

JADID DRAMAS AND THEIR ETHNOCULTURAL VALUES

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This article talks about the formation of national ideology and culture in the beginning of the 20th century, the introduction of modern ideas, the struggle to achieve freedom and to have a new school system.

The keyword is the history of Turkestan, modern ideas, national ideology, dramas of ABDULLA AVLONIY, the image of a life tragedy.

Abstract This article talks about the formation of national ideology and culture in the beginning of the 20th century, the introduction of modern ideas, the struggle to achieve freedom and to have a new school system.

Keywords History of Turkestan, modern ideas, National ideology, Dramas of ABDULLA AVLONI, Tragedy of life.

At the beginning of the 20th century, the moderns of Turkestan considered culture and enlightenment to be the main factors of social development. Because the country entered the 20th century with such evils as colonialism, the difficult economic situation of the people, economic lagging behind the developed countries of the world, cultural backwardness, stagnation in social consciousness. Under the colonial conditions, intellectuals who understood that the only way to get rid of backwardness within the framework of the ruling political ideology is to progress through cultural direction, first of all, to end the backwardness in cultural and domestic life, to reform the national consciousness, taking into account the need to revise language, history, press, and traditional culture in the system of world culture. came out The intellectuals tried to compare the cultural development of the nation with the development of other nations, and encouraged them to find out the reasons for their achievements and to follow their example. In their works, most of them raised issues such as developing the culture of Turkestan people, calling for enlightenment, and caring for the fate of the Motherland and its future. The dream of the enlightened moderns was to bring the Turkestans out of decline, to take a place in the system of world culture along with the advanced nations, and to introduce their culture to the world public. The most notable aspect of the Jadids' views was that they tried to prove that modernizing the way of life while preserving the nationality of the people was a sign of civilization.

Jadids directly and indirectly participated in the process of cultural development of Turkestan, and carried out both theoretical and practical work. They want to make a radical change in the minds of the people.

Abdulla Avloni, who was the first among the Uzbek intellectuals to have a professorship and respected other languages, worked as a consul general in the Soviet embassy in Herat, Afghanistan in 1919 and 1920. He was awarded a silver watch by King Amonullah of Afghanistan. The didactic work of the writer "Turkish Gulistan and Ethics" is still read with love even today. Abdulla Awlani divides the sign of real civilization into three parts: science, household life and morality. That's probably why he says in his work "Turkish flower garden or morals": "It is a science that calls people to good and turns them away from evil" (1. 34 p.). It can be seen that the Jadids aim to give a new meaning to the culture that exists

in the country. For this purpose, they put forward the ideas of reforms in the fields of art, press, education, and literature. For this purpose, the founders of Jadidism opened new schools and libraries at their own expense, wrote essays, worked as actors and teachers themselves. Due to the national independence of Uzbekistan, opportunities were created for the true scientific research of the essence and content of the culture of Jadid enlighteners. It is the modern dramas written by modern enlighteners, the issue of ethno-cultural values in it, is a component of the cultural life of the Uzbek people and is highly valued as a great heritage. The most active representatives of Jadid dramaturgy wrote a number of prestigious dramas that were successfully staged on the Uzbek stage, and in all of them, the difficult economic situation of the people, economic lagging behind the developed countries of the world, cultural backwardness, and stagnation in social consciousness were described in all of them. Modern intellectuals, who understood that the only way to get rid of backwardness in the colonial conditions, within the framework of the ruling political ideology, is to progress through the cultural direction, first of all, to end the backwardness in cultural and domestic life, to reform the national consciousness, taking into account the need to consider language, history, press, and traditional culture in the system of world culture. came out

