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## GENERALITY AND SPECIFICITY IN THE ETHICAL CONCEPTS OF THE MODERN ENLIGHTENERS OF THE 20TH CENTURY

ABDURAHMAN TASHKANDI AND ABDULLA AVLONI

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**Abstract:** We know that every society educates the person it considers necessary. And based on its own factors and development trends, it places religious, moral, professional, legal and a number of other requirements on it.

From the works of Abdurahman Tashkandi and Abdulla Avloni, we see that the moral norms necessary for the formation of moral qualities in raising the younger generation are in a systematized form.

**Keywords:** Body, soul, good and bad qualities, moral qualities, “Meyor ul-Akhlak”, “Turkiy gulistan yohud Ahlok”, alternative virtues, sirotol mustakim (the right path).

The rich heritage left by Abdurahman Tashkandi and Abdulla Avloni is directly considered the spiritual property of our people. It is our pleasure to learn more about the fact that our enlightened ancestors, who were national leaders at such a high level during that complicated colonial period, created with selflessness, and contributed to raising the nation's enlightenment through their practical activities, and enjoy the fullness of their works. only the honor of independence allowed us to be.

In the interpretation of the works of Abdurahman Sayyoh and Abdulla Avloni on the science of ethics, let's analyze their general and specific aspects.

Tashkandi says: “Man is composed of 2 things: the first is the body, and the second is the soul, which is also called the lust. The body can be seen with the eyes and felt with the hands, but the soul cannot be seen with the help of the external

organs. It can be known with intelligence and basirat. That is why the external image of a person is called a nation, and the inner image is called a character”<sup>1</sup>.

According to Avloni, “Man is complicated by two things. One is the body, the other is the soul. The body sees everything with its eyes. But the ego separates the good from the bad and the white from the black. Both the body and the soul have an image that is either good or bad. The picture of the corpse is something known to everyone, which is always visible. But the image of the soul is something that cannot be seen by the eye and can be measured by the mind, which is called behavior”<sup>2</sup>.

Both modern enlighteners divide the behaviors at the core of morality into two, that is, good behaviors and bad behaviors.

According to Toshkandi's definition: “the virtues that arise from treating people with fairness and justice are virtues or good manners, while the vices that arise from negligence and laziness in doing these things are vices or bad manners”<sup>3</sup>.

Avloni says, "Ethical scholars divide human behavior into two: if the soul is disciplined and gets used to doing good deeds, it is a description of good, and “good behavior” if it grows up without training and becomes a habit of doing bad things, it is evil. It is a description and it is called “bad behavior”<sup>4</sup>.

According to Avloni, “Good manners: to use one part for oneself and one part against each other, good manners that are necessary: faith, religiousness, Islam, grace, enthusiasm, humility, contentment, enthusiasm, knowledge, patience, knowledge, discipline, self-esteem, conscience, love for the country, truthfulness, example, chastity, modesty, understanding and intelligence, safe language, economy, dignity, danger and hope, obedience, justice, benevolence, morality, loyalty, love and forgiveness”<sup>5</sup>.

<sup>1</sup> ۱۹۱۲ تاشکند، عبدالرحمان سیاح تاشکندی – معیار الاخلاق. غلام حسن آرفجانوف متبعی. تاشکند، ۱۹۱۲ (Abdurahman Sayyoh Tashkandi-Me'yar ul-akhlaq. Ghulam Hasan Orufjanov printing house. Tashkent, 1912) – P. 27-28.

<sup>2</sup> Abdulla Avloni. Turkiy gulistan yokhud akhloq. T.: 2004. –P. 3.

<sup>3</sup> ۱۹۱۲ تاشکند، عبدالرحمان سیاح تاشکندی – معیار الاخلاق. غلام حسن آرفجانوف متبعی. تاشکند، ۱۹۱۲ (Abdurahman Sayyoh Tashkandi-Me'yar ul-akhlaq. Ghulam Hasan Orufjanov printing house. Tashkent, 1912) – P. 20.

