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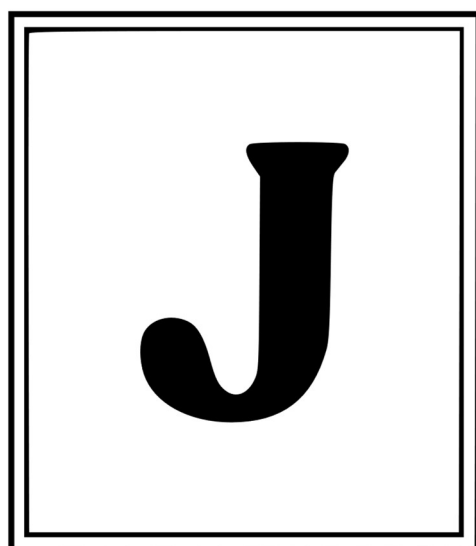
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FORMATION OF MORAL QUALITIES THROUGH ABDULLAH AVLONI'S “TURKISH GULISTAN OR MORALITY”

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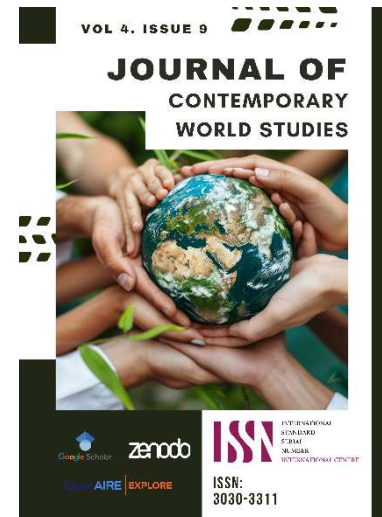
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ANNOTATION:

In this article, the work of Abdullah Avloni “Turkish Gulistan or Ethics” has great didactic significance, since it covers the entire content and style of expression of human education. This work, glorifying human qualities, is dedicated to issues of personal development and spiritual growth.

KEYWORDS:

etiquette, tradition, knowledge, mind, patience, tolerance, perseverance, perseverance, virtue.



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Introduction

The most mature and famous work of Abdulla Avloni in the field of education, science and art, which has taken an eternal place in the pages of the history of our national spirituality, is the book “Turkish Rose or Morality”, published in 1914. This work was highly appreciated by the scholar's contemporaries and is even included in the list of works whose name is mentioned separately in the literature created in the former Soviet years.

According to sources, the newspaper “Sadoi Turkiston” published a news about this under the headline “Great joy for Turkistan”, which said: “The long-awaited and most necessary book of ethics for Turkistan, “Turkish Gulistan”, written in the Ashuk language and Turkestan dialect by Abdullah Avloni in the style of Sheikh Sa'di, printed in lithography, and consisting of 132 pages, has been released. “We recommend a copy to every literature lover, especially teachers,” he admits.

The entire content and essence of the work “Turkish Gulistan or Ethics” is of great didactic importance, as it fully covers the education of a perfect person. The glorification of human virtues is the whole essence of this work, which is devoted to the issues of personal development and spiritual and moral growth.

In his educational views, Abdulla Avloni places morality at the top of his list and emphasizes it as a set of all behaviors. Behavior does not appear in a person by itself. For their formation, certain conditions and upbringing are needed. Human nature is born pure, there is no desire for evil, and under the influence of the family environment, educational conditions, and society during the process of growth and development, character is formed and changes.

Main part

According to Avloni, moral education is not a private matter. This education is a social process. The entire society should be responsible for the education of each person. The development of peoples, nations, and the power of states are largely dependent on the education of the growing younger generation.

Goodness plays an important role in Avloni's spiritual and educational ideas. The writer considers goodness to be the greatest virtue, calls on people to be kind to each other. He himself is an example in this regard. In particular, the scholar generously spends his wealth on opening new schools, theater troupes, and publishing newspapers in order to increase the knowledge and enlightenment of the population.

In his work “Turkish Rose or Morality,” Abdulla Avloni also specifically addresses the issues of patience, tolerance, perseverance, and fortitude. The scholar states that “it is necessary to act patiently in every matter. Patience is a great virtue for people, a way to achieve a goal. A person who has tamed his soul with patience acts calmly and without haste in every matter. He protects his soul from destruction and pride. Patience is such a powerful thing that it has the power to turn lust into chastity, anger into courage, violence into meekness, arrogance into humility, and evil into good... Patience is the key to happiness....

Indeed, patience is one of the primary criteria for human development. In order for a person to consider himself happy in any situation, he must first be patient and content. Only a person who can overcome various trials that befall him with beautiful patience, considering them a test or a blessing from the Creator, will achieve true happiness. On the contrary, impatience and haste will lead a person to ruin. He will begin to decay both spiritually and materially.

In his work “Turkish Rose or Morality”, Avloni reflects on a number of human qualities and virtues, as above. Dividing them into “good morals” and “bad morals”, he paints a colorful picture of the spiritual image of man. From these aspects, today's Uzbek pedagogy and didactics cannot be imagined without the fruitful work of Abdulla Avloni. Due to these features, the creative heritage of the writer is taught on the basis of continuity and continuity at all stages of education. In both his pedagogical views and his artistic and publicistic works, the scholar considers the upbringing of the spiritual and moral perfection of man to be a priority.