One of the important features of Jadid dramas for us is that they are important sources that provide true information about the common language of their time, people's daily lifestyle, socio-economic, cultural life, customs, traditions, and more specifically, ethno-cultural values. For example: Nusratulla Qudratulla and Haji Mu'in co-authored the drama "Toy", which was staged for the first time by the "Turon" troupe at the end of 1914. The performance of the play was evaluated successfully, and an article entitled "National Theater" was published in the "Sadoyi Turkistan" newspaper at that time, and there were opinions about the success of the actors who performed it. In one of the most interesting articles among them, Abdullah Awlani writes: "If every nation does not develop from the side of life, it cannot develop from the spiritual side, that is, from the side of enlightenment" (p. 2.146). He also continues his thoughts in this article: ...According to the current times In order to achieve this, economy, honesty, inexhaustible effort, inexhaustible zeal are necessary along with knowledge and enlightenment" (3. 18 p.) A. Avloni calls in the article first of all to value the financial wealth found and not to waste it in vain. The main reason for the lack of development and culture of Turkestan residents is that they "waste thousands of dollars on a wedding, and did not hesitate to sell and spend their homeland on the wedding, saying, "I am here now." "For the treatment and remedy of this, one should not die and not die, but look a little behind the right, tighten the mouth of the wallet, observe the economy, and refrain from waste" (4.62 p.) Abdullah Awlani through his above thoughts, like all progressive moderns, changed his people. encourages the example of cultural nations and sees the cause of dependence in lack of enthusiasm.

Jadid dramas are important as an important source of information not only about our customs, but also about the literary language and lively conversation style, clothes, and household items typical for that period. In this regard, if we look at the play "Bachtsiz Kuyov" inspired by the drama "Padarkush" (M. Behbudiy) by Abdulla Qadiri, the founder of the Uzbek novel, it shows the family problems that end in a sad end, allowing the luxury that we see in our social and everyday life. the fate of those who have given up on material interests is revealed artistically.

In their works, modern dramatists have widely covered the tragic situations that are caused by the deplorable vices such as drug addiction, gambling, and drunkenness, which have been condemned by mankind for centuries, ignorance and indulgence. they paid attention to their education and called them

to avoid foreign cultures and morals. In this regard, A. Cholpon's thoughts in this area are very instructive. "... O relatives! My big request is that we should not take an example from European fashion, glass, and corrupt morals and imitate them in this respect, but we should imitate the cultures of science, science, craft, and industry in this respect. European fashion and corrupt morals make you destitute, destitute, and enslaved. Beware of this!!! Europe's cultures like school, madrasa, science, industry, and craft make you prosperous, administrators, and scientists, and free you from the slavery of ignorance. Brothers, open your eyes and think carefully!!!" (5.6 p.). Jadids also paid a lot of attention to the concept of culture. They say that it is a form of uncivilization, not only wearing clothes and speaking in a foreign language. Along with encouraging young people to learn foreign languages, the Jadids strongly advocated preserving the purity of their mother tongue: "...like some of our young people, wearing a European cap on their head with a shiny top and shivering inside, they mumbled "Culture!" "Speaking half-Russian and walking around laughing is a branch of clowning, not culture" (6. 1914)

Jadids paid careful attention to the influence of not only foreign cultures, but also the negative situations encountered in national folk performances on the morals of young people. At the beginning of the 20th century, a widespread type of folk art was clowning, and the ancients studied the effect of such performances on the morals of young people. Haji Rahimjon Aliboy, the author of the article "Islahi Watan" in the 13th issue of "Sadoyi Fergana" newspaper in 1914, says in this regard: "...It is inevitable that all kinds of unworthy words will have extremely dangerous consequences for the morals of our dear children!..." (7. 1998).

It can be concluded from the above points that the Jadids set themselves the goal of giving a new meaning to the culture that existed in the country in their time. For this purpose, they put forward the ideas of reforms in the fields of art, press, education, and literature. In today's process where the notions of speed, goodness and kindness are cheap, the main goal of our ideology in the field of education is to bring up morally pure and spiritually beautiful individuals. it is necessary to study the level of influence in depth. In short, it is necessary to prevent any attack on the spiritual, cultural and moral identity of our people. This is also an important condition for maintaining the purity of our ideology. Because, sometimes seemingly simple music, a simple cartoon or an advertising poster express certain ideological goals and aspirations. We would like to conclude with this that Turkestan is a progressive modernist we make many references to the views of the Enlightenment, because they were literally passionate about the development of national education and national education. The life and household topics raised by them in their works have not lost their relevance and importance in our social and spiritual life today.

Used Literature

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