

**THE ISSUE OF EDUCATION IN THE CREATIVE WORKS  
OF ABDULLA AVLONIY*****Sheraliyev Sanjarbek Karimberdiyevich****Lecturer at Tashkent State Pedagogical University named after Nizami*[ssh19902310@gmail.com](mailto:ssh19902310@gmail.com)***Yunusova Samia Xasan qizi****2nd-year student, Nizami Tashkent State Pedagogical University*[samiayunusova@gmail.com](mailto:samiayunusova@gmail.com)

**Abstract:** This article analyzes how the issue of education is reflected in the creative works of the prominent Uzbek educator and writer Abdulla Avloniy. It demonstrates how the author, through his works, called upon the younger generation to embrace values such as patriotism, honesty, diligence, and ethical behavior. In particular, Avloniy's views on education are examined through the lens of his work *Turkiy Guliston yoki Axloq* (The Turkic Gulistan or Ethics). The article also explores his pedagogical activities, educational programs, and school textbooks, highlighting the relevance of his educational ideas in today's context.

**Keywords:** education and upbringing, ethics, behavior, science, spirituality.

**Introduction**

Abdulla Avloniy (born July 12, 1878, Tashkent – died August 25, 1934, Tashkent) was one of the most prominent figures of Uzbek national culture in the late 19th and early 20th centuries — an enlightened poet, playwright, journalist, scholar, statesman, and public figure. Avloniy dedicated his entire life to public education, the upbringing of the younger generation, and the revival of national identity. His literary and pedagogical views remain relevant even today.

From a young age, Avloniy showed a strong interest in learning. He studied at traditional schools and madrasas, and later introduced modern teaching methods. He was among the founders of the early Jadid (modernist) schools, through which he sought to teach students contemporary subjects such as mathematics, geography, history, natural sciences, and hygiene.

In his view, true progress is closely linked to education and upbringing. Therefore, Avloniy paid particular attention to the topic of moral and educational development in many of his works. His mission was to liberate the people from ignorance and to raise children based on national and ethical values.

**The Role of Education in Avloniy's Works**

Avloniy also gave considerable attention to the theme of education in his poetic works. In poems such as *To My Nation*, *Tears*, and *Progress*, he called upon the people to pursue knowledge, unity, and hard work. His poetry embodies concepts such as enlightenment, freedom, moral purity, and national pride.

For example, he wrote:

**“Without proper upbringing, there can be no virtue among the people;  
Evil and ignorance will remain — and the nation will never bloom.”**

Through these lines, Avloniy emphasizes that upbringing is the foundation of a nation's progress. In his view, education and moral upbringing are inseparable concepts. He wrote:

“Education is a matter of life or death, salvation or destruction, loyalty or ruin.”

At the beginning of the 20th century, Abdulla Avloniy joined the Jadid (educational reformist) movement and became one of its active participants in Tashkent. He established and taught in a modern-style school and authored several textbooks. He founded the charitable society Jamiyati Khayriya to support educational initiatives and teach orphans and children without caregivers. Together with other prominent enlightenment figures, Avloniy established publishing houses such as Nashriyot (1914) and Maktab (1916). He actively participated in the launch of newspapers like Khurshid, Tujjor, and Osiyo. Under his own editorial leadership, he published Shuhrat (1907) and later Turon (1917).

#### **Avloniy's Pedagogical Philosophy**

The modern-style school founded by Avloniy was based on principles of humanism and free education. Its main mission was to teach children secular sciences and to prepare them to engage effectively in the socio-political life of the country. It became a genuine “people's school.”

For the Jadid schools, Avloniy authored textbooks such as *The First Teacher* and *The Second Teacher*. His ethical-didactic textbook *The Turkic Gulistan or Ethics* (1913) stands out as a remarkable work of early 20th-century Uzbek enlightenment thought. In this work, issues of education and morality are analyzed for the first time through the lens of the demands and needs of the new century.

Avloniy categorized moral traits into good and bad according to traditional values, but grounded his analysis in the views of thinkers such as Hippocrates, Plato, Aristotle, Sa'di Shirazi, and Bedil, while maintaining modernity as a central criterion. According to the thinker, ethics is the sum of one's character traits. Character, in turn, is the manifestation of virtue or vice in a person. Therefore, every trait symbolizes either nobility and kindness or depravity and malevolence. However, these qualities do not emerge on their own. Their formation requires certain conditions—specifically, education and upbringing. People are not born evil. It is the circumstances and upbringing that shape them for better or worse. Thus, everything depends on education.

