdullah, having finished the old-fashioned school, at the age of 12, enters the madrasah*. Since the age of 15, he has been writing poetry. The young Avlonius continues his creative activity in the publishing sphere. In 1907, he opened the newspaper "Shukhrat". It should be noted here that all the printing houses created in the Turkestan region before the beginning of the twentieth century were only in the hands of Russians. It was in these printing houses that all books were printed in Arabic script. This state of affairs was advantageous to the Russians from the economic and political side. The printing business brought a very large income and the Russians were clearly interested in keeping printing in their

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hands. In addition, the Russian administration could not allow local people to print for political reasons. Until 1917, 5 printing houses were founded throughout Turkestan by local Muslims: Tashkent (1907), Samarkand (1894), Andijan (1904), Namangan (1908), Bukhara (1901)[†]. The newspaper "Shukhrat" Abdullah Avlani was closed by the authorities with the wording "illegal direction". This fate befell the newspaper "Shukhrat" (Slava) and the next newspaper of Avlani where he was the editor of "Asiya" (Asia), which were founded by the joint efforts of Abdullah Avlani, Tatar Akhmadzhan Bektemirov and Munavvarkara. The company ceased to exist on May 21, 1908[‡]. The newspaper "Asia" collaborated with the newspapers "Khurshid" and "Shukhrat", which were also published in Tashkent at that time. The newspaper was devoted to national ideas, secular education, literature and poetry, and raised social, political and economic issues. The newspaper published the then figures of Jadidism[§]. "Oshie", which after the release of the 6th issue was closed by officials of tsarist Russia. In 1914-1915 cooperates with Ubaidulla by hodjaeva in the newspaper "voice Turkiston", published many of his articles and poems under the pseudonym Hezron, Nabil, Indabas, Shuhrat, Tanrikulu, Supaloc, Chol, Chabay, the Afghan Mullah Abdullah. In April 1914, the newspaper "Sadāi Turkistān" was published. Sadāi Turkistān, published in Tashkent, became a stronghold of the Tashkent progressives. The newspaper announced itself as the translator of "the voice of the mother Turkestan", which was consonant and very similar to the main goal of "Tarjumān". "Sadāi Turkistān" from the very beginning informed its readers that "the words of the Motherland will be passed on to the children of the Turks in the Turkic language" and thus confirmed its adherence to the path of Gasprinsky. Abdullah Awlani knew that this newspaper would soon be closed. The fate of the Tashkent newspaper is also very similar to its predecessors. "Sadāi Turkistān" ceased to be published after the 66th issue. The main reason is the lack of money, although the Tashkent progressives tried by all means and means to financially support the newspaper. In September 1914, a literary evening was organized in Tashkent in favor of "Sadai Turkistan»^{**}.

Main Part

In 1917, he published the newspaper "Turon", which covered political and social events in the country. the national and socio-political newspaper in the Uzbek language, the editor of which was a well — known Uzbek writer and representative of the Jadidist movement-Abdullah Avlani. The first issue of the newspaper was published in the summer of 1917. The newspaper was published in Tashkent, on the territory of the Turkestan region. In addition to Abdullah Alani and Mirmuhsin Shermuhamedova, worked on a newspaper Menawarkan Abdurachmanov, Shakir Rahimi and

[†] Holdsworth Mary. Turkestan in the Nineteenth Century. A Brief History of the Khanates of Bukhara, Kokand and Khiva. Central Asian Research Centre and St. Anthony's College, Oxford, 1959. – P.36; Khalid Adeeb. Printing... – S.189

[‡] АБДИРАШИДОВ.З. ИСМАИЛ ГАСПРИНСКИЙ И ТУРКЕСТАН В НАЧАЛЕ XX ВЕКА: СВЯЗИ – ОТНОШЕНИЯ – ВЛИЯНИЕ. Ташкент «Akademnashr» 2011. –С.312.

[§] Осиё (газета) / Национальная энциклопедия Узбекистана / 2000—2005

^{**} Ташканда театру ва адабийят кечаси // Таржуман. 1914. №188.

Mohammad Amin Efendizade. In September of the same year, the newspaper was revived on the initiative of intellectuals and Jadidists Nizamiddin Isamiddin Ogli and Muhammad Amin Afandizadeh, and was published for a short time. Currently, some issues of this newspaper are stored in the National Library of Uzbekistan^{††}.

In 1918, he was the editor-in-chief of the newspaper "Ishtirokiyun". But the persecution of the authorities does not allow to fully realize the ideas of the thinker, and he tries to spread his advanced ideas through new-fangled schools. It should be noted that Abdullah Avlani criticized the old-fashioned schools (maktab) and madrasas, which were dominated by the religious content of education and scholastic teaching methods. The program of Abdullah Avlani to reform the old education system included: unify Muslim schools through the introduction of unified curricula and programs, include in the curriculum such general subjects as arithmetic, geography, natural science, history; replace fanatical mullahs with teachers with appropriate education; introduce a new, effective method of teaching literacy instead of the ancient letter – summative method-sound; for those who graduate from maktab and madrasas, conduct tests, issue appropriate certificates to those who graduate from them and give the right to preferential military service; entrust the supervision of Muslim schools not to government inspectors, not to Muslim clergy, but to elected honorary citizens from Muslims with their subordination to the district trustee. It was also recommended to provide schools with the necessary school equipment and textbooks, and to provide teachers with a permanent salary. All these demands weakened the authority of the Muslim mosque as a whole, which caused an uncompromising struggle against the proposed innovations.

