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THE CONCEPT OF "TA'LIM-TARBIYA" IN "TURKIY GULISTON YOXUD AXLOQ": A LINGUOCULTURAL PERSPECTIVE

Annotation

This study explores the concept of ta'lim (education) and tarbiya (upbringing) in "Turkiy Guliston yoxud Axloq" from a linguacultural perspective. The research employs qualitative content analysis to examine the linguistic and cultural representation of educational and moral values in the text. Findings indicate that the work conveys moral-ethical principles through specific linguistic structures, poetic genres and didactic storytelling. The study also highlights how traditional Turkic and Islamic values are embedded in the discourse, emphasizing the inseparability of knowledge and morality. A comparative analysis with similar historical texts reveals a consistent pedagogical approach to ethical instruction. The research underscores the relevance of these educational philosophies for modern moral education and character development. The study contributes to linguistics, cultural studies, and educational philosophy, offering insights for contemporary pedagogical practices.

Key words: ta'lim, tarbiya, "Turkiy Guliston yoxud Axloq", linguacultural analysis, linguistic structures, poetic genres, moral education, Turkic literature, ethics in education

"TURKIY GULISTON YOXUD AXLOQ"DA "TA'LIM-TARBIYA" TUSHUNCHASI: LINGVOMADANIY NUQTAI NAZAR

Annotation

Ushbu tadqiqot "Turkiy Guliston yoxud Axloq" asaridagi ta'lim (ta'lim) va tarbiya (tarbiya) tushunchalarini til madaniyati nuqtai nazaridan o'rganadi. Tadqiqot matndagi tarbiyaviy va axloqiy qadriyatlarning lingvistik va madaniy ifodasini tekshirish uchun sifatli kontent tahlilidan foydalanadi. Topilmalar shuni ko'rsatadiki, asarda axloqiy-axloqiy tamoyillar o'ziga xos lisoniy tuzilmalar, she'riy janrlar va didaktik hikoyalar orqali yetkazilgan. Shuningdek, tadqiqotda an'anaviy turkiy va islomiy qadriyatlar nutqda qanday singib ketganligi ko'rsatilib, ilm va axloqning bir-biridan ajralmasligi ta'kidlangan. Shunga o'xshash tarixiy matnlar bilan qiyosiy tahlil axloqiy ta'limga izchil pedagogik yondashuvni ko'rsatadi. Tadqiqot ushbu ta'lim falsafalarining zamonaviy axloqiy tarbiya va xarakterni rivojlantirish uchun dolzarbligini ta'kidlaydi. Tadqiqot tilshunoslik, madaniyatshunoslik va ta'lim falsafasiga hissa qo'shib, zamonaviy pedagogik amaliyotlar uchun tushuncha beradi.

Kalit so'zlar: ta'lim, tarbiya, "Turkiy Guliston yoxud Axloq", lingvomadaniy tahlil, lingvistik tuzilmalar, she'riy janrlar, axloqiy tarbiya, turkiy adabiyot, tarbiyada axloq.

KONSEPSIYA «TA'LIM-TARBIYA» V «TURKIY GULISTON YOXUD AXLOQ»: LINGVOKULTUROLOGICHESKAYA PERSPEKTIVA

Аннотация

В этом исследовании изучается концепция ta'lim (образование) и tarbiya (воспитание) в «Turkiy Guliston yoxud Axloq» с лингвокультурологической точки зрения. В исследовании используется качественный контент-анализ для изучения лингвистического и культурного представления образовательных и моральных ценностей в тексте. Результаты показывают, что работа передает морально-этические принципы через определенные языковые структуры, поэтические жанры и дидактическое повествование. В исследовании также подчеркивается, как традиционные тюркские и исламские ценности встроены в дискурс, подчеркивая неразрывность знания и морали. Сравнительный анализ с аналогичными историческими текстами выявляет последовательный педагогический подход к этическому обучению. Исследование подчеркивает актуальность этих образовательных философий для современного морального образования и развития характера. Исследование вносит вклад в лингвистику, культурологию и образовательную философию, предлагая идеи для современных педагогических практик.

