

**THE ARTISTIC AND SPIRITUAL EXPRESSION OF PATRIOTIC IDEAS IN THE
WORKS OF ABDULLA AVLONIY**

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Abstract: This article analyzes the artistic and spiritual expression of patriotic ideas in the works of Abdulla Avloniy. It scientifically substantiates that in such works as *“Turkiy Guliston yoxud axloq”* (The Turkic Gulistan or Ethics), *“Birinch muallim”* (The First Teacher), and *“Ikkinchi muallim”* (The Second Teacher), the issues of national consciousness, love for the Motherland, enlightenment, and the education of the younger generation in the spirit of serving the country's prosperity are comprehensively reflected. The article also reveals the distinctive features of expressing patriotic ideas in Avloniy's creative legacy through artistic means, a system of images, and moral-philosophical views. Furthermore, the significance of the writer's pedagogical and educational ideas in shaping patriotic feelings among young people is evaluated.

Keywords: Abdulla Avloniy, patriotism, enlightenment, national consciousness, artistic expression, spiritual values, youth education, pedagogical views, moral ideas, Jadid literature.

The socio-political and cultural processes that took place in Turkestan society at the beginning of the twentieth century were characterized by the awakening of national consciousness, the awareness of spiritual identity, and the strengthening of patriotic ideas. In this complex historical context, the Jadid movement emerged, setting as its primary goal the advancement of the people toward progress through enlightenment, science, and national self-awareness. One of the most prominent representatives of this movement was Abdulla Avloniy, whose works express the idea of patriotism not merely as a political or journalistic appeal, but as a deeply artistic and spiritual concept.

In Avloniy's works, the concept of patriotism is not limited to a narrow sense of territorial attachment. He interprets the homeland as an integral unity of language, nation, culture, morality, history, and spiritual heritage. Therefore, in Avloniy's creative legacy, the idea of patriotism is closely connected with personal education, moral maturity, and the awareness of national identity. This demonstrates that his pedagogical and artistic views are subordinated to a single ideological core.

Avloniy primarily understands patriotism as a spiritual category. In his view, loving the homeland is not merely an emotional attitude, but a conscious responsibility, devotion, and moral duty. For this reason, the idea of patriotism in his works often appears alongside the concept of morality. This is especially evident in *“Turkiy Guliston yoxud axloq”*, where the author interprets personal morality as inseparably linked to the fate of the nation and the homeland.

In expressing patriotic ideas, Avloniy widely employs didactic and figurative methods. He does not simply lead the reader to ready-made conclusions, but encourages reflection and emotional engagement through artistic images, symbols, and life-based examples. This approach enhances the psychological impact of his works and contributes to the deeper formation of patriotic feelings in the individual's consciousness.

One of the most important aspects of the patriotic idea in Avloniy's works is the issue of national self-awareness. He perceives the nation not merely as an ethnic entity, but as a social structure united by shared moral values, spiritual ideals, and historical memory. Accordingly, for Avloniy, patriotism means loving one's nation and feeling responsibility for its future. This responsibility is realized through the education of the younger generation.

In Avloniy's pedagogical and artistic views, the unity of education and literature plays a crucial role as an effective means of instilling patriotic ideas in the minds of young people. Through textbooks, prose works, and artistic creativity, he promotes the same idea—national awakening and patriotism. This demonstrates that Avloniy's creative work is based on a holistic conceptual framework. In his works, artistic expression serves pedagogical purposes, while pedagogical ideas are deepened through artistic form.

Avloniy also connects the idea of patriotism with individual psychology. He emphasizes that a person's self-concept is formed within a national environment, and that patriotism helps individuals perceive themselves as an important part of society. From this perspective, patriotism in Avloniy's works is interpreted as a key factor in socialization and spiritual stability.

Moreover, Avloniy presents patriotism not only through lofty slogans, but as a quality manifested in everyday moral behavior. Diligence, honesty, responsibility, and the pursuit of knowledge are regarded, in Avloniy's interpretation, as practical expressions of patriotism. This approach connects his ideas with real life and enhances their educational effectiveness.

The work *"Turkiy Guliston yoxud axloq"* occupies a special place in Abdulla Avloniy's legacy. It is not only a pedagogical-didactic manual, but also a conceptual work that systematically expresses ideas of national spirituality and patriotism. The book embodies the core objectives of the Jadid ideology: leading the people toward enlightenment, awakening the nation through personal education, and nurturing a generation responsible for the future of the homeland. In this work, Avloniy interprets morality not merely as a set of personal virtues, but as a social phenomenon inseparably connected with the fate of the nation and the homeland.

