

ABDULLA AVLONIY MA'NAVIY MEROSI
SPIRITUAL HERITAGE OF ABDULLA AVLONI
ДУХОВНОЕ НАСЛЕДИЕ АБДУЛЛЫ АВЛОНИ

Mustafoyev Jafar Shomirzayevich
O'rolov Suxrobjon Sirojiddin o'g'li
TATU Samarkand branch
E-mail: orolovsuxrob4@gmail.com

Abstract: Abdullah Avloni is one of the greatest figures of the national Renaissance period and one of the prominent figures of the Jadidist movement. If you pay attention to the works of Abdullah Avloni, their original content is notable for the rules associated with education. The writer's work "Turkish Gulistan, or Morality" is one of the most important in this work, in the work there are many stories about morality, behavior, good and evil, patience, contentment, loyalty, justice, oppression, obedience, elegance, poetry. and places.

Keyword: National Renaissance, Jadidism, Jadid, education, Turkish Gulistan or ethics, morality, behavior, education, education of the body, education of the mind, moral education.

In the 19th and 20th centuries, the modernist movement developed, which brought new directions and new breath to our literature. If you pay attention to the original meaning of this movement, jadid means "new" in Arabic. In fact, this renewal consisted of actions aimed at enlightening the people sleeping in the sleep of backwardness. Abdullah Avloni was one of those modern writers who wanted to see his people enlightened.

Abdullah Avloni was born on July 12, 1878 in the Mergancha microdistrict of Tashkent. The writer, who had been thirsty for knowledge since childhood, was able to find the opportunity to learn despite life's difficulties. However, the harsh living conditions left no impression. He writes about it this way: "Since 1891, I studied only on winter days and worked as a laborer"¹. Due to life's challenges, he also dabbles in bricklaying, plastering, ivy and carpentry. Avloni, who is experiencing such difficulties in the current system, wants his people, who are plunging into the quagmire of ignorance and ignorance, to become enlightened. For these purposes, he publishes a number of newspapers over the years and pays great attention to education in his poems and works of art. He opens modern schools of a new method.

He writes textbooks for schoolchildren. In particular, he publishes many books, such as "The First Teacher", "The Second Teacher", "Maktab Gulistani", "Muallimi Sani". Among them, "Turkish culture" occupies a special place in terms of education

and training. Although the work was created in 1913 as a textbook for schoolchildren, its significance was not limited to school textbooks. The work has a valuable place for people familiar with science and lovers of literature. The second half of the 19th century included very complex political and cultural processes in the history of Central Asia. This period is characterized by the Jadidism movement, which made significant contributions to the field of politics and culture. This movement radically changed the consciousness of people, making it a priority to achieve progress in the fields of education, health and technology using the European model. In particular, in his articles, Abdullah Avlani expresses his views on the issue of backwardness of the people and stopping judgments about such ignorance. "If every nation is not threatened by development from the side of life, it cannot develop from the spiritual side, that is, from the side of enlightenment.

By doing spiritual things, it becomes weak," he writes in the article "Cultural Waves." Abdullah Avloni also raises the issue of wedding, one of the pressing problems of society at that time. Avloni said with bitterness and remorse: "Ajabo." Will these devastating waves really reach us?.." As they say, heresy is added to heresy day by day. Instead of dhikr and rosary, our clergy, fuzalo and eshans say: "Let there be weddings after weddings." Five or six years ago, our richest people did not give soup for more than three days and no more than twenty or thirty coats. Now they are moving from this side and giving six to seven days of soup and hundreds of fur coats.