<sup>4</sup> Abdulla Avloni. Turkiy gulistan yokhud akhloq. T.: 2004. –P. 4.

<sup>5</sup> Abdulla Avloni. Turkiy gulistan yokhud akhloq. T.: 2004. –P. 10.

Toshkandi, on the other hand, has a slightly different approach to good manners or moral qualities. He says: “Allah the Most High has composed the human soul from three powers: Intellectual power (nafsi mut'mainna or nafsi malaki), anger power (nafsi lawwoma) and sexual power (nafsi ammara or nafsi bahimi)”<sup>1</sup>. At the heart of this, “moral qualities are also complicated by these qualities: wisdom, courage and chastity. Some judges divided moral virtues into 4 parts and decided that the fourth is justice”<sup>2</sup>.

At this point, let's pay attention to the definitions given by Tashkandi in “Meyar ul-Akhlaq” and Avloni's “Turkiy Gulistan Yakhud Akhlaq” to the concepts of courage, chastity and justice that can be found in both of the above moral qualities.

In Toshkandi, the above is approached as follows: “Courage is the reason why a person shows bravery without risking himself. They fight against them despite the hardships and difficulties. He does not let fear into his heart. The basis of courage is to keep angry energy in moderation.

Chastity is a state of satisfaction due to the renunciation of the soul from transient lusts. The basis of chastity is to moderate sexual energy.

Justice is truthfulness and correctness in actions, and it means to put everything in its proper place. The basis of justice is the moderation of the above forces”<sup>3</sup>.

In Avloni, the approach changes: “Courage is a brave and hearty person. A brave person is a brave and courageous person who is not afraid of anything. Just as the opposite of effort and enthusiasm is laziness and laziness, the opposite of courage is cowardice”<sup>4</sup>.

“Chastity means keeping our soul from sin and immorality. It is only our chastity that protects us from sin and masiyat, and protects us from uncleanness. A person with morals and chastity should protect his heart and conscience and keep his tongue from bad words such as lies, gossip, slander, and slander”<sup>5</sup>.

<sup>1</sup> ۱۹۱۲، تاشکند، عبدالرحمان سیاح تاشکندی – معیار الاخلاق. غلام حسن آرفجانوف متبعی. تاشکند، ۱۹۱۲ (Abdurahman Sayyoh Tashkandi-Me'yar ul-akhlaq. Ghulam Hasan Orufjanov printing house. Tashkent, 1912) – P. 30.

<sup>2</sup> That work. -P. 35.

<sup>3</sup> That work. -P. 85.

<sup>4</sup> Abdulla Avloni. Turkiy gulistan yokhud akhloq. T.: 2004. –P. 17.

<sup>5</sup> Abdulla Avloni. Turkiy gulistan yokhud akhloq. T.: 2004. –P. 30.

“Justice means respecting the property and honor of others. Justice is an agent of good manners, an alternative to tyranny. Justice and benevolent people do not give others a job that they do not deserve. A person can fulfill the duty of justice and humanity not only by refraining from bad deeds, but also by correcting the mistakes and shortcomings of his peers and striving for the good path”<sup>1</sup>.

Above, we said that moral virtues are divided into vices (bad habits).

Avloni, in his place, dwells on bad habits as follows: “Anger, lust, ignorance, stupidity, arrogance are the moral vices that deprive people of their eternal happiness, are content in the eyes of God, inertia, envy, greed, hatred, enmity, favoritism, backbiting, insult, envy, envy, discord, greed, oppression.

It is necessary to weigh the evils of the listed bad habits and the beauty of the above listed good habits with the balance of fairness, investigate with the discussion of conscience, listen to the good ones and act on them, understand the bad ones and be careful”<sup>2</sup>.

Toshkandi has a different opinion about bad behavior than Avloni. He divides vices into four parts, while the number of moral vices (bad manners) is unlimited, and the above virtues (good manners) are divided into four parts:

“Anger (ignorance) is an alternative to wisdom;

Jabun (cowardice) is an alternative to courage;

Shirra (lust, greed) - as an alternative to chastity;

Evil (oppression) is an alternative to justice”<sup>3</sup>.

