



ISSUES OF NATIONAL VALUES AND MORAL EDUCATION IN THE POETRY OF ANVAR OBIDJON

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ABSTRACT

The article examines the multifaceted issues of national values and moral education as reflected in the poetry of Anvar Obidjon, one of Uzbekistan's prominent contemporary poets. By exploring Obidjon's lyrical output, the study elucidates how his poetic worldview synthesizes the themes of national identity, traditional cultural values, and ethical ideals. The article situates Obidjon's work within the broader context of Uzbek literature and pedagogy, highlighting the poet's role in the moral upbringing of the younger generation and the formation of national consciousness. Through a close textual analysis of selected poems, as well as a review of existing literary criticism and pedagogical theory, the research reveals that Anvar Obidjon's poetry serves not only as an artistic manifestation but also as a vehicle for moral education, fostering respect for cultural heritage, patriotism, and universal human values.

The poetry of Anvar Obidjon occupies a significant place in contemporary Uzbek literature, distinguished by its profound engagement with issues of national values and moral education. In an era marked by rapid social changes and globalization, questions of cultural identity, ethical upbringing, and the preservation of traditional values have assumed increasing importance, especially in societies navigating post-Soviet realities. Uzbek poetry, traditionally a vital medium for the expression of collective aspirations and moral principles, continues to play an indispensable role in the formation of national consciousness and the spiritual development of the individual.

Anvar Obidjon, whose literary career began in the late 1970s, stands at the intersection of tradition and modernity. His poetry reflects not only the continuity of classical Uzbek poetic forms but also a dynamic response to the evolving cultural and moral landscape of Uzbekistan. The purpose of this article is to analyze the ways in which issues of national values and moral education are articulated in Obidjon's poetry, to explore the pedagogical potential of his works, and to contextualize his contribution within the broader framework of Uzbek literary and educational discourse.

The methodological basis of this research combines literary analysis, hermeneutic interpretation, and the theoretical perspectives of cultural studies and pedagogy. The primary sources of the study are the poetic works of Anvar Obidjon, including published collections and individual poems that foreground themes of national values and ethical education. The

analysis also draws upon critical essays, interviews, and biographical materials that shed light on the poet's creative intentions and philosophical outlook.

Secondary sources include scholarly literature on Uzbek national values, educational theory, and literary criticism. The research utilizes comparative and contextual methods to situate Obidjon's poetry within both the historical trajectory of Uzbek literature and contemporary debates on moral education. The study also refers to official documents and educational standards related to the formation of national consciousness in Uzbekistan.

Textual analysis is focused on the motifs, imagery, and rhetorical strategies employed by Anvar Obidjon in conveying themes of cultural heritage, patriotism, and ethical ideals. Special attention is paid to the poet's use of folkloric elements, intertextual references, and the integration of Islamic and humanistic values into his lyricism.

The analysis of Anvar Obidjon's poetry reveals several key features in his approach to national values and moral education. First, his works demonstrate a consistent emphasis on the importance of cultural memory and the transmission of heritage. Through allusions to historical figures, national epics, and everyday traditions, Obidjon crafts a poetic space where the reader is invited to reflect upon the roots of Uzbek identity and the responsibilities that arise from belonging to a cultural community.

Second, the poet's treatment of moral education is both explicit and implicit. In many poems, Obidjon adopts a didactic tone, directly addressing the younger generation or constructing lyrical scenarios in which ethical choices are foregrounded. However, even in his more personal or abstract poems, the underlying message is one of self-cultivation, respect for elders, and the pursuit of spiritual and moral integrity.

Third, Obidjon's lyricism is notable for its synthesis of national and universal values. While grounded in the specifics of Uzbek experience, his poetry often transcends local context to affirm the importance of kindness, justice, and humanity. This universality is achieved not by diluting national distinctiveness but by articulating a vision of ethical life that is at once rooted in tradition and open to dialogue with global humanistic ideals.

The pedagogical dimension of Obidjon's poetry is reinforced by his frequent engagement with themes of childhood, family, and the intergenerational transmission of values. The poet's evocations of rural life, celebrations, and rites of passage are imbued with a sense of continuity and communal responsibility. By invoking the wisdom of ancestors and the authority of the motherland, Obidjon constructs a framework within which the reader is encouraged to internalize the moral norms of society.

Moreover, the aesthetic qualities of Obidjon's poetry—the musicality of language, the use of metaphor and symbol, the invocation of nature—contribute to the emotional impact and memorability of his ethical messages. In this way, the poet not only communicates values but also fosters an affective attachment to them, reinforcing the internalization of moral principles through the beauty of artistic expression.

