



ETHICAL ISSUES IN THE WORKS OF CONTEMPORARY CREATORS

Akhrorova Makhina Avazovna

Teacher of the Faculty of Pedagogical Education of Samarkand State
University named after Sharof Rashidov
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ANNOTATION

Eastern relations are reflected in the works of Uzbek literature, and paying attention to this is necessary for the readers to correctly perceive and understand the manners and national spirituality characteristic of these relations during the reading of literature . can create a solid foundation. If a hero in the form of an Uzbek character in a work of art respects the elders and respects the younger, if he does not start before the elders reach out, it seems unusual for a representative of another nation. This is an example of oriental manners. It can be seen that in Uzbek literature and art, oriental social relations occupy a special place in the educational content related to literary reading.

Key words: *moral principles, "profession", "Durraj with a lion", correctness , honesty, modesty, decency, loyalty;*

The issue of Eastern etiquette has been sung in the literature from the most ancient authors to the works of today's literary representatives. This is a factor that shows our identity and value. In the works of the great Uzbek poet Alisher Navoi, not only high art, but also philosophical and moral views were reflected, and he was able to create a real traditional school of his time for both the representatives of modern literature and the creators of today.

a lot has been written about the moral principles put forward in Navoi's poems and epics, as well as qualities such as justice, loyalty, duty, love, compassion, bravery, and humility reflected in the images of positive heroes . At the same time, Navoi is a thinker who has made a great contribution to the development of the theory and practice of ethics as a great person-mysophist belonging to the Naqshbandi order of Sufism . He explains the four principles of the sect to which he belongs in his poem "Revelation of the Kanaat Naqsh and Ado of the Naqshbandiya Tariqat" :

that my invitation will not be a meeting ,
You need to hold a conference.
Die quietly inside the homeland ,
If Safardin is there, work hard.
Don't look away from your step,
This is an encouragement if you have the determination.
Don't keep your mind away from you .
n't be afraid of disaster every time.
This is the rubi maskun aro with four jobs,
Cholinmoq ne tong k o si state sanga.
With this melody the future is embroidered,

Navoi, take your turn if you have enough ¹.

It seems that Navoi was in the Naqshbandi order. This sect has two sides. The first is the moral aspect: it calls not to be separated from the land, the people, and work, to achieve enlightenment, to fight against ignorance and oppression, to be the head of a profession, to live as a moral example to others. The second is the theological aspect: it encourages the moral part as well - to practice monotheism, purity, knowledge of the Motherland, patriotism, and knowledge. We can observe the same call in the works of modern writers. Navoi personally followed this principle all his life, moreover, in all his works, he interpreted the human being in the images that his feet were not removed from the earth. The great scholar Bertels describes Navoi as not only a great poet and thinker, but also a great and pure person whose name deserves to be written in capital letters. Among Navoi's works, there is another famous poem about manners, the inner content of which is noteworthy:

Perfect my profession, my world is home
You don't have to be sad.
The world will not end.
Getting out ²of the bathroom dirty .

seems to be talking about the fact that it is not good to pass through the world without having mastered a profession . In fact, it is related to the above - mentioned concept of "profession" in ethics. His Holiness Navoi, a person who has not acquired all the virtues and virtues that God has created for man, and who has not infected himself, will leave the world of life with his head bowed down, because leaving the world incomplete, that is, without achieving perfection, is like entering a bath and leaving without washing. equal to, says. Therefore, according to the opinion of the great thinker , it is necessary for every person to be the owner of the qualities that God has created for him in this world, to strive for perfection, and only then he has fulfilled his human duty, he is called a human being. is considered worthy of the name.