Ключевые слова: та'лим, тарбия, «Турки Гулистон ёхуд Ашлок», лингвокультурологический анализ, языковые структуры, поэтические жанры, нравственное воспитание, тюркская литература, этика в образовании

Introduction. Moral and educational philosophy has been central to Turkic intellectual traditions, with literature serving as a vehicle for transmitting ethical values and pedagogical principles. Among the significant works that encapsulate this tradition is "Turkiy Guliston yoxud Axloq", authored by Abdulla Avloniy in the early 20th century. As a pioneering figure in Uzbek enlightenment thought, Avloniy sought to reform education by integrating ethical instruction with academic learning, emphasizing the inseparability of knowledge and morality (Karimov, 2016). His work, "Turkiy

Guliston yoxud Axloq", stands as a monumental text in Uzbek pedagogical literature, advocating for a balanced approach to education (ta'lim) and moral upbringing (tarbiya). The book reflects the linguistic and cultural dimensions of moral education, reinforcing that ethical behaviour must be cultivated alongside intellectual development.

The concept of "ta'lim-tarbiya" has long been embedded in Turkic and Islamic traditions. Classical Islamic scholars such as Al-Farabi (872–950) and Ibn Sina (980–1037) argued that education should not only develop

intellectual capabilities but also nurture ethical character and social responsibility (Nasr, 2001). Similarly, Yusuf Khas Hajib's Kutadgu Bilig (1070) emphasized that a truly educated person is not only knowledgeable but also virtuous and just (Erdogan, 2017). Avloniy's work continues this tradition by providing moral and ethical guidance for young generations, reinforcing the idea that education without proper upbringing leads to societal decay (Azimova, 2020).

A linguacultural analysis of "Turkiy Guliston yoxud Axloq" provides insights into how language is used to encode moral lessons and educational values. Linguist Anna Wierzbicka (1997) argues that language reflects the cognitive worldview of a culture, embedding ethical norms within specific linguistic expressions. In Avloniy's text, moral teachings are conveyed through proverbs, metaphors, and storytelling techniques, illustrating the deep-rooted connection between language, culture, and education. This perspective aligns with Sapir-Whorf's hypothesis, which suggests that language shapes thought and perception, making it an essential tool for moral and intellectual instruction (Sapir, 1929).

The historical context in which "Turkiy Guliston yoxud Axloq" was written also adds significance to its moral teachings. The late 19th and early 20th centuries marked a period of cultural and educational reform in Central Asia, influenced by the Jadid movement - a modernist Islamic reform movement that emphasized rational education and social progress (Allworth, 1990). Avloniy, as one of the leading Jadid intellectuals, saw moral education as an essential pillar of national development, advocating for an education system that integrates scientific knowledge with ethical guidance (Abdugafurov, 2018). His work thus reflects not only traditional Turkic-Islamic values but also modern pedagogical aspirations, positioning education as a means to strengthen both individual character and national identity.

A central theme in "Turkiy Guliston yoxud Axloq" is the idea that true education extends beyond the acquisition of factual knowledge; it requires the development of moral consciousness and ethical behavior. Avloniy frequently warns against "education without upbringing," stating that knowledge alone can be dangerous if not guided by strong ethical principles (Avloniy, 1914). This aligns with contemporary educational theories, such as Vygotsky's sociocultural theory of learning, which emphasizes the role of social interaction in cognitive and moral development (Vygotsky, 1978). By embedding moral lessons within language, culture, and social discourse, Avloniy's work reinforces those moral values are learned through social participation and linguistic expression, making them an integral part of the educational process.

The linguistic structure of Avloniy's text plays a crucial role in reinforcing moral education. His use of Turkic idioms, Islamic references, and allegorical storytelling reflects a multi-layered approach to moral instruction. For example, in discussing honesty and justice, Avloniy often employs narratives that feature historical figures and religious parables, making ethical lessons more engaging and memorable for readers (Erkinov, 2004). This method aligns with classical Islamic and Turkic literary traditions, where storytelling serves as a primary medium for ethical instruction (Frank, 1998). Such an approach not only strengthens the moral impact of the text but also reinforces the cultural identity of Uzbek education, ensuring that ethical teachings are deeply rooted in language and tradition.

