

## ABDULLA AVLONIY

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### Annotation

Abdulla Avloni is a great poet, writer, playwright, educator, journalist and public figure, one of the founders of Uzbek culture and literature. He brought Uzbek pedagogy, drama, national theater, journalism, and children's literature to a new level. The article describes Avloni's life, work and every moment of his life. His creative activity is studied and analyzed.

### Key words

Way of life, creative activity, labor activity, creative heritage, pedagogical activity, genre, works, editing, newspapers, schools, science, science, education.

Abdulla Avloni is an enlightened poet, playwright, journalist, scientist, state and public figure, one of the famous representatives of the Uzbek national culture of the late 19th and early 20th centuries. He was born in the family of Miravlon aka, a weaver in the sniper neighborhood of Tashkent. First he studied at an elementary school in Okchi, then at one of the city madrasahs. But more independently read-learned, soon became a literate, enlightened person of his time. At the beginning of the Avloni century, as an active participant in the accelerated movement, which was gaining momentum in our country, he worked with the nation's children to make them literate, to prepare mature scientists, specialists, to see the liberation of the motherland, to make them comfortable. To this end, he has been actively working in many areas. In 1907-th year in his house published a gazeta with the name "Shohrat". He opened a new school in his neighborhood. For the schools of " Usulijadid "he compiled textbooks and reading books such as " literature or national poems", " first teacher", " second teacher", " school Gulistan", " Turkish Gulistan or morality". He founded a charitable society with the aim of providing assistance to school-educational work. Having established the company " publishing house", Khadra opened a bookstore " school library".

One of the most important changes in the cultural life of Turkestan in the early 20th century was a change in schoolwork. Avloni joined the Jadid movement during this period and became known as one of the active participants of the jadids in Tashkent. Avloni in 1904 year in Miroboda, then in Degrezlik (1903-14) in the same new way, she opened a new school, gave lessons and wrote textbooks.

In 1909, the school opened the Charity Society, which helped educate orphans. He published the first volume of a four-volume collection of poems entitled Literature or National Poems. In partnership with such developers as Munavvarqori, Muhammadjon Podshokhojayev, Tavallo, Rustambek Yusufbekov, Nizomiddin Khodjayev, Shokirjon Rahimi, he founded Nashriyot (1914) and Maktab (1916).

He published the newspapers Taraqqiy, Shuhrat (1907), Osiyo (1908), and Turon (1917). In 1918, he became one of the founders and first editors of Ishtirokiyun, the first newspaper of the Turkestan Soviet government. He served in various positions of responsibility during the Soviet era, in whatever position he worked, he was engaged in the dissemination of knowledge, education, teaching in universities and colleges. From 1930 to 1934 he headed the department at the Central Asian State University (now Tashkent State University). He died in 1934. Avloni was awarded the title of Hero of Labor in 19.

Avloni has been creating for more than 30 years. He witnessed the labor events of 1916, followed by revolutionary upheavals and national liberation struggles. In the past, he said, he had left "dozens of poems and school books, four theater books." When it comes to its place in the history of our culture, two aspects need to be emphasized: pedagogical activity and literary art. His pedagogical activity and ideas about education are important sources in defining the features of enlightenment, which reached a new level in the early twentieth century.

The Avloni school was built on the basis of humanistic and free education, with the main task of teaching children secular and advanced science, and ensuring that young people have the ability to participate in the socio-political life of the country. The author compiled textbooks for these schools. His first teacher, *The First Teacher* (1911), was reprinted four times before the October Revolution, and his post-alphabetic textbook, *The Second Teacher* (1912), three times. The textbook "*Turkish Gulistan or Morality*" (1913) with a moral didactic content played a special role in the development of socio-pedagogical thought in the early twentieth century. It first analyzes the issues of education and ethics in terms of the demands and needs of the twentieth century.