This is how we move forward in the future, I don't know when these wastes and heresies of ours will disappear?!" Hama poyon ba bolo metarikadMan az bolo ba poyon metarikam writes. Nusratilla Kudratilla, one of the pioneers of that time, undertook through her drama "Toy" practical steps to open people's eyes to this problem. In this drama, he portrays a father who goes into debt to arrange a circumcised wedding for his son. In a way, he wants to set an example for the nation by looking at its own situation. As Mahmudhoja said. Behbudi: "The theater is a classroom." Because the theater was a mirror of the good and bad vices of this people. Thus, I tried to channel the money spent on weddings into education and training in areas that would benefit the nation literally. supporters of innovation. They were for the rejection of all evils and heresies that did not bring moral and material benefit to the people. "The building of culture rests on two pillars - material and spiritual," wrote Ahmad Lutfi Efandi, a palace historian of the Ottoman Empire, in 1875. The Jadids' quest for innovation began with reforming their lives. Abdullah Avlani writes: "I learned about time by reading the Tarjiman newspaper.

If Laziz Azzizoda from Tashkent wanted to discover a new world, all he had to do was take the tram to the new city. In his memoirs, he said: "At that time, life in the old city looked like hell, and the new city looked like paradise. Because in the Old Town there was no garden, no green tree, no theater. In summer, dust and soil

predominate, and in winter, mud and swamps predominate. In 1913, in Lazzizo, from the greatness of the impression, “something new in his life.

Abdullah Avloni was born on July 12, 1878 in the Mergancha microdistrict of Tashkent. The writer, who had been thirsty for knowledge since childhood, was able to find the opportunity to learn despite life's difficulties. However, the harsh living conditions did not leave their impact. He writes about it this way: “Since 1891, I studied only on winter days and worked as a laborer”¹. Due to life's challenges, he also dabbles in bricklaying, plastering, ivy and carpentry. Avloni, who is experiencing such difficulties in the current system, wants his people, who are plunging into the quagmire of ignorance and ignorance, to become enlightened. For these purposes, he publishes a number of newspapers over the years and pays great attention to education in his poems and works of art. He opens modern schools of a new method.

He writes textbooks for schoolchildren. In particular, he publishes many books, such as “The First Teacher”, “The Second Teacher”, “Maktab Gulistani”, “Muallimi Sani”. Among them, “Turkish culture” occupies a special place in terms of education and training. Although the work was created in 1913 as a textbook for schoolchildren, its significance was not limited to school textbooks. The work has a valuable place for people familiar with science and lovers of literature. The second half of the 19th century included very complex political and cultural processes in the history of Central Asia. This period is characterized by the Jadidism movement, which made significant contributions to the field of politics and culture.

This movement radically changed the consciousness of people, making it a priority to achieve progress in the fields of education, health and technology using the European model. In particular, in his articles, Abdullah Avlani expresses his views on the issue of backwardness of the people and stopping judgments about such ignorance. “If every nation is not threatened by development from the side of life, it cannot develop from the spiritual side, that is, from the side of enlightenment. By doing spiritual things, it becomes weak,” he writes in the article “Cultural Waves.” Abdullah Avloni also raises the issue of wedding, one of the pressing problems of society at that time. Avloni said with bitterness and remorse: “Ajabo.” Will these devastating waves really reach us?..” As they say, heresy is added to heresy day by day. Instead of dhikr and rosary, our clergy, fuzalo and eshans say: “Let there be weddings after weddings.” Five or six years ago, our richest people did not give soup for more than three days and no more than twenty or thirty coats.

Now they are moving from this side and giving six to seven days of soup and hundreds of fur coats. This is how we move forward in the future, I don't know when these wastes and heresies of ours will disappear?!” Hama poyon ba bolo metarikadMan az bolo ba poyon metarikam writes. Nusratilla Kudratilla, one of the pioneers of that time, undertook through her drama "Toy" practical steps to open people's eyes to this

problem. In this drama, he portrays a father who goes into debt to arrange a circumcised wedding for his son. In a way, he wants to set an example for the nation by looking at its own situation. As Mahmudhoja said. Behbudi: “The theater is a classroom.” Because the theater was a mirror of the good and bad vices of this people. Thus, I tried to channel the money spent on weddings into education and training in areas that would benefit the nation literally.

