

# Abdulla Avloniy - the jadid movement famous representative

Po'latov Jalil

Student of Tashkent State Pedagogical University named after Nizami, Faculty of military education

**Annotation:** The article covers the life and work of Abdullah Avloni in detail with scientific evidence.

**Keywords:** Abdullah Avloni, education, upbringing, system, ethics, science, school, book, "Enlightenment field"

In the Qur'an, Allah has said to the believers, "Seek knowledge from the cradle to the grave." In the hadiths, this fatwa has become even brighter.

It is said, "Demand science, even if it is in China." After all, educated young people will be educated. A knowledgeable, well-mannered person who is familiar with the book does not try to take up arms. It is no coincidence that the great thinker Abdullah Avloni said, "Education is for us a matter of life or death, salvation or destruction, happiness or disaster." This perfection, which was the main idea of the Jadid movement at the beginning of the century, will naturally remain a program both in the current period of independence and in its great future. In this sense, it is logical to say that the content, purpose and philosophy of the modern radical reforms of the education system are an integral direct creative continuation of the great enlightenment movement - the Jadid movement. For example, educating young people to be educated, intelligent, selfless and, in a word, perfect human beings will be one of the main priorities of every era. We can see this in the example of past centuries. The spirituality of the Jadid movement is evident in the following:

First, they raise the level of understanding of the origins of addiction, its consequences for the fate of the nation, not through various riots, destructive wars that lead to the bloodshed of freedom and independence, but through the education of the population, raising their awareness. 'to be achieved by pulling;

Second, in the idea that the development of national consciousness is a key factor in ensuring national unity, and that the emergence of national unity is a key factor in its development;

Thirdly, the representatives of the Jadid movement not only promoted their ideas, but also did a lot to raise the general literacy of the population. They opened a school at their own expense, published newspapers and books. At the heart of these efforts is true spirituality. Because they worked not for wars, ignorance, and the escalation of conflicts, but for freedom and progress to be achieved through the attainment of high spirituality and political consciousness. In these respects, the Jadid movement has a special place in the development of our national spirituality.

The Jadid struggle for popular enlightenment consisted of three main directions:

1. Expand the network of new method schools.
2. Sending promising, talented young people to study abroad.
3. Publishing newspapers aimed at establishing various enlightened societies and a strong sect of intellectuals.

Abdulla Avloni, Behbudi, Fitrat, Cholpon, Abdulla Qodiri, Munavvarqori, Fayzulla Khodjaev and others, who are the brightest representatives of Jadid ideas, tried to propagate this program in very difficult conditions. They have done a great deal to raise the maturity of the nation, to prevent its dignity from being undermined. Abdullah Avloni, Behbudi, Fitrat, Munavvarqori, and other zealous Jadids opened schools for the nation, where they taught, wrote, published textbooks, and persevered. Our great Jadid scholars did not spare their lives, knowledge and resources to make our people enlightened, educated and enlightened. Today we are talking to you about Abdullah Avloni, one of our enlightened Jadids. One of the most famous representatives of the Uzbek national culture

of the late 19th and early 20th centuries was Abdullah Avloni, an enlightened poet, playwright, journalist, scientist, statesman and public figure. He was born on July 12, 1878 in the Mergancha mahalla of Tashkent in the family of a weaver Miravlon aka. Her mother's name was Fatima. His childhood was spent on the winding streets of Mirabad, among the children of Russian-speaking railway workers.

At the age of 7, he went to primary school in Oqchi mahalla. Akromkhan became a teacher. After graduating in 1890, he studied at a madrasa in the same neighborhood. He later continued his education at the madrasa in Shayhantahur. He studied in the winter and worked as a laborer in the summer. Young Abdullah's interest in writing poetry began at the age of fifteen or sixteen.

