

ABDULLA AVLANI IS THE PATRON OF SCIENCE AND EDUCATION



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Abstract:

This article is one of the famous representatives of the Uzbek national culture, an enlightened poet, playwright, journalist, scientist, state and public figure Abdulla Avlani. For Abdulla Avlani, science and education were the only weapons, which was also reflected in the fact that he wanted to fight for socio-economic and cultural development in the country with the help of the same weapon. The contribution of Avlani to charity and sponsorship was also investigated.

Keywords:

Sniper Neighborhood, "Progress", Khurshid newspaper, "first teacher", "second teacher", "Turon".

Introduction

The territory of Central Asia, which is one of the ancient centers of world civilization, including the territory of our country and Uzbekistan, was occupied by the Russian Empire by the beginning of the XX century. In these surrogate historical periods, in the Turkistan region, the Turkistan governor's Office of the Russian Empire was established. In those years, the movement of enlightened and progressive jadids, a supporter of the ideas of reformism, unification and national revival, was becoming more and more popular in the history of our homeland. At those times, the Jadid figures Mahmudkhuja Behbudiy, Fayzulla Khujayev, Abdurauf Fitrat, Abdulla Qadri, Munawwar Kari, Abdulla Avlani, Polvonniyoz Yusupov and others realized that spiritual awakening and independence were the highest goal.

While we study the life and work of Abdulla Avloni, one of them, one of the national and spiritual enlighteners in the history of Uzbek statehood, the poet, dramaturgist, journalist, scientist, state and public figure who lived in the late XIX-early XX centuries, the jaded show, which left an indelible mark on himself in the field of Education, showed his initiative in charity.

Abdulla Avlani was born on July 12, 1878 in the village of Shakhantavur (Shakhantavur), the genius of the Old City of Tashkent, in a simple family. Avlony's father's name is Miravlon, his mother's name is Fatima, and his father was engaged in trading with Boz and chit, as he spread on the Yarmanka market by profession of weaving (Boz)¹. Avlani studied in primary school, the first letter-literacy was learned from Akromkhon domadan in the neighborhood. He recalls in his biography the period of youth negativity, difficulty: "...at shul times (at the age of 11-12 years) my father made me a hatna wedding, lost all that he had in his hands and fell into a fortune-teller. When my age reached 13, poverty affected me². I used to be a martyr in the summer days, my parents were a little helped, I read in the winter days. Apparently, even in such a difficult moment,

¹ Selected works of Abdulla Avlani: Volume 2. 2nd edition – Tashkent: "spirituality", 2006. – p. 287.

² Selected works of Abdulla Avlani: Volume 2. 2nd edition – Tashkent: "spirituality", 2006. –p. 287-288

Avloni's interest in science led him to the future, but he did not know what kind of difficulties he would face in the future.

When Avlani was 14 years old, he came to Abdumalik mad madrasah in Shaykhanur and began to study at Mullo Omar Oxund. Since 1894 year began to write poetry. When he reached the age of 18, Avlani got rid of his bravery and reached the level of mastery, he was engaged in such skills as craftsmanship, plastering, stove-making, carpentry. After the death of his father, he married in 1900 year, when the duty of the head of the family is charged, the responsibility for Labor is doubled. At that time, as the poet grew up in labor, he began to write poems against the rich and the mullaahs. He was forced to leave madrasa without a full completion, but continued to master the educational work. Different gazetas got acquainted with the press - gazeta and magazines, which came out in different cities of the Russian Empire in the usha period, increased their knowledge, literacy. At the time of the formation of the term eskilik-novelty (jadid-ancient) among the indigenous peoples of the Usha periods, Avlony joined the ranks of jadidists and from 1904 year began to work in the jadidid community. On his own initiative, he opened the "Jadid school" and began to study. After several years of activity of "progressives", "Khurshid" newspapers stopped in 1906, "Shukhrat" newspaper was launched on Avlani initiative in 1907 on Sapyorni Street. Tatar Rafik Sobirov helped him in his editing work. Later, the activity of the Gazeta was stopped after a large number of bows after the number of 10. Avlony did not stop with this, that is, in 1908 year he received permission from his partner, writer Ahmadjon Bektemirov to the newspaper "Asya", set up a gazeta office in his house and continued to work again. Unfortunately, gazeta activity was stopped by the government after the number of 6 units. Without further ado, Avloni opened a new method School in Mirabad in the year 1908 and continued teaching³. In our opinion, the idea that what kind of knowledge is put in the education of Abdulla Avlani for children depends on our tomorrow has prompted him to move forward. Important components of pedagogy help to form an individual, create conditions for the development of talents and abilities. And the idea that it is important to love children, to hear and listen to them, to find answers to difficult questions and to encourage new achievements, to believe in success, became his motto, belief in tomorrow. Because, despite some scholars and psychics as well as the resistance shown by the ruling government, the people preferred the interests of the nation rather than their own interests.

