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## Abdulla Avloni as a Cultural Value

### Kültürel Bir Değer Olarak Abdulla Avloni

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## ÖZET

12 Temmuz 1878'de Taşkent'te doğan Abdulla Avloni, önde gelen bir Özbek eğitimci, şair, oyun yazarı ve kültürel figürdü. Mütevazı bir geçmişe sahipti ve geleneksel ve modern okullarda eğitim gördü. Avloni'nin katkıları edebiyat, gazetecilik, eğitim ve tiyatro dahil olmak üzere birçok alanı kapsıyordu. 1904'te Taşkent'te laik eğitimi vurgulayan modern bir okul kurdu. Avloni'nin çeşitli takma adlarla yayınlanan edebi eserleri arasında 4000'den fazla ayet, eleştirel makale ve Arapça, Farsça ve Rusça'dan önemli eserlerin çevirileri yer alıyor. Özbek edebiyatına yaptığı önemli katkılar arasında Özbek gençliğinin ahlaki ve entelektüel eğitiminde çok önemli bir rol oynayan "Birinci Öğretmen", "İkinci Öğretmen" ve "Türk Gülistan veya Etik" gibi ders kitapları yer alıyor. Avloni, "Taraqçı", "Shuhrat" ve "Turon" dahil olmak üzere birçok gazete kurdu ve editörlüğünü yaptı ve sosyal ve politik hayata aktif olarak katıldı. Aydınlanmayı ve ilerici fikirleri teşvik ederek çeşitli eğitim ve kültür toplumlarının kurulmasında yer aldı. Tiyatroya katılımı, etkili oyunların yaratılmasına ve gelecekteki oyun yazarlarının ve aktörlerin yetiştirilmesine yol açtı. Avloni, hayatı boyunca ahlaki eğitimin, vatanseverliğin, dürüstlüğün, yaşlılara saygının, dostluğun ve cömertliğin önemini vurguladı. Pedagojik çalışmaları, Özbek eğitim tarihinde, ulusun ahlaki ve entelektüel manzarasını şekillendirerek önemli olmaya devam ediyor. Avloni, Özbek kültür ve eğitim tarihinde kalıcı bir miras bırakarak 25 Ağustos 1934'te vefat etti.

**Anahtar Kelimeler:** Abdulla Avloni, Kültürel Değer, Eğitim, Ahlak Eğitimi.

## ABSTRACT

Abdulla Avloni, born on July 12, 1878, in Tashkent, was a prominent Uzbek educator, poet, playwright, and cultural figure. He hailed from a humble background and pursued education in traditional and modern schools. Avloni's contributions spanned multiple fields, including literature, journalism, education, and theater. In 1904, he established a modern school in Tashkent, emphasizing secular education. Avloni's literary works, published under various pseudonyms, include over 4000 verses, critical articles, and translations of significant works from Arabic, Persian, and Russian. His notable contributions to Uzbek literature include textbooks such as "First Teacher," "Second Teacher," and "Turkish Gulistan or Ethics," which played a crucial role in the moral and intellectual education of Uzbek youth. Avloni founded and edited several newspapers, including "Taraqçı," "Shuhrat," and "Turon," and participated actively in social and political life. He was involved in the establishment of various educational and cultural societies, promoting enlightenment and progressive ideas. His involvement in theater led to the creation of influential plays and the nurturing of future playwrights and actors. Throughout his life, Avloni emphasized the importance of moral education, patriotism, honesty, respect for elders, friendship, and generosity. His pedagogical works remain significant in the history of Uzbek education, shaping the moral and intellectual landscape of the nation. Avloni passed away on August 25, 1934, leaving a lasting legacy in Uzbek cultural and educational history.

**Keywords:** Abdulla Avloni, Cultural Value, Education, Moral Education.



## Introduction

Abdulla Avloni was born on July 12, 1878 in the Mergancha quarter of Tashkent city in the family of the Miravlon who was a small craftsman and traded in gray and chit materials. Abdulla's grandfather, Mirnematboy, is originally from the city of Kokand. At the age of seven, Abdulla studied at the old method school of Akramkhan Domla in Okhchi. Later, Shaykh Khawadi studied under Mulla Umar Akhund at the Abdumalikboy madrasa in Tahur neighborhood. During the winter months of his studies, Abdulla, who lacked material skills, engaged in bricklaying, plastering, stove-making, carpentry, construction, and worked as a laborer. In 1900, Abdulla married the daughter of one of the Tashkent merchants named Salomatkhan.

