

THE REFLECTION OF EDUCATIONAL VALUES AND MORAL ISSUES IN THE WORKS OF ABDULLA AVLONIY

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Abstract: This article analyzes the reflection of educational values and moral issues in the works of Abdulla Avloniy, a prominent figure in the history of Uzbek enlightenment. In his works such as “Turkiy Guliston yoki Axloq” (“Turkic Garden or Ethics”), “Birinch Muallim” (“The First Teacher”), and “Ikkinchi Muallim” (“The Second Teacher”), Avloniy promotes values such as knowledge, morality, patriotism, unity, and diligence. His ethical and educational views serve as an invaluable source for teaching national and educational values to students. Today, the relevance of Avloniy’s legacy is growing stronger, and his pedagogical heritage is widely applied in modern education systems, especially in primary education.

Keywords: enlightenment, education, pedagogical heritage, national values, moral upbringing, Uzbek literature, teaching, ethics, youth education, family and society, spirituality, ethical principles, education, moral values in literature, morality, culture.

Introduction: Today, the relevance of Abdulla Avloniy’s works is increasing. His pedagogical heritage is actively used in modern education systems, particularly in primary education. The ideas expressed in his works play a significant role in nurturing a spiritually mature, patriotic, and educated generation. Every nation has its own spiritual identity, and the development of our national spirituality is greatly influenced by historical and scientific works that artistically reflect the essence of our cultural heritage. In this regard, the textbooks created by the famous Uzbek writer Abdulla Avloniy—“Adabiyot yoxud Milliy She’rlar” (“Literature or National Poems”) in four parts, “Birinch Muallim”, “Turkiy Guliston yoxud Axloq”, “Ikkinchi Muallim”, and “Maktab Gulistoni”—are considered outstanding works. The comprehensive and ideologically rich content of these works, and the scientifically grounded views on education and upbringing, confirm their enduring value.

Among Avloniy's educational and moral works, “Turkiy Guliston yoki Axloq” holds great importance as a guide to ethics and educational values. This book discusses morality and knowledge as tools to encourage goodness and discourage wrongdoing. The Jadid enlightenment movement that emerged in the 19th century was a public educational movement. The term “Jadid” derives from Arabic, meaning “new.” The main idea of the Jadid movement was to enlighten the people to liberate them from colonial oppression through knowledge.

Notable representatives of this movement include Abdulla Avloniy, Munavvarqori Abdurashidkhanov, Isoqxon Ibrat, Sadridin Ainiy, Abdurauf Fitrat, and others. A prominent Jadidist and the first Uzbek pedagogue, Abdulla Avloniy, defined education with the following statement: "In short, for us, education is a matter of life or death, salvation or destruction, happiness or misfortune." This shows how highly the Jadidists valued education. Even today, education remains a pressing issue. Among the Jadid intellectuals, Abdulla

Avloniy gave special importance to moral upbringing throughout his career. In his works, he emphasized the need to focus not only on knowledge but also on moral development. His book “Turkiy Guliston yoki Axloq” is entirely dedicated to the subject of moral education. Avloniy understood the concept of upbringing in a broad sense. He did not limit it to just ethics; he also associated it with loyalty to the homeland and respect for one's people, emphasizing that these are also core elements of moral upbringing. Abdulla Avloniy's contribution to the fields of education and morality remains invaluable to this day. His enlightened views and comprehensive approach to both academic and moral education continue to serve as a guiding light for teachers and educators. His works not only encouraged learning but also promoted the development of moral character, patriotism, and national identity. Today, integrating Avloniy's ideas into the modern educational system, particularly in primary education, plays a vital role in shaping a spiritually rich, ethically responsible, and culturally aware younger generation. His pedagogical legacy is an enduring treasure that deserves continued study and application.

Abdulla Avloniy holds a prominent place in the history of Uzbek enlightenment as a writer, educator, and public figure who placed great emphasis on issues of upbringing and morality. In his views, the key factor that leads a person to perfection is a well-rounded education. In particular, he analyzes child upbringing in four essential directions:

1. Temporal upbringing (upbringing in accordance with the times)
2. Physical upbringing
3. Intellectual upbringing
4. Moral upbringing

According to Avloniy, sound thinking and noble morals develop not only through knowledge and enlightenment but also on the basis of a healthy body. He considers physical development one of the most necessary aspects of life: “To study and teach, a strong and healthy body is necessary,” he emphasizes. Therefore, in child upbringing, the role of parents in physical development and the role of teachers in intellectual and moral education are distinctly highlighted.