In his treatise “Turkish Rose or Morality”, Avloni also emphasizes the need for everyone to devote themselves to their duties, if they are a mentor, to instill a love of enlightenment in the hearts of their students, and to spread enlightenment among the people, and shows the social importance of acquiring knowledge and skills: “In the present era, knowledge and wealth are necessary to achieve goals, serve one's nation, and be acceptable to the people. The status and power of all nations in the world are measured by their wealth and wealth. ... The most fruitful ways to earn money are: crafts, agriculture, animal husbandry, and trade. Each of these also requires knowledge in our time... Americans sow one grain of wheat and get twenty bales. Europeans take our five-penny cotton, which they take from us, and grow it for themselves for twenty-five penny. “But we Asians, especially Turkestans, sell buttocks, chew chandir, give cream, drink milk, and bite into pieces instead of bread,” Avloni says, jokingly stating that “we must acquire knowledge and enlightenment to become people in line with the present era.”

It glorifies human qualities, human qualities, promotes goodness, virtue,

science and enlightenment. Such noble ideas put forward by the writer in the field of education, morality and ethics, while maintaining their relevance today, are serving the development of modern Uzbek pedagogy.

In addition, Abdulla Avloni also writes about spiritual and moral issues in a number of his other artistic and publicistic works. His lyrical heritage occupies a special place in this regard.

Abdulla Avloni, while giving a detailed explanation of good and bad manners in the work, as an experienced educator, puts forward the need to pay serious attention to human upbringing from infancy. When reflecting on the upbringing of a child, the scholar considers these considerations important: “If a person grew up with a spoiled ego, uneducated, and immoral in his youth, Allahu Akbar, expecting good from such people is like reaching for the stars from the ground.” Avloni emphasizes that the social environment, family circumstances, and the people around the child play a very important role in the formation of moral qualities in children.

The scholar divides human behavior into good and bad categories and gives a separate explanation for each, trying to prove his ideas through real-life examples. For example, he explains good behavior as follows: “Good behavior is good behavior that is necessary to use, some for our own sake, and some against each other: fortitude, piety, Islam, modesty, zeal, discipline, contentment, courage, knowledge, patience, forbearance, discipline, self-control, conscience, love for the homeland, justice, example, chastity, modesty, understanding and intelligence, preservation of the tongue, economy, dignity, fear and hope, obedience, knowledge of the truth, benevolence, loyalty, love and forgiveness.” Bad habits are listed as follows: “The moral vices that

deprive people of their eternal happiness, are considered to be evil in the eyes of God and in the eyes of the people, and are harmful to our eternal lives: anger, lust, ignorance, laziness, arrogance, jealousy, laziness, hostility, hostility, backbiting, insults, slander, envy, hypocrisy, greed, and oppression,” and he discusses each of them separately, sufficiently justifying their content and social necessity.

Abdulla Avloni considers the acquisition of knowledge to be the highest virtue of a person. He says that if knowledge does not serve the interests of society, if it is not used for the welfare of the people, it is dead. Therefore, the writer suggests engaging in science and crafts that will benefit the people more.

The great enlightener, both in his work and in his life, condemns arrogance and conceit as vices that bring bad consequences to a person, pays special attention to the education of friendship and labor. He says that making true friends begins in youth, and it is necessary to instill these qualities in a child from a young age.

According to Avloni, work is not some supernatural power that makes a person happy and blissful, brings him fame. Rather, work is work by its very name. Therefore, it is an activity that requires strength and will from a person. Avloni understands education in a broad sense, does not limit it to morality alone. He acts in accordance with the wisdom that “a healthy mind in a healthy body.” He believes that the development of a child is in health. He teaches the importance of caring for the child’s health. According to the scholar, “the body should be healthy and strong, and the principle of conscientiousness also takes a leading place in the didactic teachings of Abdulla Avloni. The writer defines conscience as follows: “Conscience is a spiritual force consisting of feelings, that is, sensations, and instincts

that affect our soul and thoughts. We always know the good and bad, the benefits and harms of our actions and deeds with our conscience. Conscience is the true measure of a person's mind and thought, with which he weighs his own shortcomings and, in addition to knowing them, he also perceives the actions and deeds of others. If the work he does is in accordance with the law, reason and wisdom, he loves. If he does evil and bad deeds, he hates...

Since conscience is the source of good morals, those with conscience do everything without bias and with pure intentions. For this reason, they are acceptable and beloved in the eyes of everyone...”

Conclusion

Abdulla Avloni is considered one of the pioneers of enlightenment who made a significant contribution to the formation and development of modern Uzbek pedagogy. He devoted his entire life to the hard and honorable work of making the nation intellectual and raising a spiritually and physically perfect generation. Therefore, the scientific and creative heritage of the writer is studied not only by researchers, but also at educational levels.

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