In 1904, Abdullah Avlani opened a school in Mirobod in a new way. From 1906 he began to participate in the press with his poems. He studied Arabic, Persian, Russian and read the works of thinkers who created them in these languages, L. Tolstoy, K. D. Ushinsky translated his works into Uzbek. A critical and scholarly article, with the pseudonyms "Mulla Avloniy", "Hijran", "Avloniy", "Abdullah Avloniy", "Indamas", "Nabil", "Fame", "Tangriguli", "Surayya", "Shapalak", "Chol", "Ab", "Jigaboy", "Abdulhaq", has produced over 4,000 verses. Avloni published the newspapers "Taraqqi" in 1906 and "Shuhrat" in his home in 1907. After these newspapers were closed, in 1908 he secretly published the newspaper "Asia". After issue 6, the government also banned this newspaper. After that, A. Avloni tried to spread advanced ideas to the people through the school. In 1908, he opened a Methodist school for the children of the local population in the Mirabad neighborhood of Tashkent city, where he taught native language and literature. In 1909, together with his friends, he established "Jamiyati Khairiya" and educated orphans. In 1912, he opened a two-class school in Degrez neighborhood of Tashkent. This school differed from the schools in that secular subjects were taught. A. Avloni "First Teacher" in 1911, "Second Teacher" in 1912, "Turkish Gulistan or Ethics" in 1913, "Literature or National Poems" in 1909-1915 in 4 volumes, 1915 He wrote and published textbooks such as "School Education", 1917 "Workers' Ashuvlase". Also known are such works as "The Third Teacher", "Accounting Issues", "School Geography", which remained unpublished in manuscript form.

In 1914, together with such progressives as Munavvarqori, Muhammadjon Podshokhojayev, Tavallo, Rustambek Yusufbekov, Nizomiddin Khojayev, Shokirjon Rahimi, he founded the companies "Nashriyot", and in 1916 "Maktab". Avloni founded "Turon" society in 1913. A theater troupe was formed under the society. On February 27, 2014, Behbudi's play "Padarkush" was staged in the 2,000-seat Coliseum theater, filled with spectators. In 1914, the theater toured the Fergana Valley under the name "Turkestan". In 1910-1916, Abdulla Avloni wrote a number of films such as "Katili Karima", "A Form of Home Education", "Traacherous Family", "Unfortunate Bride", "Khor-Khor", "Ignorance", "The Dead". he translated stage plays and staged them himself. Avloni's stage works were staged in cities such as Tashkent, Fergana, Andijan, Kokand, Khojand. In these works, the broad scenes of Turkestan life at the beginning of the 20th century are expressed. Mannon Uygur was brought up in this troupe, Hamza, Azerbaijani playwrights Uzayr Hajibekov, S. Ruhullo collaborated with the troupe. The lack of freedom promised to the people after the October coup led to the appearance of depression in the poet's work, for example, in 1919 he wrote the poem "On the weekly hour". Abdulla Avloni wrote four theater books such as "Pinak" in 1915, "Is Advocacy Easy?", "We and you" and "Portuguese Revolution" in 1916.

On June 6, 1917, Avloniy was appointed a member of the "Old City Food Commission" by the resolution of the Soviet of workers' and soldier Deputies of Tashkent, and from November 20, "supervisory representative withheld the most necessary food to be sent to other vilot and gubernyas of Russia from the Syrdarya region and informed the Old City Food Committee". In 1917, Abdulla Avloni took part in the All-Russian Muslim Teachers' Conference in Kazan. In the same year, he founded the



"Teachers' Union". He was elected to the National Soviet in 1918, and worked in the Tashkent party organization and executive committees in responsible areas.

In 1917, Avloni published the newspaper "Turon". The newspaper covers political and social events. In 1918, Avloni participated in the establishment of the newspaper "Ishtirokyun" and became its editor. From September 28, 1919 to July 20, 1920, he was the political representative and consul of the Soviet government in Afghanistan. He wrote the work "Afghan Journey". In 1921, he was the editor-in-chief of the magazine "Labor Movement" and a member of the editorial board of the newspaper "Kizil Bairak"..

Since 1921, A. Avloni was engaged in opening schools, making people literate, educating Uzbek women, training teachers and intellectuals. In 1923-1924, he was the head of the women's and men's educational institutions (inpros) in the Old City, in 1924-1929 he was a teacher at the Tashkent military school, in 1930-1934 he was the head of the language and literature department of the University of Central Asia, and he worked as a professor. showed. In 1933, he compiled and published "Literary Chrestomatiya" for the 7th grade of Uzbek schools.