Abdullah Avloni's first poetry exercises were written in 1894. From 1905, he began to appear in the press with his own exercises. Abdullah Avloni was a journalist for some time, from 1905 to 1908. He worked for the Taraqqiy and Khurshid newspapers, which began publishing in 1906, and when they closed, he decided to publish the Shuhrat newspaper. On December 4, 1907, the first issue of this newspaper was published under the editorship of Avloni. The enlightened poet prepared and published it in his home, now Mirabad district. It was a very difficult job. As you know, at that time newspapers were printed by hand, not on automatic machines as they are now, the pages were not typed on a computer, but formed using handwritten letters made of wood. Each issue of the newspaper was prepared with such diligence. Abdullah Avloni was one of our ancestors who overcame all hard work and hardships in the path of enlightenment. Later, after the closure of the newspaper "Asia", which began publishing in 1908, the newspaper "Shuhrat", Abdullah Avloni began to work as a schoolboy in Mirabad mahalla. The school opened by Abdullah Avloni was one of the most advanced schools of its time in a new way. During his life, Abdullah Avloni was engaged in both creative and practical work. In 1909, he founded the Society of Charity, which raised money and distributed it to schools to help local children study and get an education. In 1913 he opened the Turon Society. Its mission is to arouse interest in stage work among the population, to put on performances for the people, and through them to give spiritual nourishment to the masses; opening clubs, music courses, libraries and reading rooms; financial aid to students, and so on.

A. Avloni also organized a theater named "Turon" under the society. According to him, he translated about a dozen plays from Azerbaijani into Uzbek, wrote 3 new plays and staged them. Abdullah Avloni was well aware that it was not enough to inspire the people to enlightenment, so he opened a new style school, as mentioned above, and he himself taught the children in this school. "The First Teacher" (1909), "The Second Teacher" (1912), "Turkish Gulistan or Morality" (1913), "School Gulistan" (1916), as well as the six-part "Literature or National Poems" for this school (1909–1916) wrote textbooks, the alphabet, and textbooks. These books differ from other educational books of their time by their suitability for children's age and level, and their focus on making students more literate. These books were later reprinted for all new method schools in Tashkent. He also compiled and published a 7th grade reading chrestomathy in the 1930s. It contains biographical information about many Uzbek writers of his time, as well as a number of representatives of Russian and world literature, as well as examples of their famous works. Abdullah Avloni was one of the first in Turkestan and had a great influence on the introduction of geography, chemistry, handicrafts and physics in the school. A. Avloni worked in diplomatic positions in 1919–1920. He then taught at the Central Asian State University for the rest of his life.

Abdullah Avloni was awarded the title of "Hero of Labor" in 1927.

In 1930 he was awarded the title of "People's Education of Uzbekistan". Abdullah Avloni died on August 25, 1934.

About the life, work and works of Abdullah Avloni, their essence is very rich.

Abdulla Avloni not only wrote textbooks and books to enlighten the nation, but also created drama. His plays "We and you", "Pinak", "Is it easy to be a lawyer" and others are very popular among our people. In each of his works, whether it is poetry, stage play or prose, the goal is to care about the nation, to make people enlightened, educated, enlightened, and on this basis to bring the people to the light. His drama "We and You" also shows that two people died due to ignorance. The work is a four-act work based on Turkestan life, the first of which begins with the daughter of a wealthy family

being educated, despite the ignorance of her parents, to her educated sons. The protagonist is a 25-year-old man named Kamal, who studied in Europe. When she returned from school, her parents decided to marry her. His father was a wealthy man named Karimboy. An old-fashioned, ignorant man, despite his self-sufficiency. His mother, Jamal, was also an old-fashioned, far-fetched 45-year-old woman. Kemal does not want to marry the girl his parents found.

Because while he was studying in Europe, he had become accustomed to the cultural life of the families he had been brought up with. He wanted a man and a woman to be equally educated and enlightened, because he understood that the role of women in the upbringing of their children was superior to that of men, and that women were no less important than men in society. The bride was a maid for her father and other mentally retarded people like her. "Otajon! In your opinion, if a woman is a slave to us, in my opinion, a woman's status is great from the ground up. "Our ancestors used to say, 'The best wife is the Chinese taxman.' In short, do whatever you want. But, unfortunately, his parents and relatives did not oppose him all, and he married a rich girl, whom his father said. His heart was in Mary, the daughter of a poor man named Salim, a poor man who loved culture. Maryam was a beautiful 16-year-old girl who loved Kamal. But the father, following the proverb, "with an equal, with a sack," gives his son an immoral, uneducated, manly, ignorant girl. The second scene depicts the wedding night, and when the bridegroom enters the bride with great resistance, he realizes that there is no trace of the girl described by his mother, and that he was married to an ugly, ugly, immoral girl. When you show the girl to her mother, see if this is the girl you saw that day, when you asked her if she was the one you praised so much, or if she was replaced, when she actually showed the other beautiful girl when the groomsmen came, she said it was our daughter. In the third act, Mary committed suicide by drinking poison, unable to bear the words of perfection, that she was marrying another girl and suffering. Meanwhile, Kamal's parents tie him up, worrying that he won't run away or do something to himself. Although Kemal's condition worsens and he dies, his parents do not even think to see a doctor. They are only forgotten by heretical superstitions such as antiquity, teaching to the Mullah, and return. When his friend brings him a doctor, Kamal tells him that he will go to the doctor as soon as possible and that he will not feel sorry for him if his father finds out.

