



## SOCIO-ETHICAL VIEWS OF ABDURAHMON TASHKENDI AND THE CONTENT OF THE WORK ON 'MEYOR UL-AHL" (AXLOQ ME'YORLARI)

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**ABSTRACT:** - Based on the foregoing, it should be noted that the relevance of this study is determined by an in-depth study of the philosophical and scientific doctrine of the object and the current level of study of its social and ethical significance. Today, the study of Eastern philosophical thought, its unique undiscovered spiritual heritage, the study of valuable works left by our ancestors are relevant in all respects. In this regard, one of the most enlightened figures of the East, especially Central Asia, Abdurahmon Sayyoh Tashkendi, the work "Meyor ul-ahlak" and the study of social and moral considerations, the analytical study of the work as a source and its role in Eastern philosophy consists in identifying. "Meyor ul-ahlak" by Abdurahmon Sayyoh Tashkendi and the ideas presented in it are very interesting.

In general, the publication "Meyor ul-ahlak" was intended to simply and clearly highlight the topic of morality in the upbringing of Muslim children in the educational institutions of Turkestan. At a time when traditional textbooks on morality, created in the Middle Ages in local and large-scale Russian-speaking schools, were excluded from the curricula, the ideas put forward in them, as well as the Islamic tradition, there was among people a great needed for morality textbooks revised by local enlighteners in accordance with the requirements of the time.

**KEYWORDS:** "Oyina", "Al-Izah", "Al-Islah", Turkestan, "Meyor ul-ahlak", "History of Mecca Mukarram"(Makkai mukarrama tarixi), "History of Beit ul-Mukaddas"(Bayt-ul muqaddas tarixi),

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“Ancient history of Arabia”(Arablarning qadimiy tarixi), “the history of Bani Israel”(Bani isroil tarixi), Abdurahmon Tashkendi, Women's World, “the history of Tuhfat ul anom bayt ul-haram”(Bayt-ul harom tarixi).

## INTRODUCTION

The period of one and a half centuries from the beginning of the 19th century to the second half of the 20th century was an important turning point in the development of Islam. Changes in the socio-economic structure of the East, the expansion of the national liberation movement - views on the role of religion in public life and innovations in public life - were reflected from a religious point of view. The process of adapting Islamic religious-philosophical and legal norms to the new historical situation, previously known as "Islamic enlightenment", began in the middle of the 19th century and continues to the present.

The enlighteners of Turkestan wanted the development of the Uzbek people. They realized that the only way to do this was to reform schools and madrasahs. Enlightenment in Turkestan arose in the 1980s as a direct result and influence of the so-called progressive movement of Muslims in Russia, especially in the Caucasus and the Volga region.

In the early stages of the Enlightenment, it was formed mainly as a narrow cultural and educational Jadid movement that contributed to the reform of Muslim schools and the introduction of Western education. The fact is that the ideology at the beginning of the reform movement was not yet closely connected with the task of the struggle for national liberation. But from the first years it was aimed at creating conditions for national awakening, at familiarizing the peoples of

Central Asia with the achievements of world civilization. The Turkestan press underwent a major overhaul in a short time, as a result of which a number of newspapers and magazines were published. It should be noted that the Turkestan press went hand in hand with the all-Russian Muslim press, raising the issue of the state of the people, the religious situation in the region, the prejudices of the population and national development.

“Al-Islah magazine Meyor ul-ahlak was published by right-wing figures close to the leading scholars of the Jadid movement. Al-Islah covered issues of religious reform: social and literary-aesthetic debates. The authors of the journal are Abdurahmon Sayyoh, Vasli, Olimkhon Tora, Sadriddinkhon Alam, Khamza Hakimzoda, Fazlulvahhobkori and others. This journal provided sources close to the views of the Jadids”. [2;26]

The work of Abdurahmon Tashkendi "Meyor ul-ahlak" is based on the ideas of the great scientists of the Islamic world who lived and worked in the Middle Ages. In this play, the author speaks about the essence of morality, first of all, about the Koran, hadiths and books of such scholars as Imam al-Ghazali and Fakhriddin Razi. Of particular importance in the play is Abdurahmon Sayyoh's expression of new approaches to traditional Muslim ethics.

"Meyor ul-ahlak" was published in Tashkent in 1912 by Gulom Hasan Orifjanov in the style of lithography [4;1]. The book is divided into two parts, each consisting of seven chapters. The first part of the work is devoted mainly to

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theoretical issues of morality, and the second part of the work is devoted to practical issues of morality, in which the positive and negative aspects of human morality and morality are described using examples. At the end of the work, thirty-two qualities of human morality and the psyche are described. In addition to the interpretation of a number of concepts based on Islamic traditions, such as prayer, piety, gratitude, patience, the most important qualities of human morality are decency, forgiveness, compassion, generosity and mercy, humility and respect, courage and religiosity analyzes categories such as loyalty [4;146]. According to the information given at the end of the work, Abdurahmon Tashkendi also prepared the third and fourth parts of the work "Meyor ul-ahlak" for printing [4;166].

