

ETHICAL VIEWS OF ABDURAHMON SAYOKH TASHKANDI (IN THE CLASSIFICATION OF WORKS MEYOR UL-AHLOQ)

Abrorkhon Asatulloev Asatulloevich,
Gulistan state university, Uzbekistan
Abshah.uz1992@gmail.com

ABSTRACT

Restoration of the modern history and rich culture of our people over the years of independence, comprehensive study and popularization of the scientific, religious and spiritual heritage of our encyclopedists, great saints, improvement of shrines, education of the younger generation in the spirit of their noble traditions. A lot of work has been done and is consistently continuing. At the same time, the need to increase the effectiveness of reforms in the field of spirituality and education requires a qualitatively new level of work in this area. He also expanded and deepened the study of the works of Jadids and educators from the Central Asian region of the 19th-20th centuries in the exact, natural, humanitarian and Islamic sciences, published them in the form of original texts and scientific commentaries. , special attention is paid to the introduction to the educational process and scientific turnover. Therefore, it is important to study the activities of the enlightener Abdurahman Sayyokh Tashkendi and his work "Me'yor ul-ahlak", as well as its introduction into moral sciences.

Keywords: "Al-Islah", enlightenment, enlightener, knowledge, publisher, travel magazine, "Meyar ul-ahlak", spirit, temptation, mental power, supernatural power, sexual power.

АННОТАЦИЯ

Восстановление новейшей истории и богатой культуры нашего народа за годы независимости, всестороннее изучение и популяризация научного, религиозного и духовного наследия наших энциклопедистов, великих святых, благоустройство святынь, воспитание подрастающего поколения в духе своей благородные традиции. Прделана большая работа, которая постоянно продолжается. В то же время необходимость повышения эффективности реформ в сфере духовности и образования требует качественно нового уровня работы в этой сфере. Он также расширил и углубил изучение трудов джадидов и просветителей из Среднеазиатского региона 19-20 веков в точных, естественных, гуманитарных и исламских науках, опубликовал их в виде оригинальных текстов и научных комментариев. , особое внимание уделяется

введению в учебный процесс и научному обороту. Поэтому важно изучить деятельность просветителя Абдурахмана Сайёха Ташкенди и его произведение «Ме'юр уль-ахлак», а также его внедрение в нравственные науки.

Ключевые слова: «Аль-Ислах», просвещение, просветитель, знание, издатель, журнал путешествий, «Меяр уль-ахлак», дух, искушение, умственная сила, сверхъестественная сила, сексуальная сила.

INTRODUCTION

The Jadid press is full of research. However, “Al-Islah”, published for four years from 1915 to 1918, has hardly been studied. The role of literature in it, discussions about its impact on society have not yet received scientific significance. Therefore, the study of literary and socio-political articles in this journal is one of the most important tasks today. “Al-Islah” was one of the most influential Jadid magazines such as “Oyna”. The magazine was published on January 14, 1915 in the Orda district of Tashkent by G.Ya.Yakovlev in a typographic style. In the same publishing house in 1916, 1917, 1918 issues of 1915 were published in lithographs by O. A. Porsev. It should be noted that the 5th issue of 1918 was published under the editorship of Askarkhon Pakhlavonov. The 1915, 1916 and 1917 editions had 32 pages, and the 1918 editions had 16 pages, and they were published twice a month. [1;32]

Thanks to its name and purpose, the journal followed the path of religious and secular reforms. Heresy in society has been an important factor in correcting superstition. He played an important role in the dissemination of national ideas in the country. The journal, founded by the Turkestan community of scholars with the aim of giving the public a true understanding of Islamic sciences, is based on the history of religion, the Koran and hadith and assesses the events of that time from the point of view of Sharia law. He called on the nation for enlightenment and progress. The publication of the magazine was greeted with joy by serious intellectuals.

So who was the editor of the magazine, Abdurahman Sayyokh? “Abdurahmon Sayokh ibn Haji Muhammad Sadykov (1879, Tashkent -1918, Kokand) was an educator and publisher. He was nicknamed "Sayyokh(tourist)" for his travels to Arabia, Turkey, India and Japan. At the age of ten, he went to Mecca with his parents and brother, where he lost all of his family members. Then he came to Rajpur, India, and studied in madrasah for 5-6 years. In 1906, he went to China to trade in jewelry. He wants to come to Bukhara from China through Manchuria. However, due to the war between Russia and Japan, the Japanese government arrested him in Mukden. And keeps in Port Arthur. When the war ended, he was sent via Hong Kong to