The doctor secretly examines Kamal, finds out that he has no pain, that it is all a love affair, and prescribes him a couple of different medications. But when Kamal hears that Mary has committed suicide, he also commits suicide, realizing that he can no longer live in this world, and that he has no other strength to deal with people who are far from such enlightenment. He hangs himself.

O!

One side of love, I continued to shoot one side.

I was defeated, I was destroyed, I confessed to death, I am ready.

They tore me to pieces, my soul, my soul,

I don't need heaven, I don't want a free student.

To be reunited in this world, not to be united,

Even if I don't see him, I will make him even more beautiful.

Look, the remnants of such a view are still alive to this day. I will try to explain this with one example. Did you notice that there is a girl in the family? d You may have heard that if he was born, the next one would be a boy. Why is that? When do we see women and men as equal? After all, mothers are more important than fathers in raising their children. Only if women in the family are educated and enlightened will the next generation be educated and intelligent.

After all, it is the young generation that contributes to the development of our country and on which we rely.

"In general, it plays a crucial role in the development of any society, in ensuring the healthy and harmonious development of the younger generation that will ensure its future. We rely on our well-rounded, determined and enterprising young people "Shavkat Mirziyoyev.

Respect for Abdullah Avloni: Today, the Abdullah Avloni Research Institute has been established, the primary task of which is to identify and develop the potential of the teaching staff. In addition, a statue of Abdullah Avloni was erected in the Diblar Avenue in Tashkent to commemorate Avloni.

The naming of streets and alleys after him is a shining example of the boundless respect for Avloni's memory. In 2020, the Tashkent State Pedagogical University named after Nizami established the Avloni badge and scholarship. It is given to a true Avloni follower, in a word, to a talented, potential and knowledgeable, enterprising young man in every way. In the words of the head of state, "When we talk about education, we are reminded of the great enlightener, a brilliant representative of the Jadid movement, Abdullah Avloni. Not much to say about Avloni. As we study his works, we will have a great treasure for ourselves. If we educate the younger generation today through the works of Avloni, I think they will grow up to be worthy, knowledgeable and perfect people, worthy of their ancestors."

The Republican contest "Square of Enlightenment", which was held on December 14-15, 2021 under the motto "New Uzbekistan - a new worldview", was very heated and rich in friendly debates. It is no exaggeration to say that I had a lot of impressions and a great treasure during this two-day competition. As the republican stage was held in Tashkent, the guest teams were NamSU, SamSU, Andijan State Institute and Urgench State University, as well as the host teams Tashkent State University of Economics and our Tashkent State Pedagogical University named after Nizami. The competition was held on the basis of 3 conditions - the conditions of the writer's life, questions and answers, and the conditions of the stage dedicated to the life and work of writers. In this competition, each team focused on the life and work of our Jadid writers. Students of the Tashkent State Pedagogical University named after Nizami devoted their speeches to Abdulla Avloni. Abdullah Avloni's life and work were described on the stage. The performances of the teams about Avloni's works made a great impression on everyone.

It is gratifying that our young people have a great interest in Avloni and his personality, his works, and their study. After all, our ancestors fought for the future of our young generation. These four words spoken by the students at the event were their heartfelt words. Today the spirit of the teacher is even happier,

Ajdodlar karvoni kezar yo'lida  
Yurtboshim amri-la davlat oboddir.  
Avloniy qalami yoshlar dilida.

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