In general, we can say that the production of "Meyor ul-ahlak" aims to simply and clearly present the theme of morality in the education of Muslim children in educational institutions of the Turkestan region. That is, from the point of view of the beginning of the twentieth century, the traditional sources of morality, created in the Middle Ages in local and widespread Russian-speaking schools, were removed from the curricula, and the ideas promoted in them and Islamic within the framework of tradition, there was a need for textbooks on ethics, reworked from the point of view of that period by local educators.

In the late nineteenth and early twentieth centuries, one of the main concerns of the Muslim Renaissance, especially in Turkestan, was the role of women in society. This problem became one of the main topics of the first issue of the Al-Islah magazine, published by Abdurahman Sayyoh. In 1887 and 1891, Abdurahmon Sayyoh Tashkendi appealed to the authorities to publish a newspaper for Muslim women. However, Russian officials in

St. Petersburg did not allow publication on the grounds that it is not needed. Some time later, Abdurahmon Sayyoh Tashkendi published an article in Olami Nisvan (Women's World) as an appendix to the Al-Islah magazine. This application is edited by Munavvar Kori, teacher of Abdurahmon Sayyoh Tashkendi.

Abdurahman Sayyoh Tashkendi, in his articles on women's issues, tried to show that their worldview is growing, and also gave them a number of examples of their inability to solve even their daily rights in society and in the family, even in Sharia law. The women's issue, as mentioned above, is analyzed and disclosed in more detail in the literary works of Abdurahmon Sayyoh Tashkendi. In "Muslims of Dorur-Rohat" in Tashkent, he puts women on an equal footing with men in all matters; creates the image of a female judge. In the ideal society described by Abdurahmon Sayyoh Tashkendi, no issue of the family or women's rights can be decided without the consent or participation of a female judge. In his article "The Land of Women", Abdurahmon Sayyoh Tashkendi allegedly changes the status of men and women in society. That is, in society, men are forced to cover their faces, babysit, cook, and so on. And the woman dominates everything. Abdurahmon Sayyoh Tashkendi had considered it an urgent task to show through this image the true role of a Muslim woman of that time and bring the issue to the public discussion.

Progressive Jadids in Turkestan also tried to raise the issue of women in the press. But Adib Khalid notes that the Jadids of Turkestan sought to evaluate the issue from the point of view of "pure" Islam, assimilated by modern science. The concept of "pure" Islam, in turn, refers to the nation and not to religious reform. From this point of view, progressive Turkestans, thinking about the rights of

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women, preferred to turn to the Sharia, and not to modern science [5;222-228]. Articles published in the Al-Islah magazine allow one to think about the attitude of the enlighteners of that time to the socio-political and economic life of Turkestan. Indeed, the analysis of socio-political processes in the country through the media of its time allows us to draw the right conclusions and provides the basis for objective thinking.

It should be noted that the scholars of the National Revival paid great attention to the education of the younger generation on the basis of "the books of hadith and the works of Islamic scholars." In this regard, the works of Abdurahmon Tashkendi are important. What were the works of Sayyoh?

"Tuhfat ul anom tarihi bait ul-haram" covers such issues as the history of Mecca, its geographical structure and its role in the development of Islamic education and culture. The reasons for the backwardness of Muslims at the beginning of the last century are revealed.

"Meyor ul-ahlak" is a moral work consisting of two parts. Each contribution is divided into seven chapters.

Chapters in the first contribution:

1. Stating the nature of speech.
2. The greatness of morality.
3. Understanding moral.
4. Moral qualities.
5. Immorality.
6. Some strange ideas about moral.
7. Moral works.

The work of "The history of Islam" contains about the history of Islam, the history of the prophets, and narratives of Islamic teachings.

"Tanvir ul-ahdok fi makorim il-akhlaq" is a commentary on moral issues and is written in

the Turkestan dialect in the old Uzbek script and in the Uzbek language. In this book, the harmony of education and morality is illustrated by examples from life. It is an important landmark in the cultural, commercial and other daily activities of people.

"The History of Isolat ul-Gayn an-kissat al-Zulqarnayn" is a work dedicated to the life of Alexander Dhul-Qarnayn, his struggle with Gog and Magog, and the wall he built to protect himself from them [6;280].

In addition, Abdurahmon Tashkendi translated Tafsiri Kabir by Fahriddin Razi into Turkish and published it in the Al-Islah magazine. The play outlines sixty sciences that need to be studied [7;534].