Uzbek literature after the 15th century that is not associated with the name of Alisher Navoi and was not influenced by his works. Uzbek literature used the creative treasure of Alisher Navoi in its development and development stages. From Babur, who lived in the 16th century, to Mashrab, Turdi, Nishoti, who lived in the 17th-18th centuries, they reached the heights of creativity under the influence of Navoi . In the first half of the 19th century, the poets of national renaissance, such as Muqumi, Furqat, Kamil Khorazmi, Zavqi, Avaz O'tar , created one of the brightest pages of Navoi traditions in Uzbek literature. In order to correctly approach the issue of Navoi traditions in Uzbek literature, to illuminate it on a deep scientific basis, it will be useful to acquire deep theoretical knowledge about tradition and innovation. It is known from history that any literary movement, the work of any poet and writer comes to the literary world organically with any historical period. But for the development of any work, other cultural and literary factors are necessary in addition to the socio-historical background. One of the cultural-literary factors that ensure the development of any literary movement is the use of literary-creative experience prior to this movement , its deep study and creative and productive application in one's own experience. . What is the most important

¹Alisher Navoi. A perfect collection of works . T.3T., "Science", 1988, p. 544.

²Alisher Navoi. A perfect collection of works . T.3T., "Science", 1988, pp. 544-545.

and fundamental issue that connects the experience of classical literature with modern literature, and remains common to both of them without losing its importance? This important and fundamental issue of tradition is the issue of accurate and truthful reflection of the main aspirations of the life of the common people, first of all, their struggle for their freedom in literature. The people's struggle for their own freedom has been the main content of life for centuries. The literature that expresses people's desires and hopes always reflects the historical struggle in some form. There is no literature that is apart from the aspirations and struggles of the people. The real literary tradition is always born on the ground of the main issues of the people's life, leading issues in the historical development of the people. If we look at the history of Uzbek literature, we will see that its fundamental ideological foundations and leading development are always connected with the people's liberation movement. Only in a certain period, this main and leading issue was solved in a different way depending on the specific historical situation, and in the second period, it takes a different shape depending on the situation of the specific historical period. The issue of Navoi traditions in Uzbek literature should be approached from the point of view of the reflection of this people's liberation movement and how the duty was continued in the literary movement of the next period.

Alisher Navoi spent more than 30 years of intense creative and practical work for the happiness of the entire nation. With all his being, Navoi wanted the country to prosper, the people to be prosperous, justice to rule in the society, and he fought for this purpose. He believed that the way to achieve his noble intentions lies in the power of high intellect and perception. Therefore, Navoi believed that it is possible to achieve the goal by freeing a person from the slavery of ignorance, cleaning the society from bad people, and educating human qualities in people. His images of "good and bad kings", "religious and non-religious, hypocritical religious people" appeared on the basis of philosophical teachings. These concepts of Navoi served for the people's liberation movement in the 15th century. These great ideas of Navoi, sung with unique skill and enthusiasm, were continued in the creative work of poets and writers who reached the age of modern literature.

The representatives of Jadid literature mainly strove for innovation. But any innovation, any creativity comes to the field in integral connection with the historical tradition, is nourished by it, and reflects it. One such creator, Munavvarqori Abdurashidov, founded several magazines and newspapers, and was a promoter of the modern theater. The main goal was to encourage people to study and get education. In promoting the acquisition of knowledge, he mainly refers to the wise words of Navoi. He tries to reveal their essence.

A scientist who learns what he does not know by asking,
is a tyrant who does not ask.³

Continuing the wisdom of Hazrat Navoi mentioned above, Munavvarqori also encourages learning in the textbook "Adib-us Sani".

Knowledge is to learn what one does not know from those who know.⁴ - and calls a person to learn, to learn it by asking the learned. He states that a person is born knowing nothing, that he learns every new information from those around him, that every information

³Alisher Navoi Proverbs: (For children). Tashkent.: Public heritage named after Abdulla Qadiri, 1999. 16 pages.

⁴Jadid Namoyandalari etiquette book. Tashkent.: "Youth Press", 2023. 192 pages.

he knows is a particle of knowledge. He says that knowledge always glorifies man, and the deaf and dumb are better than those without knowledge.

