



COMPOSITIONAL ORIGINALITY, THEME AND CONTENT OF THE WORK "TURKISH GULISTAN OR ETHICS "

U.Z. Mustanov

JDPU teacher.

Yekaterina Lovigina,

5th year student of JDPU +99893.309.39.59

Abstract: This article analyzes issues such as Abdulla Avlani's moral views, the role of moral and didactic works in Eastern literature, compositional uniqueness, theme and content of the work "Turkish Gulistan or Ethics" ("Turkiy Guliston yoxud axloq").

Keywords: Fiction, ethics, education, didactics, didactic literature, types of didactic literature, "Turkish Gulistan or ethics".

While interpreting each moral concept, the poet connects it directly with the issues of his time. He manages to bring the spirit of that time into the book. Avloni tried to embody the same issues in the work "Turkish Gulistan or Ethics".

This work is divided into parts called "Ethics", "Education", "Good manners", "Bad manners". The work reflects on morality, "a science that calls people to goodness and prevents them from evil."

Ethics is a set of behaviors. Behavior is the form of manifestation of goodness or vice in a particular person. Therefore, each behavior is a symbol of goodness and nobility or vice and resourcefulness. In this respect, they are divided into good and bad. It is not wrong to say that these are the subject and content of the work.

Avloni divides good and bad habits and says that certain conditions and upbringing are necessary for their formation. People are not born evil. Certain conditions make them worse. So, everything depends on education.

There is a part in the work called "Time of Education". It mentions that education is carried out at home, then at school, madrasa, and the difficult financial conditions of the people, who are unable to do such work, are noted with pity.

"Teachers whose goal is money and fame, who did not study in higher schools, who did not receive "methodical education", "whose subjects are high, whose goals are low, whose lessons are not exam-free, who have not come close to reform," are subjected to sharp ridicule.

Or, in the chapter "Tama", he reveals that "there is no account of people who are satisfied with Tama bread". In another place, he talks about the arbitrariness, the pressure of tsarism, and the hard life of the working people in the colonial Turkestan: "We Asians, especially Turkestans, sell butts and chew chaddar. We give milk with cream, we eat bread instead of bread.

Avloni considered justice and the right of every nation to be free and happy as the foundation of the world, he said that the collar of someone who oppresses can never escape punishment. Condemning oppression, there is nothing more than the heart of the oppressed:

He is oppressed from Hazar, from Afghanistan,

One by one, all the troubles will disappear from your head.

(Hazar qil ohidan, avg'onidan u mazlumning,

Bir oh birla so'lur boshing'a butun asorat aslo),
he said, raising the grief of the powerless.

Abdulla Awlani in the work "Turkish Gulistan or Morality" raised the main theme of the good and bad qualities and many qualities found in a person. It is not surprising that a perfect person is embodied in the eyes of the writer in the expression of every inner feeling.

The mind is the only perfect guardian of human beings. It's a soul catcher, a mind starter...

The author makes such a comparison to make his point more clear and clear:

"Animals repel the oppression and suffering that comes to them with their horns, beaks and claws. But a person is protected from harm and oppression in the shadow of his mind and perception. It is the mind of people who captured the animals of the earth, tied them by their necks, and put the ends of their ropes in their hands.

One of the governments:

It is said that everything becomes cheaper when it is increased, and the mind becomes more valuable when it is increased under the shadow of knowledge and experience. In Avloni's views, the influence of Navoi's famous "man is the crown of nature" view of man is clearly felt. In his opinion, intelligence is only a human quality, and smart people are the jewel of the world.

Above, Awlani pointed out that the mind matures in the shadow of knowledge and experience. Indeed, these are integral concepts. Science is the way of life for people, the leader is salvation, and the honor of the world. It is a very high and holy quality for a person.

The author does not just mention these qualities, he also dwells on their concrete vital and practical importance. He tries to thoroughly prove that it is the main factor in the development of a person. Acquiring knowledge does not happen by itself, of course. It requires certain abilities and skills from each person. For example, meticulousness, the ability to look at everything with an exemplary eye, effort, enthusiasm, etc. are included in the list of such qualities.