Avloni was fluent in Russian, Arabic, Azerbaijani and Persian languages. He worked in responsible positions in the Scientific Staff Section, Uzdavnashr, the Republican Terminology Committee, and the State Scientific Council. In 1927, A. Avloni was awarded the title of "Hero of Labor", and in 1930, he was awarded the honorary title of "Person of Public Education of Uzbekistan". Abdulla Avloni died on August 25, 1934..In the history of Uzbek pedagogy, the movement of supporters of the new school of method, their rich pedagogical heritage, is of great importance, in which the pedagogical works of Abdulla Avloni undoubtedly have a special place. His textbooks such as "Turkish Gulistan or Ethics", "Literature", "First Teacher", "Second Teacher", "Third Teacher", "Account", "History of Anbiyo", "School Geography"; Dramas such as "Pinak", "Is it easy to be a lawyer?", "We and you" are known and popular among the people of Turkestan. Some of the above-mentioned textbooks of Avloni were published several times, while some remained in manuscript form. In his textbooks, Abdulla Avloni paid a lot of attention to education, especially moral education. Avloni defines morality as follows: "It is a science that calls people to good and prevents them from evil. A book that explains the goodness of good behavior and the badness of bad behavior with proofs and examples is called ethics. According to Abdulla Avloni, the most important thing that gives people more honor and high status is moral education. Abdulla Avloni divides human behavior into two: good and bad: "Ethical scholars divide human behavior into two: if the self is disciplined and makes a habit of doing good deeds, it is a description of good, "good behavior"; if he grows up without education and becomes a person who does bad things, it is a description of badness and is called "bad behavior".

Abdulla Avloni left a rich pedagogical legacy of moral education. We divided his poems and stories into the following directions according to the possibilities of moral education of primary school students:

- motherland, patriotism;
- friendship, camaraderie;
- honesty;
- respect for teachers, parents and relatives;
- a call to science and enlightenment;
- patience, satisfaction;
- generosity.

**Poems and stories about the homeland, patriotism.** At the beginning of the 20th century, many artistic and pedagogical works were written about the homeland and patriotism. Among them, Abdulla Avloni's legacy of homeland and patriotism has a special place, and it has not lost its importance even today. Abdulla Avloni's work "Turkish Gulistan or Ethics" published in 1912, in the chapter "Love the Motherland" about homeland, patriotism, loyalty and loyalty to one's country,



writes: . Everyone loves the husband he was born and grew up with more than his life...

Just as we Turkestans love our homeland more than our lives, Arabs love Arabia, sandy and hot deserts, Eskimos-northern parts, the coldest snow and ice lands more than other lands. If they didn't like it, they would have left their homeland and emigrated to lands with good air and easy living."

Abdulla Avloni's poems "Spring", "Summer", "Fall", "Winter" in the moral education of elementary school students; The poems "Vatan" and "Word of Hijran" are especially noteworthy for educating students in the spirit of patriotism.

In our opinion, the main reasons for this are:

- The poems "Motherland" and "The word of Hijran" are written directly for students of junior school age;
- these poems correspond to the level of knowledge, worldview, age, mental state of students of junior school age;
- the meaning and content of the poems are expressed in a simple, fluent language;
- although these poems were written almost a hundred years ago, they are distinguished by their relevance to our current literary language.

Abdulla Avloni's stories and poems written in the spirit of patriotism are of great importance in the study of pedagogical ideas of the beginning of the 20th century, and the possibilities of educating elementary school students in the spirit of patriotism are incomparable.

**Education of friendship and comradeship in elementary school students.** One chapter of the work "Turkish Gulistan or Ethics" is called "Munislik". In it, it is said that "Munislik means that everyone finds his equal, his colleague, and shares his happiness. The pleasure of the world is to talk with loyal friends.

In this chapter, which is suitable for the age, level of education and worldview of elementary school students, there are two types of friends - loyal, true, and ignorant, lies, their differences, showing the differences, lies. , it is emphasized how to stay away from an ignorant friend, to be careful, and how true and loyal friends should be. Abdulla Avloni effectively used the "story-part" method. In this, he creatively used Eastern, especially Uzbek folklore, poems of Eastern classics and, of course, examples of Hadisi Sharif. In some cases, he even wrote a poem. In the chapter "Munislik" the following poem is quoted in the form of a story:

A good friend blames a friend,  
Words in front of a mirror.  
A bad friend with a thousand tongues,  
He typed words one by one from behind.

In almost all his textbooks, Abdulla Avloni paid great attention to developing the qualities of friendship and companionship of students. For example, the stories "Union" in the textbook "The First Teacher", "False Friend" and "The Bear's Friendship" in the textbook "The Second Teacher" are clear examples of this.

### **Union**

Ants are the smallest of animals. But even if they are small, they are extremely energetic and cooperative animals. They have their own kings, elders, and soldiers. He does what his superiors order. Under the shadow of their alliance and enthusiasm, they are not afraid of enemies bigger than themselves. If an enemy like a bee comes and touches one of them, they will all cling to the enemy at once, one will bite the hand, the other leg, and the wing, and they will quickly run away, even if they are many times bigger than themselves.

You see, the wool itself is fine.

If the union is a rope, the elephant is bound. The union is not blinded by strength,  
Even a demon will not hurt the union.



