THE IDEAS PUT FORWARD OF ENLIGHTENER MUHAMMAD SADIQ TOSHKANDI'S WORK OF "MEYOR UL-AHLOK" IN THE TURKISTAN NATIONAL MEDIA IN THE BEGINNING OF THE XX CENTURY

Asatulloev Abrorkhon Asatulloevich
Gulistan state pedagogical institute

Abstract: Today, the Eastern philosophical thinking, the valuable works are important to learn a unique study of the spiritual heritage of our ancestors. Therefore, especially in the middle of the East Asia one of the famous Muhammad Sadiq Toshkandi and "meyor ul-ahlok" is reflected in its philosophical and moral reasoning remains as a source of research, analysis and to the open position of the Eastern philosophy in the East, especially in the Central Asia. "Meyor ul-ahlok" of Muhammad Sadiq Toshkandi and the his ideas of put forward are very well.

Key words: The beginning of the twentieth century, the manifesto, the Turkestan national press, "Meyor ul-ahlok", "al-Islakh", moral science, parents, teachers, and great kings, friends.

During the years of independence, great work has been done to restore the ancient history and rich culture of our people, to study and promote the scientific, religious and spiritual heritage of our great scholars and saints, to beautify their sacred sites, to educate the younger generation in the spirit of their noble traditions. being brought. At the same time, the need to increase the effectiveness of reforms in the spiritual and educational sphere requires a qualitatively new level of work in this area. [1] The end of the 19th and the beginning of the 20th centuries, which was the period of Tsarist Russia's colonization in the history of Uzbekistan, was marked by a wide range of reformist activities in the socio-political, religious and enlightenment life of Turkestan. The press also emerged as a unique manifestation of the renewal of the life of the period and played an important role in the awakening of the Uzbek nation. In the first decade of the twentieth century, newspapers became heralds of enlightenment and progress, but in the second decade, magazines such as Oyina, Al-Izah, and Al-Islah became active advocates for religious enlightenment, national unity, reform, and development. began to perform.

Major enlighteners and philosophers, historians and theologians, such as Mahmudhoja Behbudi, Munavvar qori Abdurashidkhonov, Abdulla Avloni, Abdurauf Fitrat, who made a great contribution to the spread of reformist ideas in Turkestan, became the founders of the scientific history of the Turkestan people. Abdurahmon Muhammad Sodiq oglu Tashkendi was also one of the enlightened intellectuals known in the early twentieth century by the pseudonym "Sayyoh" and was the editor-in-chief of "al-Isloh" magazine, published in Tashkent in 1915-1917. The magazine was popular not only in Turkestan, but also in neighboring Muslim countries. The magazine covers issues of Islam, Sharia and jurisprudence, moral issues, translations from famous religious works, and debates on the life of the country. [2; 321]

Abdurahmon Sayyoh Tashkendi worked in various fields of science, enlightenment and culture. Many of his works are still scattered in newspapers and magazines, waiting for their publishers. When we read the works of poets and writers who lived and worked in the first quarter of the twentieth century, it is clear that they were written in a completely different literary language - a language and style full of complex sentences, filled with Arabic and Persian words. The great merit of writers like Abdullah Qadiri and Cholpon is that they shaped and polished our modern literary language. Abdurahman Sayyoh Tashkendi also took part in the same process and contributed to the brightening of our language. But even so, it cannot be said that there are no stylistic complexities in the passages from his works published in the journal al-Islah. Not only this, but also some of the thoughts and assessments of the man, formed on the basis of "old" enlightenment and cultural views, may arouse in us different thoughts and opinions. In any case, we must not forget that Abdurahmon Sayyoh Tashkendi lived in a complex historical and cultural era and was a child of that time.

According to the biography of Abdurahman Sayyoh, he traveled to Russia, India, China, Japan, Turkey, Monte Carlo, which played a major role in shaping his worldview. During his lifetime, he wrote a number of books on Islamic history and teachings. He wrote "History of Islam", "History of Tuhfat al-Anom Bayt al-Haram", "History of Isolat al-Gayn an-Qissat al-Dhu'l-Qarnayn", "Tanvir al-akhlaq fi-makorim ul-akhlaq", "Me'yar ul-akhlaq" These works were presented in the "New Works" section of the magazine in issues 11-12-14, 1915. One of the works by Abdurahman Sayyoh, "Tanvir al-ahdaq fi-makorim ul-akhlaq" is a reflection of the medieval Islamic world. In this work, the author refers to the works of scholars such as Ghazali and Fakhriddin Razi, reflecting on the essence of morality. In the play, the author expresses new approaches to traditional Muslim morality. Approaching the issue from this point of view, the translation of the work "Me'yor ul-akhloq" from the parts dedicated to some aspects of human morality on the basis of the lithographic edition of "Gulom Hasan Orifjonov" printing house in Tashkent in 1912 [3].

The significance of these ideas, translated from Me'yor ul-Akhlaq, is still valuable. Concerning the organization of an event with all the species: It should be known that the species includes parents, teachers, lords and kings.

