

ABDULLA AVLONIY'S PLACE IN HISTORY AND HIS SCIENTIFIC LEGACY

University of Business and Science

Senior Lecturer at the Department of Social Sciences

Doctor of Philosophy (PhD) in History

Mirhakimova Feruza Xoldorjon qizi

University of Business and Science

Student in the Uzbek Language Program

Vakhobova Gulnoza Avazbek kizi

Annotation: This article examines Abdulla Avloniy, a leading figure of the Uzbek enlightenment movement and one of the most active and influential representatives of the national awakening period, who left a profound mark on the socio-cultural life of Turkestan. His works, such as *Birinchi Muallim* (The First Teacher), *Ikkinchi Muallim* (The Second Teacher), and *Turkiy Guliston yoxud Axloq* (Turkic Garden or Ethics), became key sources in the formation of Uzbek pedagogical thought. Avloniy contributed to the intellectual and moral development of the nation by modernizing the education system, establishing new-method schools, and creating contemporary curricula. His journalistic activity, contributions to the art of theater, and promotion of patriotism and enlightenment played an important role in raising public awareness.

Keywords: Abdulla Avloniy, Jadid movement, *Turkiy Guliston yoxud Axloq*, *Birinchi Muallim*, *Ikkinchi Muallim*, social orientation of Abdulla Avloniy's work.

Introduction. This article examines Abdulla Avloniy, one of the leading figures of the Uzbek enlightenment movement and a highly influential representative of the national awakening period in Turkestan. Avloniy made a profound impact on the socio-cultural life of the region through his work as a thinker, educator, writer, and public figure. His textbooks, including *Birinchi Muallim* (The First Teacher), *Ikkinchi Muallim* (The Second Teacher), and *Turkiy Guliston yoxud Axloq* (Turkic Garden or Ethics), became foundational resources in the development of Uzbek pedagogical thought.

Avloniy devoted his life to modernizing the education system, establishing new-method schools, and creating curricula that contributed to the intellectual and moral development of the nation. His journalistic and literary work, contributions to theater, and promotion of patriotism and enlightenment played a crucial role in awakening public consciousness. By studying his life and work, it becomes clear that Abdulla

Avloniy was not only a poet, educator, and playwright but also a visionary dedicated to social progress and national identity.

Discussion (Analysis of Results). The renowned enlightener, talented poet, and educator Abdulla Avloniy was born on July 12, 1878, in a carpenter's family in Tashkent and received his early education at a traditional school. In his autobiography, he wrote: "At the age of 12, I began studying at the madrasa in O'qchi neighborhood. From the age of 13, I worked as a laborer during the summer to help my family and studied during the winter. From the age of 14, I began writing various poems in accordance with the times. During this period, I read the Tarjimon newspaper and became aware of contemporary events." [1;42]

After graduating from the madrasa, Avloniy engaged in teaching. He reformed the methods of studying and teaching, established a new type of school, and worked to provide modern knowledge to young students and teachers, teaching both Eastern and Western languages. For his students, Avloniy authored textbooks that were groundbreaking for his time, such as *Birinchi Muallim* (The First Teacher), *Ikkinchi Muallim* (The Second Teacher, 1992), *Tarix* (History), and *Turkiy Guliston yoxud Axloq* (Turkic Garden or Ethics, 1913). Beginning his literary career in 1895, he wrote poems, stories, short dramatic works, and other texts under pseudonyms like "Kobil," "Shukhrat," "Khijron," "Avloniy," "Surayyo," "Abulfayz," and "Indamas." In his works, the poet criticized the backwardness and ignorance of his time and called people toward knowledge and enlightenment.

Until 1917, Avloniy worked as a publisher and journalist emerging from the local population, establishing newspapers in Tashkent such as *Shuhrat* and *Osiyo*. He also wrote dramatic works like *Advokatlik osonmi?* (Is Advocacy Easy?), *Ikki Muhabbat* (Two Loves), *To'y* (The Wedding), *S'ezd* (The Congress), *Layli va Majnun*, and *O'liklar* (The Dead), exposing the tragic consequences of ignorance, superstition, and harmful customs. As a poet, he wrote numerous verses that celebrated humanity, moral beauty, and spiritual wealth, whether addressing outdated traditions, love, or education. For instance, in his poem *O'z Mamlakatimizda* (In Our Country), he criticized those who squandered wealth on pleasure but were stingy in investing in children's education, stating: "Their eyes do not flinch at spending for knowledge." His book *Adabiyot* (Literature, 1915) is especially notable in this regard.[2; 13]

In 1913, Avloniy founded the Turon theater troupe, creating original stage works and translating plays by fellow dramatists into Uzbek. During the 1920s, he not only contributed to the development of Uzbek education and culture but also played a role in the socio-political life of neighboring Afghanistan. He served for a time as Afghanistan's Minister of Public Education and later as the Consul-General of the USSR in Afghanistan. In the final years of his life, he taught at the Central Asian

Communist University and authored several textbooks for Uzbek literature. Abdulla Avloniy passed away on August 24, 1934, at the age of 56.