At the same time, in the chapter "Discord" in the work "Turkish Gulistan or Ethics"; In the stories "Goodness does not stay in the ground", "The Lion and the Bear", "The Rooster and the Wolf", "Ahmed and his father", "The blind and the lame" in the textbook "The First Teacher", friendship, There are thoughts of friendship.

### ***Lion and Bear***

One day Lion and Bear became friends and wanted to hunt. They ran out into the desert and caught a deer. There was a war between them when they were laborers. Arslan: "I'm older, you give me more". Bear: -Even though I was small, I tried a lot, ran, caught. You were looking at one place. They started a war for eating big part of meat. They reached such a point that both of them fell to the ground and could not move. A few wolves were aware of this situation, they ate the meat of the deer and left the bone. These two squabbling wretches said to each other that if we had not fought, both of us would have had enough. So, regretting that both of us lost our food because of our war, they finally pushed us away and chewed on a dry bone, calling it the saliva of our cattle.

Warriors barely chew the bone,  
Spectator legs boneless meat,  
Milk looks sweet to hungry eyes.

### ***Ahmad and his father***

A man had a son named Ahmed. One day, when Ahmad was coming home from school, a boy hit him with a fist and cracked his head. The boy came and complained to Ahmad's father. His father called Ahmed and twisted his ears tightly and said, "My son, I was a thief like you when I was young, I would not spare anyone who fell into my hands. In union, one day I myself fell into the hands of a con man, and he gave me such a manner that I did not stop conniving with those weaker than me," he said.

Contribution:

Respect the honor of the great,  
Have mercy on the little ones, have mercy,  
Never neglect your studies.  
If you can, break the head of your pencil.

In our opinion, Avloni's stories about friendship and comradeship are in the first grade - "Union" ; in the second grade - "Two friends"; in the third grade - "Friendship of the bear"; in the fourth grade - it is appropriate to use the texts of "Munislik" from the textbook "Turkish Gulistan or Ethics".

### ***Cultivating honesty***

The Uzbek people pay great attention to the cultivation of honesty in young people. Abdulla Avloni's pedagogical heritage includes many poems and stories about speaking correctly, telling the truth, chapters such as "Truth", "Kizb" in the work "Turkish Gulistan or Ethics", "Lying shepherd" written for children can be clear examples of this. Abdulla Avloni defines truthfulness and speaking correctly as follows: "Haqqaniyat means correctness in action and truthfulness in speech. A person grows a garden to health and a flower garden to happiness through the path of truth. Truthfulness is the mother of the best qualities, such as compassion, righteousness, and justice, which is the root of humanity."

According to Avloni, truthfulness is divided into two types: truthfulness in deeds, , and truthfulness in words. People with intelligence and conscience always speak what they see and know, the truth and the right thing. Honesty in business is not betraying someone's pride and wealth. Correctness in words is always speaking the truth. A smart, conscientious person follows the above.



The opposite of honesty is lying. Avloni calls the word lie kizb. He calls liars liars. It is considered one of the most sacred human tasks for intelligent and pious people to keep their tongues free from false words and educate their children without making them prone to lies.

We can see in the educational and moral works of a number of pedagogues that folklore can have a significant impact on artistic and pedagogical works. For example, Abdulla Avlani's pedagogical heritage is a clear example of this. Under the influence of folklore, Abdulla Avloni wrote a number of poems. They can be used to educate elementary school students in the spirit of honesty. The poem "Lying Shepherd" is one of them.

### *Lying shepherd*

One day a shepherd cried out,  
"Has the wolf come?" the old man called out!  
The villagers ran at once  
From the wolf to protect the sheep!  
The shepherd, seeing the condition of his children,  
He said with a laugh:-Yoron!  
I called you,  
I called you to try.  
They came back deceived, The Shepherd called again the next day.  
"The wolf has come!" shouted the debon.  
The wolves came to the sheep.  
Those who heard did not believe it,  
They did not believe his cry  
Wolves ate all sheep,  
This is a game of lying my soul!  
Have you seen the harm of lying?  
A snake has destroyed a word.  
There was a shepherd,  
Even if he speaks the truth, he looks naked.  
My son, don't tell a lie.  
A liar is not a friend.  
And there will be no respect for the people,  
People have no value.  
They called him a liar if his house burned down.  
No one believed him.  
The right word saves from troubles,  
The suffering and conflicts.

**Cultivating patience and contentment.** There are many stories and poems about patience and contentment in the pedagogical legacy of Abdulla Avloni. Especially the chapter "Patience" in "Turkish Gulistan or ethics"; Such stories as "Distribution", "Greed", "Lion and Bear" from the textbook "The First Teacher" are clear examples of this. Avloni defines patience and writes: "Patience is the ability to withstand the calamities and disasters that befall us. It is necessary to act with patience and coolness in every work. Everyone should act with patience and coolness in every work. If patience, perseverance, and satisfaction are shown in every work, that person will reach his goal peacefully and comfortably, he will see his pleasure. If a person acts in a hurry, it is very difficult to reach his goal. In the chapter "Patience", Abdulla Avloni puts forward the idea of self-control and self-satisfaction.