Supporters of innovation. They were for the rejection of all evils and heresies that did not bring moral and material benefit to the people. “The building of culture rests on two pillars - material and spiritual,” wrote Ahmad Lutfi Efandi, a palace historian of the Ottoman Empire, in 1875. The Jadids' quest for innovation began with reforming their lives. Abdullah Avlani writes: “I learned about time by reading the Tarjiman newspaper. If Laziz Azzizoda from Tashkent wanted to discover a new world, all he had to do was take the tram to the new city. In his memoirs, he said: “At that time, life in the old city looked like hell, and the new city looked like paradise. Because in the Old Town there was no garden, no green tree, no theater. In summer, dust and soil predominate, and in winter, mud and swamps predominate. In 1913, in Lazzizo, “something new entered his life” due to the greatness of his impression.

Abdullah Avloni, describing the behavior, says: “The image of a corpse is known to everyone, it is always visible to the eye. However, the image of the soul is something that is invisible to the eye and can be measured by the mind, which is called behavior. 1Avlani divides behavior into good and bad. Bad behavior can be changed through education. So, human perfection depends on education. In the heart of the wild, a tree caught in a bad environment can have its branches cut off, provided with fertilizer and water, and most importantly, if given proper attention, it can produce a productive harvest in the future. In the same way, a child who is under the influence of a bad environment can be laid the foundation for him to become a mature person in the future by providing him with the right upbringing.

Education begins from the day a person is born. Avloni divides education into three groups depending on the sequence: physical education, intellectual education and moral education. In fact, physical education is formed for the first time in a child. From the first days of the child's body's existence, the organs begin their work and at the same time improve. From three to four months, the child begins to distinguish his loved ones from strangers, and at the same time his educated thinking develops. The first moral education of a child is formed in the family and develops and improves as a result of intervention in the life of society.

In a word, Abdullah Avloni was an outstanding representative of Uzbek literature and culture, his creativity and activities acquired significance during the period of national revival. He was known not only as a poet and writer, but also as a teacher, journalist and public figure. Avloni's works raised the acute social problems of his time,

called on the people to educate and encouraged them to understand national identity. His work “Turkish Gulistan or Morality” occupies a special place in Uzbek literature. Avloni's legacy has not lost its relevance even now; his thoughts and ideas serve as an important source for educating the younger generation.

List of used literature:

1. Avloni. Tashkent morning. T. 1979
2. Avloni Abdullah. Turkish culture or morality. T. 1917
3. Abdullah Avloni. “Poems, pedagogical works, drama, articles and travel stories.” Zarbajad media. T: 2022
4. Zh. Mustafaev. Synergetics as a modern science. Scientific and practical conference “Achievements of Agrarian Science”. // Total (pp. 225-228). Samarkand region. 2010.
5. Zh. Mustafaev. Recommending social processes in nonlinear thinking. Intellectual J. 2009. No. 5, 19 p.
6. Zh. Mustafaev. Some issues of nonlinear thinking and interaction of nonlinear systems. Institute of Philosophy and Law, 90th anniversary of O. Faizullaev, conference materials, Tashkent-2011, p. 92
7. Zh. Mustafaev. The development of science and technology in the 21st century and their impact on public life. Proceedings of the international scientific and practical conference “Problems of introducing innovative technologies in agriculture”, SamQXI, 2012, 240 pp.
8. Zh. Mustafaev. The spiritual life of youth and the era of globalization. Current issues of ideological education of youth. Formation of a reading culture in the minds of students. Materials of the Republican Scientific and Theoretical Conference. 2019 20 April. 312 pages.
9. Zh. Mustafaev. The role of the media in the fight against information security and ideological threats. Materials of the Republican Scientific and Practical Conference on the role, role and significance of periodic spiritual heritage in modern conditions of globalization. Samarkand. SamISI 2020. May 20. 306 pages
10. Zh. Mustafaev. Social aspects of ideological education of youth. Materials of the Republican Scientific and Practical Conference on the role, role and significance of periodic spiritual heritage in modern conditions of globalization. Samarkand. SamISI 2020. May 20. 306 pages
11. Zh. Mustafaev. Problems of formation of the digital economy in electronic circulation and its society. Republican scientific conference “Continuity of spiritual heritage and its role in education of the 21st century.” May 20, 2021 Samarkand.