Science is the best craft in the world,
It is better to be deaf than ignorant.
Everyone knows if he has knowledge,
Izzatu will always be in the state,
A man without knowledge dies in disgrace,
All the ignorant will die ⁵.

Munavvarqori Abdurashidov created the characters of his stories in the spirit of preaching, influenced by the characters of Navoi's works. The stories "Iskandar Zulqarnayn" and "Iskandar ila Arastu" can be examples of this, but only Munavvarqori's Iskandar is enriched with the characteristics of his time. In the story "Iskander the Great", a madman visited Alexander and said to him: "O king of the world, flies always worry me. They bite my face and hands and hurt me. If you order the flies not to hurt me like that." Then Iskandar said: "O madman, if you ask me something, let it be in my judgment. How can I give orders to a fly?" he answers. Hearing these words, the madman said, "O king, the smallest and weakest of the creatures in the world is the fly." Your judgment on that fly doesn't work, so what can I ask you?"

seen from the above story that the ruler who occupies half of the world is powerless before the miracle of Allah. You come to the conclusion that "Whatever a person asks, he should ask Allah, not his servant."

There is no need for you in the world,
Ask God, my friend.⁶

Alisher Navoi talked about truth and lies in many articles in the epic "Hayrat ul-Abror".
How many times of need,
If you don't tell the truth, don't tell a lie.⁷

Munavvarqori Abdurashidkhanov, like Alisher Navoi, denounced falsehood that glorified truth and honesty.

Son, abstain from praise and falsehood.
It's better to keep silent and tell lies ⁸.

We can observe this tradition a lot in Munavvarqori Abdurashidkhanov's work. In particular, in the story "Liar Boy", Habib is expelled from school and home for telling many lies. It warns others not to tell lies and its bad consequences. Alisher Navoi's story "Sher bilan durroj" shows that the harm of a lie can sometimes reach its own head. There lived a lion in the forest, where the lion trembled every time it flew and bit harder on the cub it was carrying in its teeth.

If the bet is enough, you won't be able to win
If the sky is a trick,
Please accept my condolences.
Let's lower it with one paw.

⁵Abdurashidkhanov M. "Selected Works". (Preparer for publication S. Akhmedov).- Tashkent, Spirituality 2003.

⁶Etiquette book of Jadid figures. Tashkent, Youth Press, 2023. 192 pages.

⁷ Alisher Navoi Collection of Perfect Works Volume 7, Khamsa. Hayrat-ul-Abrar. Tashkent "Fan" publishing house, 1991.

⁸Abdurashidkhanov M. "Selected Works". (Preparer for publication S. Akhmedov).-Tashkent, Spirituality 2003.

Specialization in visual devotional work,
I will save you forever.⁹

Then the two became friends, but Durroj used to call his friend for help by singing a lot of lies. Then the lion would tell him not to do that, explaining that the consequences would not be good. One day, a hunter puts water and grain in his trap and catches a deer. Then, no matter how much he calls for help, even if he hears the lion's voice, he will not come to help, calling it the same lie. A lie will catch up with him.

Everyone tells the truth unwillingly.
If he tells a lie, he will tell the truth¹⁰.

We can see a story similar to the story "Durraj with a Lion" in M. Abdurashidkhanov's story "Damage of Lying". In the story, when a shepherd was grazing his sheep, he shouted "The wolf has come, the wolf has come!" in order to deceive the villagers. Villagers come with clubs and clubs in their hands. They find out that the shepherd cheated and go back. The next day, the wolf really comes, the shepherd shouts for help. Villagers hear but do not come. A lonely shepherd loses his sheep.