The story "Satisfaction" about patience and contentment is given in the textbook "The First Teacher"



written for the first grades.

### ***Satisfaction.***

A man had two sons named Ali and Vali. Ali was satisfied, Vali was not satisfied. One day, the father came from the market with apples, called his children to try them, and said, "I will give you apples." Vali quickly came and said, "Father, give me everything."

"Ali, you can come quietly and give me an apple," he said. His father blessed Ali, embraced him, kissed his forehead and gave him two apples. But he scolded Vali, saying that it is a rule to give apples, but don't be complacent.

Satisfied without stomach ache,

If you are not satisfied, you will be hungry a lot.

An unsatisfied person stains his bosom,

A satisfied person greases his mouth.

In this story, there are many opportunities to educate elementary school students in the spirit of patience. Because:

- Avloni's story "Satisfaction" was written under the influence of Uzbek folklore, in which the unique characteristics of our people's lifestyle were taken into account;
- this story is of particular importance due to the level of knowledge and age of primary school students;
- in most textbooks published for elementary grades, there are very few stories about patience and contentment.

Abdulla Avloni's poems and stories calling people to be **knowledgeable and educated** are an important means of moral education. This issue is discussed in detail in the chapters "Knowledge", "Aqsami ilm", "Fatonat", "Hifzi lison", "Ignorance", and "Truth" in the textbook "Turkish Gulistan or Ethics". According to Awlani, it is said that reading, writing well, and learning all the necessary things are called knowledge. The future and development of the nation depends on the knowledge and enlightenment, craft and art of the youth. Poems calling for knowledge and enlightenment occupy an important place in Avloni's pedagogical work. It is worth noting that most of the poet's poems included in the collection "Literature or National Poems" can be used for moral education of students. For this reason, we present Abdulla Awlani's poems calling for knowledge and enlightenment included in the collection "Literature or National Poems":

-poems with opportunities for moral education of high school students;

-we divided into poems that have the potential of moral education of primary school students.

There are a number of poems and stories of Abdulla Awlani about science and enlightenment in the moral education of elementary school students. Especially "School", "A view from our environment", "My dreams from the future", "Promoting the school", "Happiness is there", "Ignorance"; "School", "Kindergarten", "Kindergarten", "Call to School", "The Scourge of Ignorance", "School Boy", "From the Language of a Lazy Student", "Lazy" in the textbook "The Second Teacher" are noteworthy.

### ***School***

Home is the motherland,

School life is exciting.

School rank heart and soul,

Study diligently, boy!

School heals,

School is a godsend,



The school is flower garden of miracles.  
Study diligently, boy!

The school is full of gems,  
School will open a paradise for you.  
School avoids ignorance,  
Study diligently, boy!

School makes you human.  
The school donates modesty,  
School grief destroys,  
Study diligently, boy!

The school gives you the Koran,  
School gives you faith,  
The school will give you,  
Study diligently, boy!

Let the school show the study,  
School teaches writing,  
School wakes up sleepy,  
Study diligently, boy!

At school, the knowledge is perfect,  
Good morning at school,  
National imagination in school,  
Study diligently, boy!

The school means the way to the mosque,  
The school is a flower of paradise,  
You are the nightingale of the school,  
Study diligently, boy!

School copper is gilding,  
School makes you a mullah  
The school salutes  
Study diligently, boy!

These poems have opportunities for moral education of elementary school students, and in our opinion, the main reason for this is as follows:

- they are written in simple, simple language according to the age and knowledge level of primary school students;
- it is worth noting that it is of great importance to make young people literate, educated, and knowledgeable;
- Abdullah Avloni's poems and stories about science and enlightenment pay special attention to the customs, traditions and values of our people;
- wide use of Islamic rules calling for knowledge and enlightenment;
- being based on Uzbek folk pedagogy;
- because it was written under the influence of the rich pedagogical heritage of Eastern wisdom.





Abdulla Awlani wrote a number of stories and poems urging **respect for parents**. Especially "The Time of Education", "Obedience" in "Turkish Gulistan or Morality"; "Family discussion", "Workers' song", "Mother's words to his son", "Son's words to his mother", "Words to his wife" from "Literature or National Poems" ; Among them are poems and stories such as "Clever gardener", "Ahmad and his father", "Soqi and his mother" from the textbook "Second Teacher". About the need to respect parents, obeying them is considered one of the best human qualities, Avloni writes in the chapter "Obedience" in the work "Turkish Gulistan or Ethics": "Obedience" means to obey... It is one of the best qualities to obey those who are greater than oneself..