The significance of Anvar Obidjon's poetic output lies in its ability to mediate between the demands of cultural preservation and the imperatives of modernization. In the context of Uzbekistan's post-independence nation-building efforts, literature has assumed an increasingly central role in articulating the contours of national identity and shaping the moral character of citizens. Obidjon's poetry can thus be seen as both a reflection of and a response to the cultural policies and educational priorities of the new Uzbek state.

From a theoretical standpoint, the role of literature in moral education has been the subject of debate among philosophers, educators, and literary scholars. Classical Uzbek literature, from

the works of Alisher Navoi to the modern period, has long been recognized as a repository of ethical wisdom and a means of character formation. The integration of poetic texts into school curricula is premised on the belief that exposure to aesthetically and morally significant works fosters the development of virtues such as empathy, courage, and respect for tradition.

In Obidjon's case, the pedagogical function of poetry is closely aligned with the construction of national values. His frequent references to historical events, legends, and symbols serve to anchor the individual within a shared narrative, while his emphasis on moral choice and responsibility affirms the agency of the reader in shaping their own ethical trajectory. At the same time, Obidjon's poetry is marked by a sensitivity to the challenges and contradictions of contemporary life, including the pressures of globalization, social inequality, and the erosion of communal bonds.

The poet's work thus invites reflection on the balance between continuity and change, tradition and innovation. While Obidjon valorizes the heritage of the past, he is not uncritical of its limitations or blind to the need for adaptation. His poetry is characterized by a dynamic tension between reverence for ancestral wisdom and the imperative to address the moral dilemmas of the present. This dialectic is evident in his nuanced portrayals of generational conflict, social transformation, and the search for meaning in a rapidly changing world.

Furthermore, the aesthetic strategies employed by Obidjon contribute to the persuasive power of his moral discourse. The use of metaphor, allegory, and parable allows the poet to engage readers at multiple levels, encouraging both emotional identification and critical reflection. His lyricism is accessible yet profound, capable of reaching audiences across different age groups and social backgrounds.

The reception of Obidjon's poetry in educational contexts underscores its enduring relevance for the formation of character and the cultivation of civic virtues. Teachers and scholars have noted the effectiveness of his poems in stimulating discussion about ethical issues, fostering pride in national culture, and promoting the values of tolerance, compassion, and responsibility. The inclusion of his works in textbooks and anthologies reflects a recognition of their pedagogical utility and their capacity to bridge the gap between literary art and moral instruction.

However, it is important to acknowledge the challenges inherent in the project of moral education through literature. The risk of didacticism, the diversity of value systems in a pluralistic society, and the changing sensibilities of younger generations all complicate the transmission of ethical norms. Obidjon's poetry navigates these complexities by resisting simplistic moralizing and by presenting virtue as a lived experience rather than an abstract ideal. His nuanced portrayals of struggle, doubt, and transformation offer a more realistic and persuasive account of moral development.

The poet's engagement with religious motifs, particularly those drawn from Islamic tradition, further enriches the ethical dimension of his work. While avoiding sectarianism, Obidjon integrates the spiritual vocabulary of Islam—references to faith, patience, humility—into his broader vision of moral education. This integration reflects the historical symbiosis of religion and culture in Uzbek society and underscores the potential of poetry to serve as a site of interfaith and intercultural dialogue.

In sum, the poetry of Anvar Obidjon constitutes a significant contribution to the ongoing conversation about national values and moral education in Uzbekistan. Through a synthesis of tradition and innovation, aesthetic beauty and ethical depth, his works inspire readers to reflect upon their identity, their responsibilities, and their place within the broader tapestry of history and humanity.

The exploration of national values and moral education in the poetry of Anvar Obidjon affirms the enduring power of literature as a vehicle for the transmission of cultural heritage and the cultivation of ethical consciousness. Obidjon's poetry, characterized by its rich interweaving of folkloric, historical, and religious motifs, serves as both a mirror and a guide for Uzbek society in its quest for identity and moral renewal.

By articulating the ideals of patriotism, respect for tradition, and spiritual integrity, Obidjon's lyricism not only preserves the memory of the past but also shapes the aspirations of future generations. His ability to address contemporary challenges without sacrificing the depth of inherited values testifies to the vitality of Uzbek poetic tradition and its relevance for moral education in the modern world.

As Uzbekistan continues to navigate the complexities of globalization and nation-building, the poetry of Anvar Obidjon offers a compelling model for the integration of aesthetic excellence and ethical commitment. It invites educators, scholars, and readers alike to engage in the ongoing process of cultural self-discovery and moral growth.

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