



## ABDULLAH AVLANI AS A CREATIVE PERSON OF THE NATION

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<https://doi.org/10.5281/zenodo.6538678>

### ARTICLE INFO

Received: 01<sup>st</sup> April 2022

Accepted: 10<sup>th</sup> April 2022

Online: 14<sup>th</sup> April 2022

### KEY WORDS

*Enlightener, teacher,  
publisher, writer of  
instructive books for  
children, educator of  
Uzbek culture, national  
writer and poet.*

### ABSTRACT

*This article discusses the creative activity of Abdulla  
Avlani. Abdulla Avlani, as an educator of educational  
institutions for children.*

Enlightener, playwright, teacher, publisher and public figure Abdulla Avlani is one of the founders of a new era of Uzbek culture, literature, children's literature, Uzbek national theater, dramaturgy, printing, the cornerstone of Uzbek national pedagogy. In the 1920s, Abdulla Avlani not only participated in the development of education and culture of the Uzbek people, but also played a significant role in the socio-political life of the neighboring Afghan people.

The famous educator, talented poet, famous educator Abdulla Avlani was born in Tashkent in a family of artisans. He was educated in the old school. In his autobiography, he wrote: "At the age of 12, I started teaching at the madrasah of the Okchi mahalla. From the age of 13, I worked as a laborer in the summer, helping my family, and in the winter I studied. From the age of 14, I began to write various

poems in accordance with that time. At that time, I was reading the Translator newspaper and became aware of that time.

After graduating from the madrasah, he took up schooling. Reforming the methods of teaching and learning, the young teacher, who created a new type of school, is carrying out important educational work, such as transferring modern knowledge to students, teaching Eastern and Western languages.

Abdulla Avlani wrote textbooks for schools such as The First Teacher, Second Teacher (1912), History, Turkish Gulistan and Morality (1913). Poetry, short stories, feuilleton and small dramatic works under the pseudonyms "Cain", "Glory", "Hijran", "Avlani", "Surayo", "Abulfaiz", "Indamas", which began their creative activity in 1895 (1900-1917 ) created. In his poems, the poet criticized the backwardness and



ignorance of his time and called people to knowledge and enlightenment.

Until 1917, Abdulla Avlani was a prominent journalist who grew up among the local population and founded the newspapers Shukhrat and Osiyo in Tashkent. In such dramatic works as "Is Advocacy Easy?", "Two Loves", "Wedding", "Congress", "Leyla and Majnun", "The Dead", he exposes the tragic consequences of ignorance, heresy, ignorance, rudeness and evil traditions.

As a poet, Abdullah Avlani wrote dozens and hundreds of poems. Whether it is about old traditions, about love or school education, they all sing about a person and upbringing, about moral beauty and spiritual wealth. That is why in his poems the pedagogy of modern times is combined with the didactics of the people. In particular, in the poem "In our country" he condemns those who spend money on living, but do not pay attention to raising children, saying that "they don't spend money on science." Or in the poem "School":

*The school turns copper into gold*

*School makes you a mullah, -*

saying that the school is the way to save a person from oppression, injustice, injustice. His book Literature (1915) stands out in this respect.

As Avloni writes:

*The idea is that if you get a good upbringing,*

*The dagger is sharp as a diamond.*

In 1913, Avloni founded the European-type theater group "Turon", in which he staged a number of plays and translations from the languages of the fraternal peoples.

Along with the education, culture and enlightenment of the Uzbek people,

Abdullah Avlani played an important role in the socio-political life of the neighboring Afghan people in the 1920s. For some time he served as Minister of Public Education in Afghanistan, and then Consul-Ambassador of the Soviet Union in Afghanistan.

A. In 1920-1930, Avlani took an active part in a number of articles in newspapers and magazines of the republic. In addition to teaching at the Central Asian State University, Avlani was the author of a number of literature textbooks. He died in 1934 at the age of 56.

Avlani wrote poems, stories and articles under the pseudonyms Hijran, Nabil, Indamas, Shukhrat, Tangrikuli, Surayyo, Shapalak, Chol, Ab, Chegaboy, Abdulkhak. It should be noted that Avloni went through a very difficult life and creative path. He entered literature at a time when the ideological struggle was in full swing. He accepted the struggle for enlightenment and progress without hesitation. Getting acquainted with the poetry of the poet, you will encounter an interesting situation. It contains no romantic poetry. He knows more about social problems and people's concerns. He denies all love in the face of the misfortune of the People and Motherland. He "loves his homeland like a friend." He devotes all his love to her. The beginning of the century was a time of great responsibility for the fate of Turkestan, when the issue of his life and death was decided. He quickly realized this as a leading intellectual of the Avlani period, a great educator and an active supporter of the teachings of the Jadids.

His first poetic works were published in the books "Literature or Folk Poems" (I, II, III, Gyuzlar), "Maktab Gulistoni" (1916), "Mardikorlar ashulasi"



(1917), "Sabzavor" tazkirasi (1914) and in periodical editions. They propagandized knowledge, ignorance and ignorance, condemned the social and moral foundations of the old system and talked about free and happy time. In this sense, Avloni's poetry of this period is consonant with the poetry of Hamza and Anbar Atin. Avloni made extensive use of finger weights in the literature. He wrote poems based on folk motifs 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 "Words of a father of a worker to his son", "Words of a mother to his son" and "Forgive". The Motherland illuminated the scenes of the parting of the mercenaries, taken to the snowy and icy regions of the far north, to black service in the rear, to injustice. The melody and style of these

poems are very close to folk songs, and they played an important role in the national awakening of our people.

Avlani welcomed the February Revolution of 1917 with joy (verses "Kutuldik", "Yotma"). He wrote October commemorative poems such as "Freedom March" (1919) and "Workers' Ears" praising the new socialist order. However, the Russians soon began to realize that the Soviet system was the worst form of the old Tsarist system and that Soviet policy was based on hypocrisy. In particular, the refusal to grant the solemnly promised freedom led to the appearance of sad melodies in the poet's work ("Weekly Hour", 1919). Nevertheless, Avlani wrote poems on various topics. Diaries of the "Afghan Journey" about the trip 1919-20. to Afghanistan are important for studying the history of the establishment of friendly relations between our country and our neighbor.

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