The poem "Family Debate" is about the debate between a father who wants his son to be enlightened and educated and an ignorant mother who wants his son to remain uneducated. In addition, there are important thoughts about honoring and honoring parents in the work "Workers' song". It will be more effective if parents read this work in the course of educational activities outside the classroom and school, for example, using literary works.

Abdulla Avloni's textbook "The Second Teacher" contains many stories on this topic, one of them is the story "Smart gardener" about a son who got rich following his father's advice.

### ***Smart gardener***

A gardener had three sons. All three were lazy and unmotivated. The gardener got sick one day. Calling his sons to work, he said: "My sons, it seems that I am dying. I will leave you a bequest. I buried a pot of gold in the garden. "After me, you will dig, find and share." A few days later, the gardener passed away. His sons searched for gold and dug the garden so hard that the soil turned to ashes, but they found nothing but the roots of the vine. But this year the vine produced so many grapes that it was enough to fill several jars with gold. Then these lazy people found out that the gold is not in the ground, but in cultivation.

Contribution: "Laziness is the mother of all evils, and cowardice is its father."

Generosity is one of the qualities ingrained in the blood of our people. Abdulla Avloni, like many pedagogues, wrote stories and poems about generosity. One of them is the story "Generosity" from the textbook "The Second Teacher".

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### ***Generosity***

A man had a son named Said. Every day, his father used to buy food at school and give him ten shillings. One day, while going to school, a poor man passed by:

- My son, I have been hungry for two days. If I ask for food, I have nothing but a torn cloth on me. "If you had a little money, you would be rewarded," he said.

Said was intolerant of the poor man's words, took pity on the old man, and gave the poor man the ten coins his father had given him. Poor thanked this young man for his kindness and mercy and went away crying and praying. Even though Said that day himself was hungry, he did not tell anyone



about his hunger and spent it patiently and contentedly. When he was released from school, he went home and told his father what he had done. His father was also happy and said, "My generous Said", he prayed and after that he promised to give Said twenty tisanes every day. Saodatlik Sa'id ate ten of the twenty shillings his father gave him, gave five to the poor, collected five, and quickly became rich.

Abdulla Avloni writes about nobility in his book "Turkish Gulistan or Ethics": "Generosity means doing things beneficial to the religion and the nation with one's wealth and soul".

Courage is such a noble quality that humanity has a good character, and mercy is a natural quality. He does not spare the help of his own generation at all times. Khairu does not shy away from acts of generosity. A person who is not jealous of spending his money and possessions in the cause of the nation, is like a tree whose shade is pleasant and whose fruit is delicious. Continuing his opinion, Awlani puts forward the idea that humans have a conscience.

The opposite of generosity is avarice. Abdulla Avloni in his book "The Second Teacher" quoted the story "Miserliness". It states that a miser will never have a garden.

### ***Miserliness***

Some of his close friends came to the house of a miser. Instead of feasting, he killed the miserly guests by saying idle words. After a long time, Arodan called his servant:

- Go, if the food is ready, bring it! he said.

At that time, when the servant brought a cooked cock on a plate, the miserly servant said:

- What did you do to the head? he said. Servant: - Sir, I dropped what I was doing. Miser: - Ignorant!

Does a person throw a rooster's head? If a person throws a chicken's leg, it will be banned. The head is the master of the members. How well he screamed with his head. A crown like a necklace was on his head. His tongue, which is considered one of the sweetest organs, his brain, one of the greatest organs, and two beautiful eyes were all in his head. Come find it! If not us, we'll take it to the guests! he said.

You see, this stingy man, from the head of a worthless rooster, described a few characteristics and showed what kind of person he is.

As can be seen from the above, there are wide opportunities for moral education of elementary school students through the pedagogical works of Abdulla Avloni.

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### **EXTENDED ABSTRACT**

Abdulla Avloni, 12 Temmuz 1878'de Taşkent'in Mergancha mahallesinde, küçük bir zanaatkar olan ve gri ve chit malzeme ticareti yapan Miravlon'un ailesinde doğdu. Abdulla'nın büyükbabası Mirnematboy, aslen Kokand şehridir. Yedi yaşında Abdulla, Okhchi'deki Akramkhan Domla'nın



eski yöntem okulunda okudu. Şeyh Havadi daha sonra Tahur mahallesi'ndeki Abdumalikboy Medresesi'nde Molla Ömer Ahund'un yanında okudu. Çalışmalarının kış aylarında, maddi becerilerden yoksun olan Abdulla, duvarcılık, sıva, soba yapımı, marangozluk, inşaat ile uğraştı ve işçi olarak çalıştı. 1900 Yılında Abdulla, Salomatkhon adlı Taşkent tüccarlarından birinin kızıyla evlendi.