In Sharia's era, moral qualities were compared to “siratol mustaqim (straight path). The following supplication is taught in Surah Fatiha, which is the first surah of the Qur'an and is recited no less than 17 times in the daily prayers of every Muslim: “Guide us to the right path” (Sura Fatiha, oyat 6)”<sup>4</sup>.

<sup>1</sup> That work. -P. 42.

<sup>2</sup> That work. -P. 45.

<sup>3</sup> ۱۹۱۲ تاشکند، عبدالرحمان سیاح تاشکندی۔ معیار الاخلاق. غلام حسن آرفجانوف متبعی. تاشکند، ۱۹۱۲ (Abdurahman Sayyoh Tashkandi-Me'yar ul-akhlaq. Ghulam Hasan Orufjanov printing house. Tashkent, 1912) – P. 43.

<sup>4</sup> ۱۹۱۲ تاشکند، عبدالرحمان سیاح تاشکندی۔ معیار الاخلاق. غلام حسن آرفجانوف متبعی. تاشکند، ۱۹۱۲ (Abdurahman Sayyoh Tashkandi-Me'yar ul-akhlaq. Ghulam Hasan Orufjanov printing house. Tashkent, 1912) – P. 44-45.

Tashkandiy emphasized above that the curved lines, virtues, pass from both sides of the virtue, and “enumerates virtues 8 times. That is, the increase or decrease of virtues causes strange vices to appear.

Safohat (intelligence) and balohat (stupidity) are the opposite of wisdom; Tahawwur (irrationality) and jaban (cowardice) are opposites of courage; Hajah (indulgence) and khumud (weakness) - in the exchange of chastity; "Zulm (oppression) and zollam (tyranny) - in the confrontation of justice"<sup>1</sup>.

Avloni has an idea about behavior in his work Turkiy gulistan yokhud akhloq: “If a person's ego was corrupted in his youth and he grew up without discipline and morals, “Allahu akbar”, expecting good from such people is like standing up from the ground and reaching for the stars. Our Prophet, may God bless him and grant him peace, said: "If you hear that a mountain has moved, believe it, but if you hear that a person's behavior has changed, do not believe it"<sup>2</sup>.

Tashkandiy in Me'yar ul-Akhlaq makes a point about this. “Those who claim that morality cannot be changed sometimes cite this hadith as proof: “If you hear that a mountain has moved and disappeared, believe it. But if you hear that he has changed his behavior for a while, don't believe it, he will soon return to his nature”. The judgment of hadiths in this context is not public. There are many hadiths that emphasize moral education. Moral correction is promoted and explained in them.

The nature of human nature is formed, and it is difficult to change it. This situation is disbelief and insult to God. About this category, it is mentioned in the Holy Qur'an: “Surely, whether you scare the disbelievers or not, they will not believe”. Allah has sealed their hearts and ears and there is rard in their eyes. And for them will be a great punishment” (Surah al-Baqara, oyats 6-7)<sup>3</sup>.

Also, at the end of the 7th chapter of the work, he gives the following conclusions. “The bottom line is that if even the worst and most evil person is repeatedly invited and given politics, certain changes will occur in him. Even if its

<sup>1</sup> That work. -P. 46.

<sup>2</sup> Abdulla Avloni. Turkiy gulistan yokhud akhloq. T.: 2004. -P. 4.

<sup>3</sup> ۱۹۱۲ تاشکند، عبد الرحمان سیاح تاشکندی - معیار الاخلاق. غلام حسن آرفجانوف متبعی. تاشکند، ۱۹۱۲ (Abdurahman Sayyoh Tashkandi-Me'yar ul-akhlaq. Ghulam Hasan Orufjanov printing house. Tashkent, 1912) - P. 79.

evil does not disappear, its evil will begin to diminish. Fewer benefits will diminish and the evil in it will not progress further. Although the changes in him are not obvious, there is no doubt that he will benefit from the science of ethics”<sup>1</sup>.

