



### Article

## The Content and Importance of Family Education in The Views of Abdulla Avloni

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**Abstract:** This article analyzes the historical, cultural and pedagogical significance of the education of young people by elders—parents, teachers and the spiritual elites of society—in Uzbek spiritual culture. Abdulla Avloni's work "Turkiy Guliston yoki axloq" (The Turkic Gulistan or Ethics) is considered as a source illuminating the theoretical and methodological foundations of this process, and the aesthetic views in it are studied in close connection with the mechanisms of formation of national values. The article also reveals the synergistic harmony between modern theories of education and Avloni's views.

**Keywords:** Abdulla Avloni, family education, spiritual values, moral maturity, educational principles, continuity of generations, responsibility of adults.

### 1. Introduction

The formation of the phenomenon of aesthetic education in Uzbek spiritual culture emerges as a complex process shaped by centuries-old cultural traditions, the activity of social institutions, and the interaction of social mechanisms that ensure the continuity of spiritual heritage across generations. In its essence, aesthetic education fulfills the tasks of shaping an individual's ability to perceive reality through the category of beauty and developing this perception as a continuous factor of moral, spiritual, and social maturity [1].

Within the tradition of Eastern pedagogical and cultural thought, aesthetic education has consistently been regarded as closely interlinked with moral education and, in many cases, interpreted as its integral component. This concept is clearly reflected in the intellectual heritage of prominent thinkers such as Abu Nasr Muhammad al-Farabi, Abdurrahman Jami, Ali-Shir Nava'i, Mahmudkhodja Behbudi, Abdurauf Fitrat, and Abdulla Avloniy [2]. The formation of aesthetic perception is not limited to an individual's relationship with fine arts or literature, but also encompasses practical skills such as everyday lifestyle, communication culture, neatness and purity in appearance, and the ability to structure the surrounding environment in accordance with aesthetic principles.

In the theoretical interpretation of this process, the Jadid educators — particularly Abdulla Avloniy — occupy a special place [3]. His work "Turkiy Guliston yoki axloq" (The Turkic Gulistan or Ethics) represents not merely a collection of moral norms but also a comprehensive model for shaping aesthetic culture, holding significant scholarly importance.

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## Literature review

As the primary social institution of society, the family ensures not only demographic stability but also plays a crucial role in the moral, aesthetic and spiritual formation of an individual. These issues have been widely studied by various researchers within the Uzbek scientific school, resulting in the development of a distinct academic direction that examines the socio-demographic development of the family, the mechanisms of moral-aesthetic upbringing within it, and contemporary interpretations of Avloni's pedagogical heritage [4], [5].

In this regard, pedagogical scholars such as O. Musurmonova, A. Mukhitdinov, P. Khudaybergenova, S. Safayeva, G. Tillayeva, F. Khaldibekova, Yu. Shodimetov, and M. Kholmatova have analyzed the social and moral functions of the family using various methodological approaches and have conducted in-depth studies on the characteristics of family development under conditions of modernization. In many of these studies, A. Avloni's ideas—particularly his principles related to spiritual maturity, the continuity of upbringing, and parental responsibility—have served as a conceptual foundation.

The scientific works of these researchers demonstrate that Avloni's views on the moral and spiritual responsibilities of the family are being studied in contemporary Uzbek pedagogical scholarship both as a theoretical concept and as a practical methodological framework.

## 2. Materials and Methods

The methodological foundation of this research is formed by a comprehensive scientific approach aimed at thoroughly analyzing historical-pedagogical views related to family upbringing and conceptually elucidating the mechanisms through which the principles of family education were shaped in the legacy of the enlightener Abdulla Avloniy. Therefore, the methodology of the study is based on the integration of historical-pedagogical, axiological, cultural-historical, synergetic, and systemic approaches.

## 3. Results

Education is implemented in various forms — ideological and political education, labor education, intellectual education, moral education, aesthetic education, environmental education, legal education, physical education, and others [5]. Each of these areas involves the unique possibilities and functions of the family, preschool institutions, and schools [6]. Nevertheless, they must operate in harmony. Labor, moral, and intellectual education each possess their own specific content, tasks, and methods, which parents must clearly understand. However, it should be acknowledged that personal development cannot be nurtured only partially; its formation has a systemic character.

