

ABDULLA AVLANI'S ROLE IN THE THEATER

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Abstract: An analysis of Abdullah Avlani's life's work and the works he wrote is written in this article

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Abdulla Avloni, a poet, teacher and dramatist, one of the great representatives of the developed educational sphere of the 19th - 20th centuries, is known and famous to all of us with his several works. Works such as "Turkish Gulistan or Ethics", "First Teacher", "Second Teacher", "School Gulistan" are clear examples of this. Since these works are sources for both literary studies and linguistics, information related to both fields can be found.

Avloni wrote the work "Turkish Gulistan or Morality" under the influence of the Persian poet Muslihiddin Sa'di's "Gulistan". This work was first printed in Tashkent in 1913 by lithographic method, and as a result of the increased need for this textbook, it was published for the second time in 1917. In the third edition from the time of the Soviet Union, i.e. in 1967, religious phrases and hadiths are omitted. The reason for this is that during this period religion was banned and personality worship was rampant. But soon after Uzbekistan became independent, this work was published for the fourth time in 1992. This time it was in its original form, i.e. in its full form. Another innovation in this edition is the addition of a glossary of difficult words. This article aims to clarify the antonymic units of the lexical units related to the word "ethics" in this work. Therefore, first of all, our attention let's look at the word morality. What is "ethics" itself? Why do we need it?

"Akhlq" is derived from the Arabic language and means a person's nature, behavior, manners. Naturally, man is the other whole in existence the difference from beings and creatures is that it has consciousness. 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.¹

Abdulla Awlani in this work also focused on the concept of morality and said, "If you think, think good thoughts, it is a science that calls people to do good and turns people away from evil. A book that explains the goodness of good behavior and the badness of bad behavior with evidence and examples is called morality. Those who study the knowledge of morality and practice it know who they are, what Mr. Haq did for the people, and what they are doing on earth He does not know the value and value of good deeds. He who knows his fault and tries to correct it is a real person and a brave person. "There is nothing more difficult than behavior. A believer reaches the level of those who do not sleep at night and pray during the day." The poet does not limit himself to the word "morality" in the work, but also explains the word "morality" separately. After all, the words behavior and ethics have entered our language from Arabic, and they are considered to be related words. Although this work has been published five times so far, its linguistic, especially lexical-semantic, value has been preserved to us in its original state. As we mentioned above, only in the literature of the Soviet period, a certain part of this work was left out. Our existence has always been based on opposition. Just as a good day has its bad opposite, everything has its opposite. According to A.A.Reformatsky, they (antonyms) are stylistic tools of great importance. Also, almost every positive word we use in our daily life, when we communicate or give a speech, has a negative counterpart behind it. This necessitates the emergence of an antonymic relationship. This phenomenon is very common in our speech. This work of Awlani is one of the useful resources for readers not only in his time, but also today. In this book, you can find a number of terms related to the lexicon, such as antonymic relations, synonymy of lexical units, homonymy. By bringing together the positive and negative meanings of the words in the work, the poet shows the oppositional relationship of the words themselves.

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