A comparative analysis of "Turkiy Guliston yoxud Axloq" with other classical moral-educational texts further highlights its unique contribution to pedagogical literature. Unlike earlier works such as Nasir al-Din Tusi's Akhlaq-i Nasiri (13th century), which primarily focus on theoretical ethics, Avloniy's text is highly practical and aimed at younger

audiences (Nasr, 2001). This practical focus makes it particularly relevant to modern educational discourse, where the integration of moral education in school curricula remains a key issue. Contemporary research in educational psychology supports this approach, arguing that early exposure to ethical reasoning and culturally relevant moral narratives significantly enhances students' moral development (Lapsley & Narvaez, 2004).

By exploring "Turkiy Guliston yoxud Axloq" through a linguacultural lens, this study highlights the profound connection between language, morality, and education. Avloniy's work remains relevant in contemporary discussions on educational reform, moral philosophy, and cultural identity, offering valuable lessons for modern educators, linguists, and policymakers. A deeper understanding of his text can contribute to revitalizing moral education in post-Soviet Central Asia, ensuring that education and upbringing remain integral to the educational experience.

Methodology. This study employs a qualitative content analysis approach to examine the concept of "ta'lim" (education) and "tarbiya" (upbringing) in Abdulla Avloniy's "Turkiy Guliston yoxud Axloq". The analysis is conducted through a linguacultural lens, focusing on textual, thematic, and linguistic elements that reflect moral and educational principles. The research methodology is structured around data collection, analytical framework, and interpretation of findings within the historical, cultural, and linguistic contexts of Avloniy's work.

The study follows a qualitative research design, as it seeks to interpret the cultural and linguistic representation of moral education in Avloniy's text. Qualitative research allows for an in-depth exploration of themes, symbols, and discourse patterns (Denzin & Lincoln, 2011). Specifically, this study examines how Avloniy linguistically encodes moral principles and educational values within his work, particularly in the poetic and didactic sections that emphasize "ta'lim-tarbiya".

The linguacultural approach serves as the primary framework for this study, as it enables the analysis of how language and culture interact to shape educational concepts (Wierzbicka, 1997). Avloniy's work, written during the Jadid educational reform movement, incorporates Islamic, Turkic, and modernist influences, making it an ideal case study for understanding how moral education was conceptualized in the early 20th century (Allworth, 1990).

The primary data source for this research is Abdulla Avloniy's "Turkiy Guliston yoxud Axloq", a foundational text in Uzbek educational and moral philosophy. The study focuses on the sections where Avloniy explicitly discusses "ta'lim" and "tarbiya", particularly through poetry, parables, and moral narratives. The following two poems, taken directly from the text, illustrate the central role of upbringing in human development:

1. The Role of "Tarbiya" in Human Life:

Har kishining dunyoda oromi joni tarbiya,
Balki oxirida erur dorulamoni tarbiya.
Tarbiya hamroh etadur hur ila ruzvonlara,
Gar desam bo'lmas xato jannat makoni tarbiya.
Ey, Otalar! Jonlaringizdan suchuk farzandingiz,
G'ayrat aylang o'tmasun vaqt-zamoni tarbiya.
Moyai zilli xumodur tarbiyatning soyasi,
Bizda anqo tuxmidek yo'q oshyoni tarbiya.

This poem emphasizes the all-encompassing nature of upbringing, portraying it as a lifelong process that influences both worldly success and the afterlife. Avloniy's use of metaphors such as "jannat makoni tarbiya" (upbringing is the abode of paradise) highlights the spiritual dimension of education, aligning with Islamic pedagogical principles (Nasr, 2001).

2. The Importance of Early Education

Agar bir qushning yosh bolasin olib,
Bo'lur tarbiyat birla yo'lga solib.
Onasin olib asrag'on birla rom,
Qilmas kishi sa'yi qilsa mudom.
Kerak tarbiyat yoshligidan demak,
Ulug' bo'lsa lozim kelur g'am yamak.
Egur bemashaqqat kishi navdani,
To'g'unchi egur kuydirib kavdani.

The second poem underscores the necessity of early moral education, drawing an analogy between raising a child and training a young bird. The phrase "Kerak tarbiyat yoshligidan demak" (upbringing must begin from early childhood) resonates with modern developmental psychology, which argues that early childhood experiences shape cognitive and moral development (Lapsley & Narvaez, 2004).