The enlightener Abdulla Avloniy, in his work *"Turkiy Guliston yoki axloq"* (The Turkic Gulistan or Ethics), expressed the following instructive thoughts: "It is necessary to begin education from the very day of birth—strengthening the body, enlightening the mind, beautifying one's morals, and sharpening one's intellect. When we ask, *Who is responsible for education? Where is it carried out?* the answer seems clear: "First comes the education within the home, which is the duty of the mother. Second comes the education of the school or madrasa, which is the responsibility of the father, the teacher, the instructor, and the state" At this point, someone may object: "Which mothers do you mean? The uneducated ones—those whose minds are undeveloped and whose hands are rough from hardship? How can they provide an upbringing they themselves have never received?" These words deeply trouble the heart and burn the soul" [7].

Understanding one's duty of respect toward parents, the homeland, and all people around is a fundamental human virtue. Avloniy approaches education broadly and does not confine it solely to morality. He describes education as follows: "Education, for us, is a matter of life or death, salvation or destruction, prosperity or ruin" [8]. Here, Avloniy turns to the philosophical essence of the issue.

As Avloniy further emphasizes: "Education, for us, is a matter of life or death, salvation or destruction, prosperity or ruin. If a child is taught what is good, they will grow up well and attain happiness in both this world and the hereafter. If left unattended, they will face

misfortune. Wise scholars emphasize that a child's upbringing must encompass spiritual, moral, physical, intellectual, emotional, social, and developmental (sex) education" [9].

All the components of education mentioned above serve a single purpose — the formation of the individual. Therefore, in family upbringing, attention must be given to their interrelation [10].

Avloniy acknowledges that "the most difficult task in the family is the upbringing of a child, which falls on the shoulders of the spouses after the birth of the child" [11]. Schools and community organizations must support families in this matter. A lack of communication and monotony in interactions between parents and children is alarming; conversations often become superficial and limited.

Avloniy's views also share methodological affinity with modern theories of pedagogy and cultural studies [12], [13]. For example, constructivism emphasizes that young people actively develop aesthetic consciousness through personal experience, while the cultural-historical approach highlights the mediating role of the social environment in personal development—parallel to Avloniy's emphasis on the guiding role of adults. For example, he speaks about the organic unity of body and soul: "physical education also helps in the education of thoughts. Body and soul are like the right and wrong sides of the same robe [14]. If the body is not adorned with cleanliness and not protected from bad habits, it is like putting on the pillar of the robe and washing its lining, troubling oneself that the dirt on top always hits inside" [15], Avloniy's ideas align closely with contemporary educational and cultural theories. His work "Turkiy Guliston yoki axloq" (The Turkic Gulistan or Ethics) forms the methodological foundation of the concept of aesthetic education in Uzbek spiritual culture. In this work, aesthetic education is interpreted in unity with moral development, ethical standards, and social behavior. The influence of adults on the aesthetic upbringing of youth is seen not only as the cultivation of taste, but also as a fundamental condition for preserving national identity, moral stability, and cultural heritage. Avloniy's legacy has not lost its scientific and practical significance; it remains a crucial methodological framework for instilling national values in the consciousness of young people.

#### 4. Conclusion

In conclusion, the enlightened educator Abdulla Avloniy is a great figure who devoted his entire intellectual and pedagogical activity to the development of the nation, the moral and ethical elevation of the young generation, and the strengthening of the scientific and cultural foundations of society. As a devoted teacher, thinker, and humanist intellectual, he left an indelible mark on history. His pedagogical views—particularly his theoretical reflections on aesthetic and moral education—have not lost their scientific and practical relevance today. They continue to serve as an important methodological foundation in nurturing a well-rounded generation, shaping young people's human qualities, and raising them in the spirit of universal principles of goodness.

The ideas of enlightenment, purity, beauty, patriotism, and humanism promoted by Avloniy serve as a guiding framework for modern educators in fulfilling their professional duties responsibly and conscientiously. His spiritual legacy is significant not only for its historical and cultural value but also as a conceptual source for contemporary socio-pedagogical processes. It strengthens the ideological and moral foundations of youth education. Therefore, Avloniy's persona will undoubtedly continue to live in the memory of future generations as a symbol of patriotism, devotion to the people, selflessness, and unwavering commitment to enlightenment.

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