Avloni divided the human soul (khulq) into 2, good manners and bad manners in Turkiy Gulistan yokhud Akhlaq. And he included 32 virtues in good behavior and 18 vices in bad behavior and described each of them.

Tashkandi, in his Me'yar ul-Akhlaq work, emphasizes that the human soul (character) consists of 3 powers, in the work he lists the virtues and vices of each power and gives a definition for each of them.

The virtues and vices in 3 powers are as follows:

“Qualities arising from intellectual power: intelligence, memorization, zikr, zako, fahm, tamiz, speech, sidq and wisdom. The vices that occur in the intellectual capacity are: baladat (incomprehensibility), makr-u khubs, jahl, kizb, humq, hurq, ghadr, tabaddul, namima, riya and safih”<sup>2</sup>.

“Qualities formed in the power of anger: forgiveness, mercy, mercy, kindness, good behavior, dignity, diligence, perseverance, humility, self-restraint, najdat, shahamat, possible kadun (willingness to hard work) and enthusiasm. The vices that occur in anger: pride, arrogance, arrogance, arrogance, arrogance, arrogance, arrogance, envy, jealousy, arrogance, arrogance, and arrogance”<sup>3</sup>.

“Qualities formed in sexual power: piety, contentment, self-discipline, modesty, generosity, wealth, patience, open-mindedness, self-discipline, discipline, modesty, dignity and chastity. The vices that occur in the sexual power: fujur, shirra, buhl, khyanat, afshoir, mujun, butloni shahat, shamotat and hirs”<sup>4</sup>.

Abdulla Avloni also makes relevant points about education.

“Education” means “Pedagogia”, that is, the science of child education. Now it is well known that it is necessary to start education from the day of birth, to energize

<sup>1</sup> That work. -P. 80.

<sup>2</sup> That work. -P. 87-88.

<sup>3</sup> ۱۹۱۲ تاشکند، عبدالرحمان سیاح تاشکندی۔ معیار الاخلاق۔ غلام حسن آرفجانوف متبعی، تاشکند، ۱۹۱۲ (Abdurahman Sayyoh Tashkandi-Me'yar ul-akhlaq. Ghulam Hasan Orufjanov printing house. Tashkent, 1912) – P. 91.

<sup>4</sup> ۱۹۱۲ تاشکند، عبدالرحمان سیاح تاشکندی۔ معیار الاخلاق۔ غلام حسن آرفجانوف متبعی، تاشکند، ۱۹۱۲ (Abdurahman Sayyoh Tashkandi-Me'yar ul-akhlaq. Ghulam Hasan Orufjanov printing house. Tashkent, 1912) – P. 94.



our body, to enlighten our thoughts, to beautify our morals, to clarify our mind. Education is of three types: physical education, mental education and moral education”<sup>1</sup>.

Abdurahman Tashkandiy also touched on education in his work and said that “child education is divided into four: physical education, emotional education, good upbringing and good upbringing”<sup>2</sup>.

Both educators gave definitions and examples of the above types of education in their works.

Avloni gave 32 virtues that make up good behavior in Turkiy Gulistan yokhud akhlok work, while Tashkandiy, at the end of the seventh chapter of Meyar ul-Akhlaq book, wrote “32 virtues that make the life of the world colorful in a person and are the beginning of the page of eternal life”. We can see that he explained.

To sum up, Abdurahman Tashkandi and Abdulla Avloni, modern intellectuals of the national renaissance of the 20th century, wrote and published their works at the request of several teachers. Because of the lack of a perfect “Ethics” book written in their dialect in the schools of Turkestan, it was well known to them that they were thirsty and needed such works, and that they were among teachers and intellectuals.

It is the achievement of these people that enlightened teachers did not leave these works without compliments, but looked at their work and used their subsequent works in the education system despite their shortcomings.

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<sup>1</sup> Abdulla Avloni. Turkiy gulistan yokhud akhloq. T.: 2004. –P. 9.

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