Abdurahmon Tashkendi appeared before the Al-Islah magazine as a herald of national awakening and made a worthy contribution to the renewal of the life of the nation and the development of its education, despite severe material and spiritual difficulties. Articles published by the Tashkent publishing house are conditionally classified by subject. Most of the articles were not only on a particular topic, but also on general issues. Although not all literary materials published by Tashkendi are artistically perfect, they are important as the first examples of realistic literature that arose in this literary environment and achieved success. Only in "Mayor ul-ahlak" are disputes about literature an example of how national literature played an important role in shaping its future in times of renewal of form and content. Thus, it was felt that literature was gradually moving from the study of the human heart to the description of issues related to the fate of the nation, and became an instrument of enlightenment, not a goal. In general, the religious and philosophical disputes put forward by Abdurahmon Sayyoh in the

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description of his works, in particular, in the work “Meyor ul-ahlak”, are remarkable in that they express the desire to unite the nation.

The following opinions can be drawn from Meyor ul-hlak:

About the moral. Imam al-Ghazali compared ethics to medicine and said: “To protect the health of the body, it is necessary to follow the rules of medicine and consult a doctor in case of illness. It is also necessary and obligatory to consult a specialist in moral education for the protection of spiritual vitality. Physical illness in the body will surely lead to its destruction. And spiritual illness - filth - also leads to the destruction of spiritual life”.

Since physical illness puts an end to a person's life, people become attentive and seek treatment from doctors. Therefore, they should pay attention to the science of ethics, understanding that spiritual illness leads to the destruction of spiritual life.

Virtues of morality. Man is a combination of two things. The first of them is the body, the second is the soul, which is also called nafs. The body can be seen with the naked eye and held by hand. The soul, on the other hand, seems to be elusive. Perhaps this can reasonably be discovered by looking at his biography. For this reason, 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 self of a person. Until all human organs are proportional and equal, the appearance will not be perfect. In comparison, the inner beauty of a person will not be perfect if his character and behavior are abnormal. Or we can say that human morality is not ripe.

About the biography of a person in his relations with different people. Their first

consists of four parts. These are father and mother, teachers, the elders and kings.

Father and mother. In dealing with parents, one must always be polite and courteous, that is, always respectful. They cannot be offended, even if they make a mistake, there should not be word in the conversation. Man should never complain about them to the God. he child does not sit on the ground while the parents are standing, but will be ready to serve them.

Teachers. It is important to understand that if parents are the cause of a person's physical birth, then teachers are the cause of his psyche. Teachers are human parents, perhaps even more so. Rebellion against a teacher is like blasphemy against this good.

The elders. If a person is with great people, he should first of all serve them. If the elders are trusted in their work, their efforts will be in motion. In their tongues and in their hearts, they give thanks for their blessings, approve of their opinions, and hide their secrets from strangers. When a task is assigned to a great person, they put in the effort to put it in order. If the elders is offended, he should not be considered an enemy.

Kings. If a person has been honored to be one of the king's relatives, he must first pray to him. There is humility and kindness in communication. He doesn't speak first and doesn't ask for anything. When speaking, he should speak slowly, softly, without speaking loudly, with hands and other limbs in order.[4;100-101]

Abdurahmon Sayyoh's discussions on music and theater provided important evidence for the history of these arts, as well as a scientific solution to the question of how Islamic law relates to these arts. The artistic debate published by Abdurahmon Tashkendi, while

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appearing to be a debate between two groups of people, is actually seen as a solution to a national problem. The study of these disputes at the beginning of the 20th century is also important from the point of view of understanding how difficult it is to change the way of thinking, change the worldview, and educate a nation. In connection with the importance of the Al-Islah magazine in the development of national spirituality and thinking as a platform for enlightenment in the activities of Abdurahmon Tashkendi, the family, the choice of an imam leader by Muslims, food, clothing, wives, disputes on to the problems of girls was published.

## CONCLUSION

Sources reflecting the history and teachings of Islam make up a significant part of the views of Abdurahmon Sayyoh. Articles on the history of Islam cover the period from the ancient Islamic period to the time under study, paying special attention to the life and work of prominent figures of the Islamic world. In his articles on the reform of folk rituals, customs and traditions, Abdurahmon Sayyoh focused on the coverage of the event by the leading religious scholars of that time from the point of view of Islamic Sharia, based on sources and relevant to this day.

In general, in the process of implementing democratic reforms in Uzbekistan, increase the social activity of a comprehensively healthy, harmoniously developed generation, educate them morally, realize their professional potential, raise the artistic and aesthetic culture, the nation, and the people and country. Since the formation of worldviews related to political, economic and spiritual life is a topical scientific and practical issue today, the work "Meyor ul-akhlak" should be studied and analyzed at the present time.

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