No one believes the truth of the so-called "liar".¹¹

In the epic "Saba'i Sayyor", a stranger from the sixth climate tells a story to King Bahram. It will have Muqbil¹² and Mudbir¹³. They set off together. Water comes out of the fountain. Even the honest, the righteous, and the liar can drink from the water of the spring and quench their thirst. But if he doesn't want to eat and drink for a month after drinking the truth, the liar wants water and food after three days. It was said that if a person quenched his thirst at a spring, he would die immediately if he told a lie. When the two friends reached the beach, the king of Khovar called them one by one and asked who they were. Then Mudbir replied: "I am a merchant, my job is commercial, only I, he, and my slave Muqbil survived this trip", and immediately his stomach swelled, he got a shock and fell down and died. Muqbil is rewarded by the king for telling the truth.

We can find a story similar to the above story in Munavvarqori's story "Arif ila Sadiq". Arif speaks the truth and deserves the praise of his teacher. And Sadiq will be punished by going without food for his lie.

We can find many stories like this in Munavvarqori's work. In the story "Righteousness" he said that it is necessary to have the right words, and the level and reputation of the right words will increase. "Truthfulness in words is not telling lies"¹⁴.

Hazrat Alisher Navoi considers the desire to learn science as one of the most necessary qualities that serve to ensure human perfection. Science is described as a factor that saves people and people from ignorance. They encourage people to become knowledgeable and enlightened people with the help of the ideas put forward in the content of their works. Thinkers say that learning science is a human duty of everyone. After all, the purpose of

⁹ Alisher Navoi Collection of Perfect Works Volume 7, Khamsa. Hayrat-ul-Abrar. Tashkent "Fan" publishing house, 1991.

¹⁰ Alisher Navoi Collection of Perfect Works Volume 7, Khamsa. Hayrat-ul-Abrar. Tashkent "Fan" publishing house, 1991.

¹¹ Abdurashidkhanov M. "Chosen works". (To the publication preparer S. Akhmedov). - Tashkent, Ma'naviyat 2003.

¹² Muqbil - fortunate, happy

¹³ Mudbir - miserable

¹⁴ Abdurashidkhanov M. "Chosen works". (To the publication preparer S. Akhmedov). - Tashkent, Ma'naviyat 2003.

studying science is to contribute to the prosperity of the country and the prosperity of the people. He believes that educated and wise people always work for the benefit of their people and the development of their country .

by asking what he did not know ,
I am a tyrant who did not ask ¹⁵.

Munavvarqori also mentioned in the story "Ilm" of the work "Adib us-sani" that you should ask those who know what you do not know .

Knowledge is to learn what one does not know from those who know.¹⁶

The perfect person that Alisher Navoi dreams of is not satisfied with just being knowledgeable. In order to describe him as a mature person, he says that he should also have the qualities of patience, generosity, diligence, correctness, honesty, modesty, decency, loyalty, etc. He created images with such characteristics in his works. Munavvarqori Abdurashidkhanov, a representative of Jadid literature, continues the tradition of Navoi. In the story "Kor ila dokhtir" a person without knowledge is compared to a blind person, and the doctor calls it knowledge, he describes the people, humanity as opening their eyes.

Another thinker among Turkestan enlighteners is educationist, pedagogue and ethicist Abdulla Avloni (1887 - 1934). His work "Turkish Gulistan Yahud Akhlaq" (1913), which was popular in Turkestan at the beginning of the 20th century, is distinguished by its modernist approach to moral problems, written in a language understandable to many. If Anbar Atin's treatise "Dark Philosophy" covers current ethical problems through metaphorical, philosophical, scientific, theoretical conclusions, then Avloni's work deals with virtues and vices by defining and commenting on them.

The traditional-philosophical approach is clearly visible in Abdulla Avloni's work "Turkish Gulistan Yahud Akhlaq". But the renewed essence of this approach was that the object of research was not a general abstract person in space and time, but a specific Turkestan citizen of the beginning of the 20th century, who was determined to strive for national liberation and a new way of life . . This new human education is thrown into the middle as the main issue.