Parents: It is necessary to pay homage and reverence to parents and not to be ashamed to bow to them, no matter how high their rank. Again, if a parent has any intention, he should strive and serve in this way, serve them with his body and property, do the service wholeheartedly, never hurt their feelings, and never complain about them to anyone.

Teacher: A teacher is one who corrects the nafs. If the parents are the cause of the perfection of the body, the teacher is the cause of the perfection of the ore of the nafs. If the teacher needs anything in this way, [the parents] should help them as much as they can, and if they say harsh words to them, they will know at the level of blessing in the way of raising the child.

Leader: That is the leader. If a person is in the service of someone, he should strive and hesitate to complete the services entrusted to him by the governor. Let them be grateful to the leader for his service, and keep his secrets from strangers. If he wants to advise you on something, let him complain politely.

King: If a person goes to a king or a governor, he should bow down and stand politely. He does not speak until something is asked, and if asked, he answers politely. Not to speak loudly, not to move his arms and legs in vain, not to laugh in vain. If a person looks away while the king is not speaking, he should stop speaking. Seeing the mercy and blessings of the king, let him not be indifferent to his wrath and wrath, but always remember it. And always refrain from being too close to the king, so as not to harm the envious.

Regarding organizing an event with all kinds of equal: These are:

True brothers are those who are born with the respect and honor that each of them deserves in their honor and career. When they speak to each other, they speak at a level worthy of their perfection of intellect, knowledge, and grace.

Friends: Friends is of two parts - real and terrestrial. A true friend is unique, and when he is able to do so, he is treated as follows.

1. Forgive if such a friend makes a mistake or a mistake;
2. Always meditate with him, do not forget to give him gifts and presents.
3. If he is in trouble, be ready for it;
4. If he needs something, let him out before he asks for his friend's need;
5. Consult with him in every field;
6. Let him show mercy to his close relatives so that the love between the two may increase.

Superficial friend, they will be many. If it is necessary to communicate with them, the treatment is as follows.

1. They do not withhold good from such friends, but do not reveal any of their secrets, nor do they utter certain words in front of them;
2. Make them happy with their outward appearance, and incline their hearts to them;

3. If one of the acquaintances disappears, they should inquire about his condition in the presence of other acquaintances, so that they may love everyone more in this way;

4. They conceal their wealth and possessions from them;

5. If loyalty and truthfulness come from one of such superficial friends, show him respect so that he may cause others to love him truthfully;

6. In all matters, treat superficial friends in such a way that they imagine him to be a true friend.

About choosing a friend: If a person dreams of making friends, choose from the following categories of people. The first is from the learned and the pious, so that there may be more knowledge from their conversations; second, from those who are kind and gentle, far from deceit and cunning; and thirdly, from the wealthy, so that if there is a shortcoming in the trade, it will be possible for them to do so out of their generosity.

About middle class people: These categories are middle class people compared to friend and foe. They are in four parts. The first is righteous, the second is nasih, the third is safih, and the fourth is hypocrite.

The righteous must always be obedient to the true religion and do good to them and provide for them. The Nasih category of people preaches to the people in the right way, so that one can accept their words if they are in accordance with reason and the Shari'ah. Therefore, it is necessary to understand the motives of such a preacher. The wicked man leads the people into disgrace and indecency. This group of people ignore their words and remain silent and declare their indifference. The appearance of hypocrites does not correspond to the inside, the appearance of the inside. Until the goal is achieved, he makes friends with everyone, expresses zeal, begs. But the imagination is in its own interest. It is a mistake to expect friendship from this category of people.

Concerning housing: A person should live among the righteous and pious, and have a decent housing for his needs. That is not too big or too small. When his wealth increases, he spends it to beautify and perfect his yard. If he loses something in terms of worldliness, he will not be very sad. Because nothing in the universe is permanent.

In addition, in the process of democratic reforms in Uzbekistan to increase the social activity of a comprehensively healthy, harmoniously developed generation, their moral upbringing, the realization of their professional potential, the development of artistic and aesthetic culture, the worldview of the nation, political, economic and spiritual life. formation is a topical scientific and practical issue today.

References:

1. Comment on the decision of the President of the Republic of Uzbekistan on 24.05.2017 “on measures to further improve the system of preservation, research and promotion of ancient written sources”. www.lex.uz

2. Stars of Spirituality. - T .: Publishing house "Abdulla Kadiri", 2001. 399 p.

3. Abdurakhmon Muhammad Sodiq Tashkandi. “Meyor ul-ahlok”. - Tashkent: Gulom Hasan Arifjonov's Publisher, 1912. 160 p.

4. Bobokhonov A. From the history of Uzbek printing. – Tashkent. Gafur Gulam. 1979. 230 p.

5. Abrorkhon Asatulloev, Kendjaev Shavkatdjon, Ravshanova Gulkhayo. In the twentieth century, Turkestan national media outreach ideas published by Abdurakhmon Sayyoh Tashkendy, entitled "Rule of Law". International journal of advanced science and technology. 2020, vol. 29, № 5. Pp. 1781-1784 http://sersc.org/journls/index.php/IJAST/issue/view/274