

## THE SIGNIFICANCE OF THE MORAL VIEWS OF ABDURAHMAN TASHKANDI AND ABDULLA AVLONI IN CREATING THE NEW UZBEKISTAN AND THE THIRD RENAISSANCE RIDE

Abrorxon Asatulloev

Philosophy Of Doctor (PhD), Head Of The Department For Quality Control Of Education,  
Gulistan State Pedagogical Institute Uzbekistan

**ABSTRACT:** The socio-political and spiritual-ethical views of Abdurahman Tashkandiy and Abdulla Avloni, who lived and worked in the late 19th and early 20th centuries, imbued with humanity and a universal spirit, justice, tolerance, goodness, kindness in them, valuable ideas such as acquiring science and profession have not lost their importance even in the current conditions of independence.

From the works of Abdurahmon Tashkandiy and Abdulla Avloniy, we can see that the moral standards necessary for the formation of moral qualities in the education of the young generation are in a systemized form. If in the 20th century the period of national renaissance was of great importance in the development of ideas, in the 21st century it will be of special importance in the creation of Third Renaissance in New Uzbekistan.

**KEYWORDS:** Enlightenment, modernity, independence, Third Renaissance, fair and virtuous king, "From national revival to national rise".

### INTRODUCTION

At the end of the 19th century and at the beginning of the 20th century, the culture of Turkestan produced a number of talented scientists, tourists, poets, editors, and journalists, who greatly influenced the development of the general culture of our people.

News of European culture, changes in the Middle East countries have strengthened the movement of enlightenment against the colonial policy and discrimination of the indigenous people in the culture of Turkestan. It was mainly aimed at calling the people to a new culture and enlightenment, awakening the nation, acquiring a renewed spirituality. Gradually, the Enlightenment grew into Jadism, and it began to advance political issues to a certain extent. The issues of new education, new school, new education, its management, cultural promotion, and organization have been raised to the main place. Based on the news, ideas different from the Russian and old feudal education were put forward, they were widely promoted through the local press and various books. It was one of the manifestations of raising people's awareness of independence against colonialism in culture, striving to improve their situation .

Today's Uzbekistan is not yesterday's Uzbekistan. Yes, it's true: today's Uzbekistan is not yesterday's Uzbekistan. Let's take a look at the previous history. In the second half of the 19th century, we lost our national independence. Since the repression of the Jadids, a period of stagnation has begun in the field of science. Socio-economic, political, religious and ideological pressures forced them to do so. No one could express his opinion clearly, and those who did, would be punished. Because of this policy, many scientists, poets and writers were "born and drowned".

During this Third Renaissance, scientists and poets such as Ahmed Donish, Berdaq, Feruz, Muqimi, Furqat, Zavqi, Bayani, Avaz Otari raised the important issues of their time and encouraged the people to acquire science and enlightenment.

### THE MAIN FINDINGS AND RESULTS

Such talents as Behbudiy, Abdulla Avloni, Abdurahman Tashkandi, Fitrat, Sholran, Sadridin Ainiy and Hamza were recognized as standard-bearers in the field of promoting and promoting the ideas of Jadidism. They showed enthusiasm in promoting Turkestan's own way of development. It is only because of our independence that the possibility of scientific, impartial study and assessment of the Eastern Renaissance period, which made a great contribution to the development of our nation and world culture, has increased.

Abdurahman Tashkandiy mentions the following in his work, awakening the young generation: "The past part of life has passed, it is impossible to return it. The rest is hidden behind the veil of the unseen. The time between tomorrow and tomorrow is yours. Life should be considered in the present moment and you should do your work in this moment". Also, we can see that in the 7th chapter of the second part of the enlightener "Meyar ul-Akhlaq" he gave an analysis of the colorfulness of human life and the 32 qualities that achieve the reward of Allah Almighty.

The socio-ethical views of Abdurahman Sayyoh and Abdulla Avloni are presented in their works in a coherent and logical way. But regardless of them, their poetic and prose works are distinguished by the fact that they reflect the concepts of morality and the blind aspects of the rules of conduct. The concept of justice and equality is given a wide place in the works of thinkers. The reason for this is that in the era of Jadid enlighteners, tyranny, abuse and violence increased, and the condition of the common people deteriorated sharply. In this situation, Turkestan intellectuals not only sharply criticized injustice, evil, oppression of citizens, but also called on officials, rich people, colonialists and their relatives to be fair and not to harm the oppressed.

Another issue raised by Abdurahman Sayyoh and Abdulla Avloni is the idea of a just and virtuous ruler. This topic is not new and has been of interest to mankind for a long time. Like their predecessors, they put forward their dreams and ideas about a perfect society through a just rule, and condemned the bad habits of tyrannical and ignorant rulers.

Abdurahman Sayyoh and Abdulla Avloni paid great attention to humanity, one of the best qualities of a person. Humanity, like justice, has been fought for.

The relevance of the principle of humanity is becoming increasingly important today. The reason for this is that the attacks of various religious extremist groups, terrorist activities, and ideological currents pose a great threat to the stable development and peace of society. In addition, it is

observed that the influence of “mass culture” is reviving among people, lack of kindness, immorality, failure to keep promises, non-payment of debts. In such conditions, it is important to interest young people in the moral ideas of the thinkers of the past, to widely promote their ideas about tolerance, kindness, dignity, humanity, humanization of society and other qualities among them. have

## CONCLUSION

The conclusion is that we, who are the pillars of the Renaissance, teachers, educators, educators, intellectuals, and parents, should take advantage of such opportunities and conditions to raise a generation with high spirituality and see the signs of faith. First of all, we need to convince everyone, especially the younger generation, that the Ushinshi Renaissance will take place.

Today in New Uzbekistan, based on the main idea of “From national revival to national rise”, the task of creating a Third Renaissance ride has been set, and its fulfillment is not only for a leader, editor or educator, but for all of this Motherland. Any person who embodies the qualities of philanthropy, humanity, and faith should be a propagandist.

True, we do not pretend that we will realize the Third Renaissance in one year, five years, or ten years, but we have enough effort, power, and opportunity to bring up the generation that will create this Renaissance. Therefore, we are only required to increase the efficiency of work and education.

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