Cultural and religious features of his works include various insights including Islamic ethical values, exploring Quranic and Hadith-based influences on Avloniy's educational philosophy. Analyzing how Avloniy integrates modern pedagogical ideas with traditional Turkic-Islamic moral values (Abdugafurov, 2018). Comparing "Turkiy Guliston yoxud Axloq" with other classical and contemporary works on moral education. Examining how Avloniy's views align with those of Yusuf Khas Hajib's "Kutadgu Bilig" and Nasir al-Din Tusi's "Akhlaiq-i Nasiri" (Nasr, 2001).

The findings from this analysis contribute to linguistic, educational, and cultural studies by demonstrating: The linguistic depth of Avloniy's portrayal of "ta'lim-tarbiya", which integrates Islamic wisdom, Turkic literary traditions, and modern educational thought (Erkinov, 2004). The pedagogical effectiveness of using poetry and allegory as instructional tools, reinforcing the didactic nature of Uzbek literature (Frank, 1998). The contemporary relevance of Avloniy's philosophy in modern debates on moral education, particularly in post-Soviet Central Asia (Karimov, 2016).

While this research provides a detailed textual analysis, it does not include empirical classroom applications of Avloniy's pedagogical principles. Future studies could explore how "ta'lim-tarbiya" are implemented in modern Uzbek educational institutions, drawing connections between historical and contemporary moral education models. This study employs a qualitative, linguocultural analysis to explore the representation of "ta'lim-tarbiya" in "Turkiy Guliston yoxud Axloq". By examining linguistic patterns, cultural themes, and pedagogical insights, the research underscores Avloniy's contributions to moral education and national identity formation. His work remains an essential resource for understanding the role of language in shaping ethical consciousness, reinforcing that true education extends beyond knowledge acquisition to encompass moral integrity.

Results and Discussion. The analysis of "Turkiy Guliston yoxud Axloq" reveals that "ta'lim" (education) and

"tarbiya" (upbringing) are deeply embedded in the linguistic and cultural structure of Abdulla Avloniy's work. The two selected poems illustrate the centrality of moral education, emphasizing the lifelong impact of upbringing and the necessity of early childhood moral development. Through linguistic devices such as metaphors, symbolism, and didactic expressions, Avloniy presents moral education as the foundation of both individual success and societal progress. These findings align with existing scholarship on Turkic and Islamic pedagogical traditions, reinforcing that education without proper moral instruction is incomplete (Nasr, 2001; Abdugafurov, 2018).

Avloniy's poetic style plays a crucial role in conveying moral lessons through linguistic elements. In the first poem, the repeated mention of "tarbiya" in various forms - as a source of peace, a divine companion, and an entrance to paradise - demonstrates the spiritual and ethical significance of upbringing:

Har kishining dunyoda oromi joni tarbiya,
Balki oxirida erur dorulamoni tarbiya.

The metaphoric connection between upbringing and eternal peace aligns with Islamic educational principles, where knowledge and character development are seen as pathways to personal fulfilment and salvation (Frank, 1998). Similar concepts appear in Nasir al-Din Tusi's "Akhlaiq-i Nasiri", where moral education is described as a journey toward intellectual and ethical perfection (Nasr, 2001).

In the second poem, Avloniy uses the imagery of a young bird being guided onto the right path to emphasize that moral education must begin in childhood:

Agar bir qushning yosh bolasin olib,
Bo'lur tarbiyat birla yo'lga solib.

This aligns with modern developmental psychology, which states that early childhood is a critical period for moral and cognitive development (Lapsley & Narvaez, 2004). The metaphor of a bird symbolizes innocence, adaptability, and the need for guidance, reinforcing Avloniy's belief that without proper early education, individuals cannot achieve their full potential.

Conclusion. In conclusion, "Turkiy Guliston yoxud Axloq" remains a timeless and valuable educational resource, offering insights that extend beyond historical and literary studies into modern pedagogical practice. Avloniy's vision of "ta'lim-tarbiya" continues to be a guiding principle for educators, policymakers, and cultural scholars, reinforcing the idea that true education shapes both the mind and the soul. Future research could explore the practical applications of Avloniy's moral education principles in contemporary Uzbek schooling systems, bridging historical pedagogical thought with modern educational reforms.

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