In 1908, first in the mahalla "Mirabad" of the city of Tashkent, then in the mahalla "Degrez", A. Avlony opens new-fashioned schools and equips them with educational equipment, he makes desks and blackboards for students. Given that his students are children from poor families, in order to provide them with food and clothing, with the help of friends, he creates a charitable society "Jamiyati Khayria" (1909). Opens the publishing house "Nusrat" and a bookstore "School library". The school of Abdullah Avloniy differed from the old-fashioned schools in that all lessons were conducted not in Arabic, but in Uzbek. He tried to give more knowledge to students in such subjects as geography, history, literature, Uzbek language, arithmetic, geometry. Together with his colleagues-Jadids Mahmudhoja Behbudiy, Abdurauf Fitrat, Abdulhamid Chulpon and others, he advocated the democratization of public relations, the education of the general population, including women, the study of general subjects, and the improvement of teaching methods. One of his first students, the teacher Yusuf Tohiri in his memoirs (Yu. Tahiri. *Dono Murabbiy*. The newspaper "Toshkent Okshomi", November 10, 1966) recalled the first school opened by Abdullah Avloniy: "In the mahalla "Mirabad", where the employees of the railway company live, we heard that a new school was opened. Very soon, the fame of the school and its teacher, Aulonius, spread throughout the city. Everyone was interested in the fact that in school it was possible to learn to read and write in 6 months, to gain

^{††}турон (газета) / Национальная энциклопедия Узбекистана / 2000—2005

knowledge in such subjects as geography, arithmetic, geometry, natural science. We were in a hurry to see this extraordinary school and its wonderful teacher, and finally decided to go there.

For these schools, he created textbooks: "Adabiyet yehud milliy she'rlar" ("Literature or national poems"), "Birinch muallim" ("The First Teacher", 1912), "Turki Guliston yehud ahlok" ("The Turkic flower garden or morality", 1913), "Ikkinchi muallim" ("The Second Teacher", 1915), "Maktab gulistoni" ("School Flower Garden", 1917). In them, he describes the culture of other peoples, exalts educational activities, science, and encourages people to learn and gain knowledge. These works today are important in the formation of students' national identity and morality^{††}.

Abdulla Avloniy actively participated in the creation of the Tashkent Regional Scientific Universal Library "Turon" in 1913 under the educational society of the Tashkent Jadids of the same name. The library's book fund was created from the personal libraries and donations of such famous Uzbek educators as Munavvar Kari Abdurashidkhanov, Abdulla Kadyri, Chulpon, Ghulam Zafariy, Shakirzhan Rakhimiy, Yusuf Aliyev and others. In 1918, it was opened as an independent mass library. The methods and pedagogical ideas of education that contribute to the formation of spirituality and the harmonious development of the younger generation are reflected in the rich spiritual heritage of our scientists and educators. One such thinker who left a priceless spiritual legacy is Abdullah Avloniy. Throughout his life, the educator devoted himself to the wide promotion of advanced ideas of science and education. Among the author's pedagogical works, the book "Turki Guliston Yehud Ahlok" is of no small importance, where the methods of education and upbringing of the beginning of the last century are revealed. Reflecting on the education of children as a teacher, Abdullah Avloniy wrote: "If a person has taken the wrong path since childhood and has grown up ill-mannered, then expecting something good from him is like reaching out to the stars." In his opinion, the formation of moral and ethical qualities in a child is primarily influenced by the social environment, the family where he is brought up, and his environment. In the history of Uzbek pedagogy, A. Avloniy first described it as "pedagogy", that is, the science of education. It divides the education of children into four parts: primary education (tarbiyaning zamoni), physical education (badan tarbiyasi), ideological education (fikr tarbiyasi), and ethical education (ahlok tarbiyasi). The idea of A. Aulonius is also important for the Enlighteners: "The education of thought is the most important, sacred task, which has long been entrusted to teachers and mentors."

In the first section, the teacher says that education should begin with the birth of a child and it should be of interest not only to parents, but also to teachers, the government and society as a whole. The statement of the educator "Education for us is a matter of life or death, salvation or destruction, happiness or misfortune" is still relevant today in our society. As important as these words were for our nation at the beginning of the twentieth century, they are just as important and relevant to us today, and perhaps even more so. In his books, the thinker called on the government to take care of the health

^{††} Абдулла Авлоний Танланган асарлар: 2-жилд, 2-нашри – Тошкент: "Маънавият", 2006. – Б. 287-288

of the younger generation. In his opinion, to have a healthy mindset, to develop comprehensively, you need to be healthy both in mind and body. He also calls on parents to monitor the health of their children, and assigns ideological education to teachers. "To form healthy thinking in children and continuously engage in their education is a very necessary and responsible task..... Since the strength and beauty of the mind, the breadth of the worldview of children primarily depends on the teacher, " he wrote in the book "The second book". In the 20s, the educator actively participates in the process of eliminating illiteracy in the country. Since 1920, Avlonius has been in charge of the republican, and then the women's school. He teaches at the Institute of Public Education, at a military school. In 1924-1929, along with teaching, he conducted research work at the Central Asian State University (now the National University of Uzbekistan).

Conclusion

This means that it is necessary to re-study and study history in order to reveal the uniqueness of life, creativity and biography, as did dozens of our writers who lived in the Soviet era, like Abdullah Avlani. It is necessary to clarify the facts and facts that lie in the historical reality in our spirituality, culture, which are necessarily integrated into the works created during this period. The advanced ideas of the educator, thinker, and journalist Abdullah Avloniy are still alive today. Currently, his 142-year anniversary is widely celebrated everywhere, and many educational institutions in our country bear the name of the great teacher.

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