The central idea of *"Turkiy Guliston yoxud axloq"* is that social development, national prosperity, and the strength of the homeland directly depend on human morality and education. Avloniy does not regard morality as an issue confined to the individual's inner world; rather, he links it to social responsibility, civic duty, and patriotism. Thus, moral maturity is interpreted as the foundation of patriotism.

Avloniy portrays the homeland as a maternal image and defines love, loyalty, and devotion to it as criteria of moral maturity. In the work, the concept of homeland is not limited to territorial boundaries; it is interpreted as a unified whole encompassing language, culture, history, religion, and traditions. Avloniy explains love for the homeland not through grandiose

words, but through practical virtues such as acquiring knowledge, engaging in honest labor, and contributing to society. This approach transforms patriotism into a life-oriented and pedagogically effective concept.

The notion of the nation in the work also acquires profound spiritual significance. Avloniy views the nation not merely as an ethnic unity, but as a social community united by shared moral values, spiritual heritage, and historical responsibility. He repeatedly emphasizes that the future of the nation depends on the education of the younger generation. Therefore, the upbringing of children and youth occupies a central place in *“Turkiy Guliston yoxud axloq”*. According to Avloniy, an immoral and knowledge-indifferent generation leads the nation toward decline, whereas an educated and morally upright youth becomes its foundation.

Avloniy systematically presents moral virtues such as honesty, justice, patience, diligence, the pursuit of knowledge, respect, and conscience as the main criteria of personal development. These virtues are evaluated not only at the individual level, but also from social and national perspectives. For example, honesty is shown as a factor ensuring trust and stability in society, while justice is interpreted as a fundamental condition for national unity and social harmony.

In *“Turkiy Guliston yoxud axloq”*, the idea of patriotism is revealed through moral choices. Avloniy does not directly instruct readers to “love the homeland,” but instead encourages them to understand the essence of patriotism through moral situations and real-life examples. This enhances the artistic-didactic power of the work and enables readers to consciously recognize the necessity of considering national and homeland interests when making moral decisions.

Moral decline and ignorance are presented in the work as the greatest threats to the nation and the homeland. Avloniy interprets ignorance not only as a lack of knowledge, but also as moral indifference, irresponsibility, and apathy. He identifies these conditions as primary causes of national backwardness. Consequently, knowledge and morality are treated as complementary concepts: knowledge without morality is harmful, and morality without knowledge is ineffective.

Avloniy also approaches the issue of education from a psychological perspective. He emphasizes that love for the homeland and the nation in children should be formed not through coercion, but through conscious explanation, role modeling, and compassion. The work contains moral advice expressed in a simple, clear, and emotionally engaging language appropriate to children’s psychology, which further enhances its pedagogical value.

Another significant aspect of the work is the interpretation of patriotism as a moral duty. For Avloniy, loving the homeland is not merely an emotion, but a responsible activity. He calls on young people to dedicate their knowledge, labor, and talents to the prosperity of the homeland. This idea is expressed both directly and indirectly, helping individuals understand their duty to society.

In *“Turkiy Guliston yoxud axloq”*, religious-moral views are harmoniously integrated with the idea of patriotism. Avloniy interprets religious values not as fanaticism, but as sources of humanism, justice, and moral purity. This approach, characteristic of the Jadid ideology, promotes harmony between religious and secular knowledge.

Thus, “*Turkiy Guliston yoxud axloq*” forms the moral and spiritual foundation of patriotic ideas in Abdulla Avloniy’s creative legacy. In this work, the concepts of homeland, nation, and morality are interpreted within a unified conceptual system, advancing the idea of achieving national awakening through personal education. By linking patriotism to everyday moral behavior, the work enriches it with profound spiritual and educational meaning. Therefore, “*Turkiy Guliston yoxud axloq*” remains an important theoretical and scholarly source for studying issues of national-spiritual education and patriotism today.

In Avloniy’s legacy, patriotism is presented not merely as an artistic-aesthetic phenomenon, but as a conceptual idea oriented toward clear pedagogical goals and possessing educational-didactic significance. Especially in his textbooks and prose works, patriotism is interpreted as an important educational tool that shapes the younger generation into individuals who are aware of their national identity, feel social responsibility, and remain attentive to the fate of society and the nation. In Avloniy’s pedagogical creativity, patriotism is directly integrated into the educational process and is regarded as a socio-spiritual quality that must be formed alongside the learner’s knowledge, thinking, and moral worldview.

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