1904'te Abdullah Avlani Mirobod'da yeni bir okul açtı. 1906'dan itibaren şiirleriyle basına katılmaya başladı. Arapça, Farsça, Rusça okudu ve onları bu dillerde yaratan düşünürlerin eserlerini okudu, L. Tolstoy, K. D. Ushinsky eserlerini Özbekçe'ye çevirdi. "Molla Avloniy", "Hicran", "Avloniy", "Abdullah Avloniy", "İndamalar", "Nebil", "Şöhret", "Tangriguli", "Süreyya", "Shapalak" takma adlarıyla eleştirel ve bilimsel bir makale, "Kol", "Ab", "Jigaboy", "Abdulhaq", 4.000'den fazla ayet üretti. Avloni, 1906'da "Taraqqi" ve 1907'de evinde "Shuhurat" gazetelerini çıkardı. Bu gazeteler kapatıldıktan sonra 1908'de gizlice "Asya" gazetesini çıkardı. 6. Sayıdan sonra hükümet bu gazeteyi de yasakladı. Bundan sonra A. Avloni, okul aracılığıyla ileri fikirleri insanlara yaymaya çalıştı. 1908'de Taşkent şehrinin Mirabad semtinde yerel halkın çocukları için anadil ve edebiyat dersleri verdiği bir Metodist okulu açtı. 1909'da arkadaşlarıyla birlikte "Jamiyati Khairiya" yı kurdu ve yetimler yetiştirdi. 1912'de Taşkent'in Degez semtinde iki sınıflı bir okul açtı. Bu okul, laik konuların öğretildiği okullardan farklıydı. A. Avloni 1911'de "Birinci Öğretmen", 1912'de "İkinci Öğretmen", 1913'te "Türk Gülistan'ı veya Ahlakı", 1909-1915'te 4 ciltte "Edebiyat veya Milli Şiirler", 1915'te "Okul Eğitimi", 1917'de "İşçi Aşuvlası" gibi ders kitapları yazdı ve yayınladı. El yazması olarak yayınlanmamış olan "Üçüncü Öğretmen", "Muhasebe Sorunları", "Okul Coğrafyası" gibi eserler de bilinmektedir.

1914'te Münavvarqori, Muhammedjon Podshokhojyev, Tavallo, Rustambek Yusufbekov, Nizomiddin Hocayev, Shokirjon Rahimi gibi ilericilerle birlikte "Nashriyot" ve 1916'da "Maktab" şirketlerini kurdu. Avloni, 1913'te "Turon" topluluğunu kurdu. Toplumun altında bir tiyatro topluluğu kuruldu. 27 Şubat 1914'te Behbudi'nin "Padarkuş" adlı oyunu seyircilerle dolu 2.000 kişilik Kolezyum Tiyatrosu'nda sahnelendi. 1914'te tiyatro, "Türkistan" adı altında Fergana Vadisi'ni gezdi. 1910-1916'da Abdulla Avloni, "Katili Karima", "Bir Tür Ev Eğitimi", "Hain Aile", "Talihsiz Gelin", "Khor-Khor", "Cehalet", "Ölüler" gibi bir dizi film yazdı. sahne oyunlarını tercüme etti ve kendisi sahneledi. Avloni'nin sahne çalışmaları Taşkent, Fergana, Andican, Kokand, Hocand gibi şehirlerde sahnelendi. Bu eserlerde 20. yüzyılın başlarındaki Türkistan yaşamının geniş sahneleri dile getirilmektedir. Bu toplulukta Mannon Uygun yetmişmiş, Hamza, Azerbaycanlı oyun yazarları Uzayr Hacıbekov, S. Ruhullo toplulukla işbirliği yapmıştır. Ekim darbesinden sonra halka vaat edilen özgürlük eksikliği, şairin çalışmalarında depresyonun ortaya çıkmasına neden oldu, örneğin 1919'da "Haftalık saatte" şiirini yazdı. Abdulla Avloni, 1915'te "Pinak" gibi dört tiyatro kitabı yazdı: "Savunuculuk Kolay mı?", "Biz ve sen" ve 1916'da "Portekiz Devrimi".

6 Haziran 1917'de Avloniy, Taşkent işçi ve солдат Milletvekilleri Sovyeti'nin kararıyla "Eski Şehir Gıda Komisyonu" na üye olarak atandı ve 20 Kasım'dan itibaren "denetleyici temsilci, Rusya'nın diğer vilot ve gubernyalarına gönderilecek en gerekli yiyeceği Syrdarya'dan alıyordu bölge ve Eski Şehir Gıda Komitesine bilgi verdi ". 1917'de Abdulla Avloni, Kazan'daki Tüm Rusya Müslüman Öğretmenler Konferansı'na katıldı. Aynı yıl "Öğretmenler Birliği" ni kurdu. 1918'de Ulusal Sovyet'e seçildi ve sorumlu alanlarda Taşkent parti teşkilatı ve yürütme komitelerinde çalıştı.