"A person should learn his worth and contribution from the book of the world, according to example," writes Avloni. - In order to be enlightened, one must be aware of the state of the world. Therefore, if it is useful for themselves, the possessors of wisdom do not refuse to take a share of what they have carefully looked at." [1.31]

It is also important to try to be intelligent and open-minded. It all starts at a young age. Life is a treasure. It is a crime to spend it in vain. In order to strengthen the mind and perception, the writer encourages every child who has learned to read and write to read various books, newspapers and magazines, and thus to reach the level of being able to understand and think about the world.

Learning requires patience and effort. According to the figurative expression of the writer, knowledge is like the kernel inside an almond. In order to get it, you have to work hard and pick it up.

Awlani's comments on conscience are also noteworthy. According to him, conscience is the criterion of reason and thinking. In general, this approach helps to correctly understand the importance and essence of conscience. But it lacks some concreteness. The fact that the scales of conscience love good deeds and hate evil deeds is the correct explanation. However, its degree of correctness becomes concrete only when it is applied to a specific event, which is called good or bad. There is no lack of abstraction in the writer's understanding of good and bad concepts. When he interprets these things, he often comes from the principle of what is reasonable, what is reasonable, what is not.

"If you are a stupid person, you may not love your own brother, but it is impossible not to love the motherland, no matter what it is. But this love should not be satisfied with his current situation for a lifetime, but should consist of a thirst to perfect it" [1.35], - said one of the sages.

The feeling of the homeland is one of the most human and noble feelings. One cannot simply love the country. You have to live with his pain, rejoice in his happiness, be proud of him. Motherland is as holy as mother. It is the child's duty to appreciate and respect him, share his happiness and sadness. This is how Avloni understands his country and his duty to it. Children are born every year. There are also children who share in the mother's happiness and leave her alone in her misfortune. The happy nature of the country is not without its children, who are aware of their needs, but do not think about their worries and sorrows. One should love the country no matter what it is.

"The author tries to justify his opinion with various examples. For example, he gives such an

example: some people sell their yards and property and go on a pilgrimage to Mecca. Even most of them return to their homeland. The reason for this is the love of the soil of their homeland..." - he says.

Therefore, it is necessary to sacrifice their lives for him:

Motherland, motherland, my soul is ready for me,
Don't be sad, think about my generation - it's my country.
My body is in the grave, there is no fear under the body,
Charoki, my homeland is my grave.
(Vatan, vatan deya jonim tanimdan olsa ravon,
Bango na g'am qolur, avlodima o'y - u vatanim.
Quborga do'nsa tanim, yo'q vujudi zeri vahm,
Charoki, o'z vatanim xokidur go'r-u kafanim.)

The love of language and culture is the love of each person for his people: "Language and literature are the mirrors of the life of every nation, showing its presence in the world," writes the writer.

Words are rare gems. His honor is endless. Any precious jewel cannot be a pearl in front of him:

There is a little honor in words.
Who can't be, it's sad.
(So'z guharig'a erur oncha sharaf-
Kim, bo'la olmas anga guhar sadaf.)

Alisher Navoi's "Hayrat ul-Abror" chapter on the definition of the word begins with these lines [2.33]. In the analysis of "Bahoristan", when the inept poet Hadeb praises his raw and sloppy poetry: "I wish this poem had not been written completely," Jami says [3.27].

Avloni approaches language and literature with the same responsibility and value of words as Jami and Navoi.

The great thinker highly valued the power of the word, raised it to the sky with various examples, compared the tongue to a steel dagger, and the word to pearls attached to it. For example: Christ (nickname of Jesus) is nicknamed "the quick-witted" because he resurrected the dead with a good word. The word ignites Khalil.

Avloni also assessed the role of the word in defining human value based on universal views. He paid special attention to the meaning of the word. He continued his universal thoughts about language and speech etiquette:

"The word is a scale that measures the perfection of a person's level, knowledge and virtue. Those with intelligence know the thoughts and intentions of a person's language, knowledge and strength, value and value from the words he speaks..."

Awlani gives the following example in the chapter called "Haqqaniyat". The shepherd puts his life in danger, climbs mountains and rocks, mountains and deserts, and delivers the message. The news that Chopar brings is likely to be dire. Even so, those with intelligence will not kill him. Because it conveys the truth. That is why Avloni considered honesty and correctness to be one of the most human qualities of a person.