#### **Ethical and Moral Values in Avloniy's Thought**

Avloniy promoted the idea that “Education is a matter of life or death, salvation or destruction, loyalty or ruin,” and that “Upbringing begins from the day of birth and continues until the end of life.” In *The Turkic Gulistan or Ethics*, he praised human virtues such as friendship, loyalty, diligence, kindness, and other noble traits. In contrast, he condemned ignorance, laziness, gossip, envy, greed, and hypocrisy as enemies of humanity.

The significance of this work extended far beyond the school context. It served as a guide not only for educators but also for literature and ethics enthusiasts, occupying a unique place in the development of social and pedagogical thought of its time. Avloniy's views on spirituality, which were expressed in this book, continued in his poetry, dramatic works, and journalistic articles. His socio-political, moral, and aesthetic ideas have not lost their relevance even today.

#### **Avloniy's Views on Body and Soul**

Avloniy understood education in a broad sense, not limiting it solely to morality. He explored its philosophical foundations, speaking of the intrinsic unity between the body and the soul:

“The cultivation of the body also contributes to the cultivation of thought. The body and the soul are like the outer and inner linings of a coat. If the body is not adorned with cleanliness and protected from immoral behavior, it is like polishing the inner lining while leaving the outer dirty—sooner or later, the dirt on the outside will soil the inside as well.”

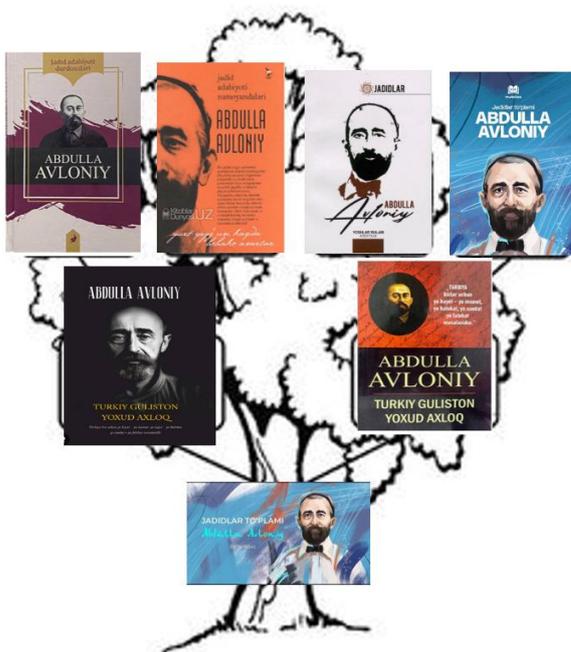
In another instance, he writes:

**“The body is like a sieve or a lens.”**

Avloniy emphasized the inseparable unity of body and soul, form and content. In his words, “The mind is the perfect guide, the sole mentor of the body.”

### **Patriotism and National Identity**

Avloniy also stressed that patriotism is one of the noblest and most sacred human feelings. One cannot merely “love” the homeland passively—it must be felt deeply. One must live with its sorrows, rejoice in its happiness, and be proud of it. The homeland is sacred, like a mother. To honor and cherish it, to share in its joys and sorrows, is the duty of every child.



### **Conclusion**

In conclusion, Abdulla Avloniy was a true devotee of national education and upbringing. Through his works, pedagogical activity, textbooks, and poetry, he dedicated himself to awakening the nation and nurturing the younger generation into morally and intellectually mature individuals. Even today, his ideas remain a priceless resource for the education system. Avloniy’s legacy is not only of historical value but also holds great significance for the modern educational and moral development process.

Therefore, thoroughly studying and applying his views in practice is essential for the upbringing of today's youth. We must regard his work *Turkiy Guliston yoki Axloq* not only as a crucial source for the moral education of youth in his time, but also as a work of immense relevance to our present. The fact that Avloniy’s profound words — “For us, education is a matter of life or death, salvation or destruction, prosperity or disaster” —

resonate like a motto across all educational institutions in our republic is clear evidence of this.

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