While Avloni distinguishes between traditional good and bad behavior, he bases his views on the ideas of Hippocrates, Plato, Aristotle, Saadi Sherazi, and Bedil, and uses modernity as the main criterion. The writer considered the love of the Motherland to be one of the best human virtues to fight for. Homeland is the city and country where everyone is born and raised. He needs to be valued, loved, rejuvenated. The poet understood this when he said *Vatan* and love for it. The love of language and culture is the love of each person for his people: "The mirror life of every nation is the language and literature that show its existence in the world. The loss of the national language is the loss of the spirit of the nation. It should be noted that Avloni went through a very difficult life and career.

He entered the literature at a time when ideological struggles were in full swing. He unhesitatingly embraced the struggle for enlightenment and progress. As you become acquainted with the poetry of the poet, you will encounter an interesting situation. There are no romantic poems in it. He knows social problems and people's worries more important. He denies any love in the face of the misfortune of the People and the Homeland. He "loves his mother like a friend." He devotes all his love to it.

The beginning of the century was a time of great responsibility for the fate of Turkestan, when the issue of its life and death was being resolved. He was a leading intellectual of the Avloni period, a great enlightener, and an active supporter of the teachings of the Jadids. 1917) and in his *tazkira "Sabzavor"* (1914) and in the periodicals.

They propagated knowledge, ignorance and ignorance, condemned the socio-moral foundations of the old system, and spoke of a free and happy time. In this sense, Avloni's poems of this period are in tune with the poetry of Hamza and Anbar Atin. Avloni used finger weights extensively in the literature. He wrote poems to national melodies and enriched the possibilities of poetry.

One of Avloni's most important contributions to literature was that he was one of the creators of a new literary phenomenon called labor poetry. He wrote poems describing the events of 1916, such as "The words of a laborer's father to his son," "The mother's words to her son," and "Sorry." The motherland illuminated the farewell scenes of the laborers who had been taken to the snowy and icy lands of the far north, to the black service behind the front, to injustice. The melody and style of these poems were very close to folk songs, which played an important role in the national awakening of our people.

Avloni welcomed the February Revolution of 1917 with joy (poems "*Kutuldik*", "*Yotma*"). He wrote poems dedicated to October, such as the *March for Freedom* (1919) and the *Workers' Ear*, glorifying the new socialist system. Soon, however, Russia began to realize that the Soviet system was a worse form of the old tsarist system, and that Soviet policy was based on hypocrisy. In particular, the failure to grant the solemn promised freedom led to the emergence of sad melodies in the poet's work (*Weekly Hour*, 1919). Nevertheless, Avloni wrote poems on various topics.

Avloni was one of the founders of the Uzbek theater. In 1913 he formed the theater troupe "*Turkiston*". Turkistan also announced its strict charter.

Its founder and ideological and artistic director was Avloni. The troupe staged the best examples of Uzbek drama of the early twentieth century, such as "*Poisonous Life*" (Hamza), "*The Unhappy Bridegroom*" (A. Qodiriy). ", "*The Man Who Rent a Place* ", "*I'm Dead* ", "*Layli and Majnun* ", "*Asli and Karam* ") were translated into Uzbek and staged. Avloni himself played the

roles of Mallu ("Layli and Majnun"), Fayziboy ("Unhappy Groom"), Aliboy ("Wedding"), Boy ("Padarkush").

Avloni "Is Advocacy Easy?" His comedies (1914), Pinak (1915), and tragic works such as We and You, The Portuguese Revolution, and Two Loves, written in 1914–17, contributed to the emergence of Uzbek drama and the rise of theater among the people. Through lawyer Davronbek, he exposed the lawlessness in Turkestan and the ignorance of the world.

"Is it easy to be a lawyer?" In his work, he portrayed a number of poppies and gamblers, showing that spiritual life had fallen into disrepair. He wrote about the struggle against the monarchy, the Portuguese Revolution of 1910 under his banner, and the Young Turks Revolution of 1909 in Turkey ("Two Loves"), expanding the range of topics and ideas in our literature. In "We and You" he described the struggle of Turkestan in the early twentieth century over the old and the new with the example of specific destinies.

The most productive years of Avloni's main creative activity date back to the October Revolution of 1917.

In short, Abdullah Avloni is an enlightened writer and a shining example of the Jadid movement.

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