One of Avloniy's major works, “Turkiy Guliston yoki Axloq” (“The Turkic Gulistan or Ethics”), is a vivid example of the Uzbek enlightenment movement. It deeply explores concepts like knowledge, morality, patience, compassion, patriotism, and diligence from an educational perspective. The author highly values knowledge, describing it as “the dignity of the world and the honor of the hereafter.” He believes that knowledge is a force that saves a person from the darkness of ignorance and that it cannot be considered true knowledge unless it serves practical life.

In his view, knowledge should not remain theoretical but must serve the interests of society and the nation. He refers to those who possess such knowledge as “wise people.” Through this, Avloniy encourages students, especially from a young age, to seek knowledge, develop their thinking, and grow intellectually.

In the chapter titled “**Bad Traits**”, Avloniy exposes various moral flaws such as ignorance, anger, arrogance, and envy. He divides ignorance into two types:

- Simple ignorance (jahli basit), where a person acknowledges their lack of knowledge and strives to learn, and
- Compound ignorance (jahli murakkab), where a person does not recognize their ignorance and considers themselves knowledgeable—this being the most dangerous form.

Avloniy also analyzes anger in two forms: one is positive anger, expressed in defense of oneself or the nation, while the other is negative anger, used as a tool of oppression and intimidation. He argues that such negative anger can only be overcome through **gentleness**. He cites Imam Shafi'i's words: "Many things that cannot be achieved with the sword and spear can be achieved with gentleness."

Avloniy also reflects deeply on patience, considering it the key to joy, a force that restrains the ego, and a shield against destruction. "Patience is such a powerful trait that it turns lust into chastity and anger into bravery," he says. In this way, he highlights the vital role of patience in a person's spiritual growth.

Throughout the educational process, Avloniy strives to deeply influence students' consciousness through real-life examples, moral lessons, and patriotic ideas. He emphasizes that morality should not be taught through mere verbal advice but rather through actions and life experiences. He also stresses the importance of respecting national values, language, religion, and traditions.

Avloniy's pedagogical legacy forms one of the foundations of the Uzbek educational and moral system. His works, especially "Turkiy Guliston yoki Axloq", serve as an essential guide for every educator, teacher, and parent.

Abdulla Avloniy's pedagogical and moral views remain highly relevant in the context of modern education and character development. His comprehensive approach to child upbringing—divided into temporal, physical, intellectual, and moral aspects—demonstrates a holistic understanding of human development that aligns with contemporary educational theories. In particular, his emphasis on physical well-being as a prerequisite for intellectual and spiritual growth shows remarkable foresight, anticipating current global discussions on the interconnectedness of health and learning.

Moreover, Avloniy's call for practical knowledge and societal responsibility underscores the idea that education should not only be theoretical but also actionable and socially beneficial. This resonates with modern concepts such as project-based learning and civic education, which aim to develop students who are not only knowledgeable but also socially engaged and morally grounded.

His deep exploration of moral flaws, such as ignorance, anger, arrogance, and envy, reflects a psychological and philosophical depth that is often lacking in today's education systems. By categorizing different types of ignorance and anger, and providing ethical solutions—such as promoting gentleness and patience—Avloniy offers valuable tools for emotional intelligence and moral decision-making. These insights are essential for forming not only competent individuals but also responsible and ethical members of society.

Furthermore, his belief that morality must be taught through real-life examples rather than mere verbal instruction supports the contemporary emphasis on experiential and values-based education. His insistence on respecting national identity, language, religion, and traditions adds cultural depth to his educational philosophy, making it not only universally applicable but also strongly rooted in local values.

In conclusion, Abdulla Avloniy's legacy provides a rich source of inspiration for educators, parents, and policymakers alike. His ideas contribute significantly to the foundation of Uzbek pedagogy while offering timeless principles that can be applied globally to nurture intellectually capable, morally sound, and socially responsible individuals.

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