Avlani put forward the idea that the way to save the nation from this illiteracy that harms it is necessary izlash from the school of knowledge and the one that gives it: All mine Joy is knowledge, o son,

**All grace is the source of dependence science, o son,
All abscesses are an abscess knowledge, o son,
All the knowledge of Islam elini masnanidur, o son,
The seal of one day Solomon will give to the handing school,
The school will pay the certificate firdavsi flip.⁴**

Although in Avloni's work, poems were written with a son-in-law from the insecurity of some parents in his time to the child, but to some parents today we would not be mistaken if his poems were related. In those difficult times, Abdulla Avlani wrote textbooks for schoolchildren such as "first teacher", "second teacher" (1912), "history", "Turkish Gulistan or morality" (1913), which was a novelty for his time.

In recent years, attention and confidence in women has been growing in our country. President Of The Republic Of Uzbekistan Mirziyoyev – "the cultural level of any society on Earth is determined by its attitude towards women"⁵.

³ In those years, 8 theses from 9 schools of "method Jadid" in Tashkent were allowed by the government and went to 3 years with difficulty and suffering for obtaining Avlani permission. Selected works of Abdulla Avlani: Volume 2. 2nd edition – Tashkent: "spirituality", 2006. –p. 287-288

⁴ It's a prayer. K. Intensity: problems, reform and views. Tashkent: "Turon Iqbol", 2010. –p. 93.

It is worth noting that the issue of expanding the rights of women, their education, was considered by local intelligentsia, including the jadids, as a topical issue before society. About this problem, Avlony had stated the following: Why are we doing nothing ... we do not wake up from sleep, which keeps our girls in captivity, we do not give up from the lack of culture, ignorance of our era⁶. Afuski such problems are still preserved in US. It is worth noting that the illiteracy of women can be illiteracy of our future, after all, the more they spend time with our children at home, the more they read books. If our women are literate, they know how to read books to our children and what books to bring. A child who reads a lot of books and is literate is the creator of our future.

Speaking about charitable relations in Turkestan in the last quarter of the XIX century, when the activity of the rich layer of the local population was of high importance, in the first quarter of the XX century, charitable societies began to be established in Turkestan by local intellectuals, jadids and enlighteners⁷. For example, according to his biography, Abdulla Avlani, we witness that he opened "Society Charity" on May 12, 1909 with several comrades in order to ensure the unity of the Turkic people and to enlighten the younger generation. As soon as the society was established, such lawyers as Ubaydulla Khujayev, Tashpulatbek Norbotabekov developed a charter of the society consisting of 41 articles. It is important to note that among the main tasks of the charitable organization of society are the organization of schools for the education of all strata of the population, the organization of sponsorship of poor children and children, the organization of various orphanages, the provision of assistance to students⁸. Abdulla Avlani enlightenmentparvadi was engaged not only in science, lessons, educational work, but also in charitable work, such as helping to send young people to study abroad, to help them in need, in need, in need, to help the poor, in educating the society. His own means, passing by his presence, tried to show the people in the hope of good, to make his people literate, spiritual and cultured.

As we covered the creative activity of Abdulla Avlani, starting from 1913, he entered the theater sector with the aim of cultural development of the people, went to several cities of Turkistan as the head, and sought to develop the theater sector. For example, about 10 Azerbaijani plays were translated into Uzbek and staged by enlightparvar, as well as he wrote three plays and founded a charitable society called "Turan".

Conclusion.

Abdulla Avlani jadid, even though a long time passed, did not lose his strength due to his valuable thoughts about education, science, education, and the noble ideas he promoted. In particular, the views of Abdulla Avlani on the statement are one of the topical issues of today's era. Abdulla Avlani, who was one of the first organizers of the method jadid schools among the Uzbek jadids, was in the process of sharp struggles against the persecution and denunciations of local officials, the governor's office. The method was a great moral and economic complement to charitable organizations, companies, printing houses, schools and libraries, publishing houses founded by Avlani to spread a wide embrace throughout the country of jadid schools.

⁵ Mirziyayev Sh.M. "Zire lost in Test match We will continue our path of national development with determination and raise it to a new level. Tashkent: "Uzbekistan", 2017. –p. 343.

⁶ History of Uzbekistan (1917-1991). Tashkent: Uzbekistan. 2019. – p. 491.

⁷ Abdullaev D. History of development of charity and sponsorship in Uzbekistan. Tashkent: Innovation-Ziya, 2019. –p. 55.

⁸ Abdullaev D. History of development of charity and sponsorship in Uzbekistan. Tashkent: Innovation-Ziya, 2019. –p. 55.