Today, special attention is paid in Uzbekistan to studying the rich history and heritage of the Jadid reformers. In his speech at the international scientific conference in Tashkent on “Jadids: National Identity, Independence, and Statehood Ideals,” the respected President Shavkat Mirziyoyev emphasized: “It is our priority to thoroughly study and promote the exemplary activities of our enlightened ancestors, who form bright pages of our shared history, and their valuable and enduring heritage together with representatives of partner states, international organizations, and renowned foreign scholars.” [3; 17] The conference was attended by dozens of participants from various countries, who shared their perspectives on the Jadids. During the event, the President’s assistant Saida Mirziyoyeva highlighted some challenges in Uzbek Latin-script orthography and emphasized the words of our enlightened forefather Abdulla Avloniy: “The mirror of life that demonstrates the existence of every nation in the world is language and literature. To lose a national language is to lose the soul of the nation.” Such reforms remain extremely important for us today.

If we focus on the activity of Abdulla Avloniy, one of the most famous enlightened intellectuals, we see that, along with several other Jadids, he worked tirelessly to educate the people. He made a significant contribution to opening new-method schools, promoting national culture, and creating educational textbooks.

Jadidism was a socio-political and educational movement that emerged in Turkistan at the beginning of the 20th century. Its main goals were to call the peoples of Turkistan toward global progress, equip them with modern science and knowledge, awaken national consciousness, and achieve independence. Jadids began their activities primarily by reforming education. Instead of the old and outdated madrasa system, they established schools using the new method, where secular subjects were taught. These schools became the main centers for spreading Jadid ideas. The early 20th century became a period of awakening, self-awareness, and striving for independence for the peoples of Turkistan. One of the brightest representatives of this era was undoubtedly Abdulla Avloniy. His life and work became not only a symbol of the Jadid movement but also of the entire Uzbek national awakening. Avloniy’s activities embodied the social, political, educational, and cultural goals of Jadidism.[4; 50]

Abdulla Avloniy was one of the most active and devoted proponents of the educational direction within the Jadid movement. In 1904, he opened his Usuli Jadid (New Method) school, aiming to provide Uzbek children with modern knowledge. He not only established schools but also created curricula and textbooks for them. According to Avloniy, the future of a nation depended on the education its youth received. When he stated, “Education for us is a matter of life or death, salvation or

ruin, happiness or disaster”, he clearly emphasized the decisive role of education in the life of a nation. These words remain relevant even today.

Avloniy’s activities were not limited to education alone. In his view, enlightenment was not only about reading books but also about broad social change. He actively participated in spreading Jadid ideas through the press. His articles were published in newspapers such as Shuhrat, Osiyo, and Turon, calling on people to free themselves from ignorance and strive for progress. His journalistic work played a vital role in awakening public consciousness and encouraging resistance against colonial oppression.[5; 43]

Turkiy Guliston yoxud Axloq (Turkic Garden or Ethics) – at the beginning of the 20th century, the massive awakening process in Turkistan, known as the Jadid movement, reflected the nation’s understanding of itself and its striving for knowledge and progress. One of the leading figures of this great movement was the thinker, writer, and educator Abdulla Avloniy. Among Avloniy’s invaluable works, his textbook Turkiy Guliston yoxud Axloq holds a special place because it laid the foundation for the moral and ethical development of both his contemporaries and future generations.

The period in which Avloniy lived was a difficult one for Turkistan under colonial oppression, but it was also a time of awakening. Old-method schools could not provide the people with the knowledge required by the times, and spiritual poverty and ignorance prevailed. Jadids strove to change this situation and educate the people through enlightenment. Abdulla Avloniy was the most advanced teacher of this broader movement, guiding the nation out of the quagmire of ignorance.

“Turkiy Guliston yoxud axloq” – this is a textbook on ethics written for children and young people, which combines Islamic values, Eastern norms of manners and ethics, and universal human virtues. The main ethical topics covered in the work include:

Patriotism: love for one’s homeland, loyalty to it, and serving its development.

Diligence: the value of honest work and the harms of idleness.

Honesty and truthfulness: the importance of telling the truth in any situation.

Cleanliness and hygiene: keeping the body, clothing, home, and surroundings clean.

Respect for parents and teachers: the high virtue of showing respect to elders, especially parents and educators.

Patience and contentment: enduring the difficulties of life.

Justice and fairness: being just in all matters.

Aspiration for knowledge: valuing education and striving to acquire it.

Culture of communication: being polite and attentive to language when interacting with others.

Avloniy conveyed these ethical principles not as dry advice but in a way understandable to children, using simple language, practical examples, stories, and

short moral lessons. The title of the work also carries symbolic meaning: “Turkiy Guliston” refers to Uzbekistan, a Turkic land that should be cultivated like a garden (guliston) with moral virtues.

“Turkiy Guliston yoxud axloq” demonstrates Avloniy’s immense pedagogical skill. Understanding child psychology well, he presented the material in an easily digestible way. After each piece of wisdom or advice, the book posed questions to students, encouraging them to think and discuss, thereby developing their critical thinking skills. The book is one of the brightest examples of Jadid educational literature in Turkistan and made an invaluable contribution to the moral and spiritual development of hundreds of thousands of students. It helped cultivate national identity and instilled patriotism. In today’s New Uzbekistan, during the foundation-laying of the Third Renaissance, Avloniy’s work remains highly relevant.