Calcutta, India. He will arrive in Bombay and address the Russian Consul General. He worked at the consulate in 1907 for his knowledge of Hindi, Chinese, Arabic, Persian and Turkish. In 1908 he returned to Tashkent and worked at the headquarters of the Turkestan Military District.[2;428] Meanwhile Munavvar became friends with Kori Abdurashidkhonov and began publishing the magazine Al-Islah. Between 1912 and 1913, as publisher and author, he published numerous travel notes on Islamic ethics, the history of the holy cities and the countries he visited. He is the author of The History of Islam, Tuhfat ul anom tarihi bayt ul-Haram, Tarihi izolat ul-gayn an-kissat il-Zulkarnayn, Tanvir ul-ahdok fi makorim il-ahlak, "Moral". He also published Tafsiri Kabir by Fahriddin Razi from India.[3]

DISCUSSION AND RESULTS

It should be noted that the scholars of the National Revival have done a great job of educating the younger generation on the basis of "the well-known collections of hadiths and the works of Islamic scholars." In this regard, the work of the editor of the journal Abdurahmon Sayyokh is important. What kind of jobs were tourist jobs? Tuhfat ul Anom Tarikh Bayt ul-Haram is dedicated to the history of Mecca, its geographical climate and its role in the development of Islamic education and culture. Revealed the reasons why the Muslim world fell into the whirlpool of backwardness at the beginning of the twentieth century. Me'yar ul-Ahlak is a book on morality, which, according to Al-Islah, consists of two parts. Each section is divided into seven chapters.

Chapters of the first part:

1. The nature of morality in people.
2. The greatness of morality.
3. The concept of morality.
4. The virtue of morality.
5. The evil of morality.
6. Violation of morality under the influence of evil.
7. Fulfillment of good morals and loss of bad morals.

History of Islam tells the history of Islam, information about the prophets and narratives about Islam. According to the magazine, "Tanvir ul-ahdok fi makorim il-ahlak" is devoted to moral issues and is published in the Turkestan dialect of the Uzbek language. In this booklet, the harmony of enlightenment and morality is revealed through examples from real life. It is a necessary guide to the cultural, commercial and other activities of people. Tarihi Isolat ul-Gayn An-Kissat Il-Zu'l-Karnain is a work about the life of Alexander Zu'l-Karnain, his struggle with Gog and

Magog, and the wall he built to protect himself from them. In addition, Abdurahmon Sayoh translated and published Fakhriddin Razi's Tafsiri Kabir in Turkish. It lists sixty important sciences to study.[4]

The first or last pages of each issue of the journal contain information about the Islah library. It contains the works of Jadid writers and poets, the Koran and the essence of "the well-known hadith books and works of Islamic scholars." The library had all the paper and pens needed for schools and madrassas. The library was famous at one time. This is evidenced by letters from subscribers of the magazine, which express satisfaction with the library. The journal was regularly monitored by the colonial administration. As a result, the magazine and its editorial staff were convicted. Therefore, it is not scientifically objective to evaluate Al-Islah from the point of view of Soviet ideology. Influenced by the ruling ideology, even Abdullah Avloni and Cholpon were forced to express false opinions about the magazine:

"The magazine was published by Abdurahman Sayyokh, a former state spy and head of the Baba sect in Turkestan, and was discontinued for a while..."[5;16]

As a consequence, the editor of the journal Abdurahman Sayokh and all the authors published critical articles in several issues of the journal opposing the penetration of the Babi sect into Turkestan.

One of the works of Abdurahman Sayyokh, Me'yor ul-Ahlak, is based on ideas put forward by the great scholars of the medieval Islamic world and concerns morality. Me'yor ul-ahlok was published in Tashkent in 1912 by Gulom Hasan Orifjonov. The first chapter of this work is called "The Declaration of the Spirit," which focuses on the human psyche: "The soul is a force that lives outside the human body, but controls human behavior and activities. The events of the past, present and future are expressed and organized in the spirit. The human soul has an incomprehensible and understandable quality, and the incomprehensible spirit is qualitatively different and surpasses the animal spirit".

In oriental poetry, all views on love, gnosis, beauty, religion and morality converge at one point, are generalized within one theme. It is a matter of lust and spirit. Temptation and the soul are two opposite poles, united in the human race, complementing each other and at the same time rejecting each other. Infinite power is hidden both in the soul and in the soul. Their essence never revolves around each other. If temptation proves the existence of the soul, then the soul also proves the existence of temptation. Although they both have the same tasks, they are completely different from each other. It is on the basis of this difference that their nature and character are revealed.