"Haqqaniyyat" means correctness in deeds and truthfulness in words. A person grows a flower garden to health and a flower garden to happiness by the way of truth. The root of humanity is the mother of the best qualities such as compassion, righteousness, justice...

This point is important in determining the outlook of our future generations. Ismailbek Gasprinsky says: "There is culture in Europe, but there is no truth." Haqqaniyat, as Awlani pointed out: "correctness in deeds, truth in words". [1.42] Modesty and chastity are not concepts that were thought out. It is difficult to imagine without chastity. Avloni understands modesty as "observing decency in work and speech" and considers it an important sign of humanity.

Avloni does not talk about behavior in general, but tries to approach it concretely. The focus of attention of the writer is always the criterion of universal humanity. This criterion is based on Islamic morality and it connects people with the rules of life that have been serving the upbringing of our ancestors until now.

There are such concepts, when we hear their name, warm and pleasant feelings fill our being. If it were not for them, life would be darkness and a wild life. Love, loyalty, benevolence, nobility, etc., give light to life and meaning to life. They have a special place in the honorable position of a person.

The scope of love is wide. Love for the country, love for the people, love for a friend, a neighbor... But one thing is clear in its meaning. Love is a longing for someone, something. Burning with the feeling of considering him as his soul and body, giving his whole existence to him. A great desire to see him happy and happy, to make him happy and happy. He is able to create miracles. He can turn the desert into a city. He makes a flower out of a stone.

That's why Avloni focused on the chapter "Love" in his work. To encourage people to do good, to prevent evil, to live with the desire to do good to all people in the world is truly noble. People are in contact with each other throughout their lives, they feel the need for mutual help and cooperation. Therefore, benevolence and nobility are of great importance in people's lives.

People approach or distance themselves from each other according to their character and aspirations. Kindness creates friendship. If this friendship is built on the basis of common interests and interests, it will be extremely strong and effective. Such friendship is very necessary for a happy and meaningful life.

It is said that everyone should find his equal, his colleague, and share his wealth. The pleasure of the world is to talk with loyal friends, - writes Avloni.

Friendship always means loyalty. Because these concepts are very close to each other. So, friendship is first of all sympathy, cooperation, sympathy. Friendship is strong with its loyalty. In this regard, Navoi also cited similes in his work "Hayrat ul-Abror". For example: A faithful friend is a candle without a candle; A candle without damage is like an ice sumac. [2.39]

Abdulla Awlani's moral views were formed in the rich soil of our classical literature. His thoughts on friendship and loyalty were a gradual continuation of moral views in our literature.

"Turkiy Gulistan..." has a section called "Bad Behaviors". It talks about 18 human flaws. If we summarize all this, it basically boils down to one thing - ignorance. According to the author, most of them are characterized by ignorance. That's why the writer focuses his criticism on ignorance. He considers it the greatest evil for humanity.

Anger - schakavat, depravity - talkativeness, hypocrisy, laziness - justice, avarice - prejudice, tyranny - greed, arrogance - anonyat, stinginess - favoritism, gossip, cowardice - malice, envy, lying - kizb, discord, greed, etc. often arise from this. Simply put, ignorance is ignorance. Such people are deprived of thinking and observation. It would be appropriate to give an example of many well-known and famous opinions about him:

Plato said: "The good intentions of the ignorant are more harmful than the words of the virtuous. It is necessary to beware of the ignorant just as a person is protected from the most contagious disease.

Awlani divided ignorance into two types and explained it: - one is simple anger, the other is extreme anger. The first one is not so terrible. When they don't know something, they admit they don't know. The second is bad. They do not know something and will not admit it. The people call them "self-aware". But there is no pain without treatment. His only medicine is intelligence and thought. A person can get rid of it if he controls himself, curbs his ego, looks around with an exemplary eye, and makes an effort. Bad behavior: indifference, enmity, dislike - all this eats away at a person like a bad pain in his body. And good behavior gives light to a person's face, lights up his eyes, makes him strong, lively and life-loving. Because the good intentions, good words, and good deeds mentioned in the great "Avesta" are the purifying factors of the human body, the moral qualities, the rejuvenating medicines. It is not for nothing that our great thinkers called their works "Gulistan", "Boston", "Bahoristan", "Turkish Gulistan"!

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