“Birinch muallim” (The First Teacher) – During Avloniy’s time, Turkistan was under the Russian Empire. Traditional schools kept people away from modern knowledge, and literacy acquisition was complicated and lengthy. In 1909, his textbook Birinch muallim was published. This textbook was a revolutionary innovation for its time. Avloniy abandoned the traditional method of memorizing letters and introduced the phonetic method. In this method, students learned the sound of each letter rather than its name, then combined them into syllables and words. This approach allowed children to learn reading and writing more quickly, as it was closer to the natural process of speech. Birinch muallim became a core teaching tool in Jadid schools, and with it, hundreds of thousands of Uzbek children learned to read in a short time. Today, when discussing the building of New Uzbekistan and the foundation of the Third Renaissance, Avloniy’s pedagogical legacy and enlightenment ideas remain highly significant. Through works like Birinch muallim, the path to knowledge and enlightenment he established over a century ago continues to guide young people today.

“Ikkinchi muallim” (The Second Teacher) – The main goal of Jadid schools was to teach children literacy quickly and effectively. Birinch muallim succeeded in this through the phonetic method. However, literacy alone was not enough. Avloniy believed that a school graduate should not only be able to read but also acquire secular knowledge, literature, history, and, most importantly, ethics and manners. Therefore, Ikkinchi muallim was created to consolidate the knowledge of students who had learned to read, expand their vocabulary, broaden their worldview, and educate them in a national spirit. This book served as a genuine learning resource for its time. Its content was more complex and rich, encompassing educational, moral, and aesthetic ideas. The book is divided into sections such as natural sciences and secular knowledge, ethics and manners, literature and art, patriotism, and national spirit.

In Ikkinchi muallim, Avloniy introduced several pedagogical innovations to make learning easier: step-by-step progression, logical consistency, and the question-and-answer method.[6; 62]

The historical significance of “Ikkinchi muallim” lies in its wide use in the intermediate level of Jadid schools and its role as an important milestone in the history of Uzbek school education. This book is valued as one of the first textbooks in the Uzbek language that promoted secular knowledge. Through it, the youth who studied and learned later became active participants in the Jadid movement and leading figures in national theater, literature, and the press. Abdulla Avloniy’s textbook was not merely a learning guide; it contributed to enhancing the spiritual and intellectual potential of the nation.

The social direction of Abdulla Avloniy’s work – Abdulla Avloniy (1878–1934) left a profound mark on the history of Uzbek literature and culture through his multifaceted activities. His literary and pedagogical work directly addressed the pressing issues of society, its development, and the future of the nation, making his work fundamentally social in nature. Avloniy’s greatest contribution in the social sphere was in education. He believed that enlightenment was the primary and most effective means of reforming society. He regarded the press as the eyes and ears of the people. His journalistic articles in newspapers such as *Shuhrat* and *Osiyo* sharply criticized societal ills and called people to awakening.

Avloniy also saw theater as the most effective social platform. He established the “Turon” theater troupe and sought to enlighten the public through stage productions. Abdulla Avloniy’s work and activity were entirely free from personal interest; his sole goal was the progress of his homeland and the education and liberation of his people. His social legacy embodies the most important ideas of the national awakening period and remains a relevant model even today.

In his works, Avloniy critically addressed the harmful aspects of widespread ignorance, superstition, and outdated customs of his time. He encouraged the people to study the achievements of modern science and to adopt new ways of thinking. The establishment of Jadid schools, the creation of textbooks, and the staging of plays all demonstrate that Avloniy’s activities were directed toward social goals.

As a playwright, Avloniy exposed shortcomings in social life through plays such as *Is Advocacy Easy?*, *Pinak*, and *We and You*. Patriotism held a prominent place in his creative work. Through his poems, textbooks, and journalistic writings, he promoted the ideas of national awakening, unity, freedom, and justice.

Conclusion. Abdulla Avloniy holds a unique place in the history of the Uzbek enlightenment and national awakening. As a writer, poet, educator, and public figure, he contributed significantly to the development of modern schooling, literature, and cultural awareness in Turkestan. His works, such as *Turkiy Guliston yoxud Axloq*,

Maktab Gulistoni, and Adabiyot yoxud Milliy She'rlar, continue to serve as educational and moral guides, nurturing the younger generation's intellectual, ethical, and patriotic growth.

Avloniy's educational and literary legacy highlights the decisive role of knowledge and moral values in the progress of society. Through his textbooks, theater plays, and journalistic writings, he promoted modernity, social activism, and national pride, while combating ignorance and outdated traditions. Even today, his contributions remain highly relevant, inspiring contemporary educational practices, moral education, and the intellectual development of Uzbek youth. Abdulla Avloniy is recognized as an extraordinary historical figure whose work shaped the foundation of modern Uzbek education and cultural thought.

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