So, the human soul is divine peace, breath. The perfection of the soul leads a person to the angels, and vice versa, that is, when the temptation intensifies, he becomes a slave to the devil. So how does lust work? When does lust take over? First of all, when the love of the world takes over. When the soul is freed from the chains that hold it down, it finds grace and pleasure. In this case, nothing can hinder or endanger the soul. [6;10]

Abdurahman Sayoh also states in his work: Man is a combination of two things. The first is the body, the second is the soul, and nafs too. You can see the object with your eyes and touch it with your hands. The spirit is invisible to the naked eye. Perhaps intelligence can be found by looking at his biography. This is why physical qualities such as eyes and vision are associated with the human body. However, behavior, actions and habits are qualities of the soul that are a mirror of the inner image of a person. Until all human organs are in harmony and equality, the appearance will not be perfect. On the contrary, a person's inner "I" is imperfect if he does not control his actions and behavior. Or maybe he is immoral.

About the three powers of the flesh: God created three different powers in the soul, that is, in the soul. These are mental power, angry energy and sexual power. Judges have also agreed on these three forces in the human soul.

Mental Power: Mental power is the power that the mind produces. Differences between different people - good and bad, arise from this power and falsehood. What is involved in this power lies in the human brain, the brain. If the mental energy is moderate, the owner possesses noble, rational, and refreshing qualities, and his words are meaningful. What, though, is more or less normal? Then, if it is too much, its owner characterized by cunning, mischief, cake and envy, and if it is not, its owner will be of a foolish nature.

Supernatural Power: This force applies to both flora and fauna. If this power is moderate, the owner's heart is strong. If it is over, the owner is inclined to follow the shit, and the owner has a weak heart.

Sexual Power: It is such a power that it relates to flora and fauna along with humans. The need for food and other supplies is from this power. [7;1782]

So, in Tashkandi, talking about the honor, value and perfection of mankind, special attention is paid to the images of the soul and spirit. In particular, this work of the enlightener deeply highlights the status and levels of the soul, the career of the soul, the study of which, we believe, will be beneficial for the education of young people, because only mentally healthy young people are the basis of a great future. they receive.

CONCLUSION

In general, Tashkandi, together with other enlighteners of national revival, fulfilled the most urgent and endless task of its time - to lead the nation out of the maelstrom of centuries-old ignorance and rise to the level of developed nations. We hope that the study of the creative activity of Tashkandi will make a significant contribution to the development of the Uzbek national literature of the Renaissance and its components, such as literary sources and textual criticism, as well as national journalism.

REFERENCES:

1. Sirojiddin Akhmedov. Munavvarkori Abdurashidkhonov. Selected works. T.: Spirituality, 2003. P. 197.
2. Akhmedov S. Sayyokh. National Encyclopedia of Uzbekistan. Volume 7. P. 704.
3. Al-Islah, 1915, 11-12-14, presented in the column "New Works".
4. Published in Al-Islah, 1915, №. 17.
5. Abdullah Avloni. History of the former Uzbek periodicals. Problems of national awakening and philology. (Prepared by Shukhrat Rizaev.) T.: University, 1993;
6. س ۱۹۱۲. تاشکند. غلام حسن آرفجانوف متبعی. معیار الاخلاق – تاشکندی سیاح عبدالرحمان ۱۷۰ (Abdurahman Sayokh Tashkandi. Meyar ul-ahlak. Gulom Hasan Orufjonov. Tashkent, 1912 y. p. 170.)
7. Abrorkhon Asatulloev, Kendjaev Shavkatdjon, Ravshanova Gulkhayo. In the twentieth century, Turkestan national media outreach ideas published by Abdurakhmon Sayyoh Tashkendi, entitled "Rule of Law". International journal of advanced science and technology. 2020, vol. 29, № 5. Pp. 1781-1784 <http://sersec.org/journals/index.php/IJAST/issue/view/274>
8. Jurayev, S. S. O. (2021). ABU ALI IBN SINONING FALSAFIY QARASHLARIDA BAXT-SAODAT MASALASI. *Academic research in educational sciences*, 2(Special Issue 1).
9. Saidov, S. (2021). IBN AL-MUQAFFANING ISLOM TARJIMA SAN'ATIGA QO'SHGAN HISSASI. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1(1).
10. Majitov, M. (2020). PROBLEM OF PERSONALITY: ESSENCE, STRUCTURE, AND FEATURES OF FORMATION. *Scientific Bulletin of Namangan State University*, 2(1), 162-168.