1917'de Avloni "Turon" gazetesini yayınladı. Gazete siyasi ve sosyal olayları kapsar. 1918'de Avloni, "İştirokyun" gazetesinin kuruluşuna katıldı ve editörü oldu. 28 Eylül 1919'dan 20 Temmuz 1920'ye kadar Afganistan'daki Sovyet hükümetinin siyasi temsilcisi ve konsolos oldu. "Afgan Yolculuğu" adlı eseri yazdı. 1921'de "İşçi Hareketi" dergisinin genel yayın yönetmenliğini ve "Kızıl Bayrak" gazetesinin yayın kurulu üyeliğini yaptı..

1921'den beri A. Avloni okul açmak, insanları okuryazar yapmak, Özbek kadınlarını eğitmek, öğretmen ve aydın yetiştirmekle meşguldü. 1923-1924 yıllarında Eski Şehir'deki kadın ve erkek eğitim kurumlarının (inpros) başkanlığını, 1924-1929 yıllarında Taşkent askeri Okulu'nda öğretmenlik, 1930-



1934 yıllarında Orta Asya Üniversitesi dil ve Edebiyat bölüm başkanlığını yaptı ve Orta Asya Üniversitesi Dil ve Edebiyat Bölümü'nde öğretmen olarak çalıştı. profesör. gösterdi. 1933'te Özbek okullarının 7. sınıfı için "Edebi Krestomatiya" yı derledi ve yayınladı.

Avloni, Rusça, Arapça, Azerice ve Farsça dillerinde akıcıydı. Bilimsel Personel Bölümü, Uzdavnish, Cumhuriyetçi Terminoloji Komitesi ve Devlet Bilim Konseyi'nde sorumlu pozisyonlarda çalıştı. 1927'de A. Avloni'ye "Emek Kahramanı" unvanı verildi ve 1930'da "Özbekistan Halk Eğitimi Kişisi" onursal unvanı verildi. Abdulla Avlani 25 Ağustos'ta öldü, 1934..In Özbek pedagojisinin tarihi, yeni yöntem okulunun destekçilerinin hareketi, zengin pedagojik mirası, Abdulla Avloni'nin pedagojik eserlerinin şüphesiz özel bir yere sahip olduğu büyük önem taşıyor. "Türk Gülistan'ı mı Etik", "Edebiyat", "Birinci Öğretmen", "İkinci Öğretmen", "Üçüncü Öğretmen", "Hesap", "Anbiyo Tarihi", "Okul Coğrafyası" gibi ders kitapları; "Pinak", "Avukat olmak kolay mı" gibi dramalar?", "Biz ve siz" Türkistan halkı arasında bilinir ve popülerdir. Avlani'nin yukarıda bahsedilen ders kitaplarından bazıları birkaç kez yayınlanırken, bazıları el yazması şeklinde kalmıştır. Abdulla Avloni ders kitaplarında eğitime, özellikle ahlak eğitimine çok dikkat etti. Evlani ahlakı şu şekilde tanımlar: "İnsanları iyiliğe çağıran ve kötülükten alıkoyan bir bilimdir. İyi davranışın iyiliğini ve kötü davranışın kötülüğünü kanıt ve örneklerle açıklayan kitaba etik denir. Abdulla Avloni'ye göre insanlara daha fazla şeref ve yüksek statü veren en önemli şey ahlak eğitimidir. Abdulla Avloni insan davranışını ikiye böler: iyi ve kötü: "Etik bilginler insan davranışını ikiye böler: eğer benlik disiplinliyse ve iyi işler yapmayı alışkanlık haline getirirse, bu iyinin, "iyi davranışın" bir tanımıdır; eğitimsiz büyür ve kötü yapan bir insan olursa şeyler, kötülüğün bir tanımıdır ve "kötü davranış" olarak adlandırılır.

Abdulla Avloni, zengin bir pedagojik ahlak eğitimi mirası bıraktı. İlkokul öğrencilerinin ahlak eğitimi olanaklarına göre şiirlerini ve hikayelerini aşağıdaki yönlerle ayırdık:

- anavatan, vatanseverlik;
- arkadaşlık, dostluk;
- dürüstlük;
- öğretmenlere, ebeveynlere ve akrabalara saygı;
- bilime ve aydınlanmaya çağrı;
- sabır, memnuniyet;
- cömertlik.

## Ek bilgiler

**Çıkar çatışması bilgisi:** Araştırmada herhangi bir çıkar çatışması bulunmamaktadır.

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**Etik onay bilgisi:** Araştırmada etik onay gerekli görülmemiştir.

**Katkı oranı bilgisi:** Araştırmanın katkı oranı % 100 yazara aittir.



## Abdulla Avloni as a Cultural Value