Philosopher and pedagogue, first of all, dwells on the problem of the educator who takes it upon himself to educate the nation: fathers are wedding-makers, goatherds, entertainers, who do not know the value of knowledge, teachers themselves need education, who need to finish their education in medicine, and teachers - people whose lessons do not lead to examination and reform. Therefore, the supporters of the new method of education of the nation's youth should be taken over by the intellectuals who strive to modernize and reform the educational system. Avloni, like Navoi, could not simply watch the people sink into the mire of ignorance, or "come out of the bathroom dirty" without having any profession. He, like the intellectuals of the Naqshbandi sect , followed the saying, "If the country is ruined, don't be upset with the king. In the eyes of the people of truth, this is the sin of the dervishes-intellectuals, the people of knowledge." ¹⁷encourages learning.

Avloni mentions that the Russian government has opened new schools here and there - just to mislead the world community, although not openly, with the following hint: "... the

¹⁵Alisher Navoi. MAT. 20 roofs. 5th floor. Tashkent: Science, 1990.

¹⁶ Abdurashidkhanov M. " Chosen works ". (To the publication preparer S. Akhmedov) .- Tashkent , Ma'naviyat 2003 .

¹⁷See: Rest is rest, rest is rest, rest is rest. Academician I. Sultan and A. Sher interview. " For a healthy generation" magazine, 1996, issue 1.

government is everyone's father. It is necessary to educate the children of one's citizen. Therefore, our Russian government, even if it is a stepfather, opens schools for us everywhere and educates our children for free. Avloni prefers to update the methods of our national education rather than this "step-education" and calls his era "The time of education - the very time of education." It is a clear fact that his views on this matter have not yet lost their power, that education is still an urgent problem for society, and even today these words are written on the walls of all educational institutions: "Education is for us or life." - it is a matter of either death or salvation - or destruction, or happiness, or disaster." Such a life-and-death approach to education existed even in the time of Alisher Navoi . Navoi also holds the issues of knowledge and education as the main idea . He studied universal morals and was able to reflect his views in the image of the heroes of the work. In his time, Navoi also called people to be moral and polite and defined morality as follows: "Morality is the heavy clothing of a person, and the clothing is the beautiful decoration of the body. At the same time, it is morality that decorates a person ¹⁸ . "

For Alisher Navoi, wealth is not the state, but good qualities are a means of glorifying a person . Alisher Navoi says that it is necessary to bring benefit to the people both with work and words. He considers people who work for the benefit of the people and fight for the happiness of the people to be real people:

If you are a person, you are not a person.

It is the grief of the people who do not have their own.

The creators of Jadid, as Navoi said, had no "sorrow for the people" . They even sacrificed their lives to educate the people . They decided to inculcate moral education and spirituality into their minds . They tried to divide education into different types . divides education into three parts based on the traditions of ancient and medieval thinkers of the Muslim East and representative of classic literature, thinker Alisher Navoi : physical education, intellectual education, and moral education. Among them, he gives a special emphasis to moral education , and evaluates it as "the most important education, which gives more honor and high status to people." The philosopher-pedagogue calls virtues good manners, and vices - bad manners. Together with the review of virtues that are traditional for the Muslim East, such as faith, piety, honor, and modesty, Awlani focuses on the virtues presented in a new interpretation for the Turkestan region, such as conscience, love for the homeland, and this view is a relevant issue even in our time. can be If it is necessary to love the motherland , sacrificing one's life for its sake is one of the qualities characteristic of a highly moral person. A person does not choose a country. "Just as we Turkestans love our homeland more than our lives, [Arabs love Arabia](#) , its sandy, hot deserts, Eskimos love the North, the coldest snow and ice lands more than any other place. If they didn't like it, they would have left their homeland and emigrated to places with good air and easy living ." Conscience, according to Avloni, is the purest moral mirror that reflects human intentions and actions , "the true criterion of human reason and thought."



¹⁸Shodiyev Fakhriddin Teshaeovich. Alisher Navoi's interpretation of global ideas on human perfection. Doi: 10.5958/2249-7137.2021.02536.2.

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