

How to Cite:

Asatulloev A., & Khulkar, U. (2022). The essence of the work of Abdurahmon Tashkendi "Meyor Ul-Akhlaq" (Axloq Meyorlari). *International Journal of Health Sciences*, 6(S4), 5793–5800. <https://doi.org/10.53730/ijhs.v6nS4.9414>

The essence of the work of Abdurahmon Tashkendi "Meyor Ul-Akhlaq" (Axloq Meyorlari)

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Abstract---During the years of independence, the ancient past and rich culture of our people have been restored, the scientific, religious and spiritual heritage of our great scientists and saints has been comprehensively studied and popularized, shrines have been rehabilitated and the younger generation is growing up brought up in the spirit of patriotism a lot of work has been done and continues. At present, 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. In this regard, the Institute of Oriental Studies named after Abu Raykhan Beruni of the Academy of Sciences of the Republic of Uzbekistan, which has a fund of manuscripts included in the UNESCO World Heritage List, is unique not only in our country. It is also important to develop the activities of institutions having a fund. 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, Abdurakhman Sayyoh Tashkendi, the work "Meyor ul-akhlaq" 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. "Mayor ul-Ahlaq" by Abdurahman Sayyokh Tashkendi and the ideas presented in it are very interesting. In general, the publication "Meyor ul-akhlaq" 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 need for morality textbooks revised by local enlighteners in accordance with the requirements of the time.

Keywords---essence work, Abdurahmon Tashkendi, rich culture.

Introduction

In the first decade of the last century, newspapers became the heralds of enlightenment and progress, and in the following decade, magazines such as Oyina, Al-Izah and Al-Islah became religious for prosperity, national unity, reform and development. The tsarist and Soviet state, which set themselves the goal of plundering the material and cultural wealth of Turkestan, constantly destroyed the then leading representatives of the country - people who wanted to see it liberated. As a result of such a tragic policy, the current generations for a long time did not know about the great figures of the Uzbek people who grew up in the last century. Abdurahmon Sayyoh Tashkendi is also one of the great figures of the Uzbek people, such as Faizulla Khodjaev, Abdulla Kodiri, Cholpon, Fitrat, who were born in the difficult twentieth century.

Abdurahmon Muhammad Sodik oglu Tashkendi was one of the enlightened intellectuals who worked in the press at the beginning of the last century under the pseudonym "Sayyoh", and also wrote a number of books in the field of education. In particular, in the last part of the work "Meyor ul-akhlak" there are about ten works of Abdurakhman Tashkendi, such as "The History of Mecca", "The History of Bait ul-mukaddas", "The Ancient History of Arabian", "The History of the Bani Israel" and We see that their names are mentioned. He has also published many books on politics, Islam, history and spirituality. It is also known many books he wrote.

The work of Abdurahmon Tashkendi, aimed at improving the literacy of the population of Turkestan, informing them about local and secular news, social and political processes, under his leadership edition can be seen in the activities of the Al-Islah magazine, published from 1915 to 1917 in Tashkent. 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 of popular religious works, discussions about the life of the country. The work of Abdurakhman 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 Abdurakhman Sayyoh's expression of new approaches to traditional Muslim ethics.

"Meyor ul-akhlak" was published in Tashkent in 1912 by Gulom Hasan Orifjanov in the style of lithography [1;1]. The book is divided into two parts, each consisting of seven chapters. The first part of the work is devoted mainly to 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 [1;146]. According to the information given at the end of the work, Abdurakhman Tashkendi also prepared the third and fourth parts of the work "Meyor ul-akhlak" for printing [1;166].

In general, we can say that the production of "Meyor ul-akhlak" 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.

Abdurahman Sayyokh commented on the topic of social ethics based on the socio-political processes of his time. Social and ethical issues were considered by the leading educators of that time, such as Mahmudhoja Behbudi, Munavvar kori Abdurashidkhonov, Abdulla Avloni, as a means of leading the Turkestan society from destruction and backwardness to the development of science. In their comments, they conclude that "the way to achieve good morals is to acquire the education and knowledge of the rulers, that is, the scholars of the time." In this regard, the first and second parts of the work "Meyor ul-akhlak", which is the object of research, were translated in Tashkent in 1912 on the basis of a lithographic edition of the printing house "Gulom Khasan Orifjonov".

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, Abdurakhman 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, Abdurakhman 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 Abdurakhman 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 Abdurahman 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. Abdurakhman 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 women, preferred to turn to the Sharia, and not to modern science [2;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.

Abdurakhman Sayyoh Tashkendi had worked in a number of areas of science, education and culture. A number of his works are still scattered in newspapers and magazines, waiting for their publishers. If you read the works of poets and writers who lived and worked in the first quarter of the twentieth century, you will notice their language and style, written in a completely different literary language - Arabic and Persian words, with a number of complex sentences. The great merit of such writers as Abdulla Kadiri and Cholpon is that they formed and polished the literary language that we use today. Abdurakhman Sayyoh Tashkendi also took part in the same process and contributed to the brilliance of our language. However, it cannot be said that there are no methodological difficulties in the works of the Meyor ul-Ahlak, which we are studying. Not only this, but also some ideas and assessments of Tashkent, formed on the basis of the "old" educational and cultural views, can cause different opinions and reflections. In any case, we must not forget that Abdurakhman Sayyoh Tashkendi lived in a difficult historical and cultural period and was a child of that time.

It is significant that Abdurakhman Tashkentdi was well aware that the Soviet state, like the bloodthirsty dragon, would not live itself, like other "national allies", and therefore the history of the struggle for freedom and independence of his comrades had known what would be useful to record the moral aspects for future generations. 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 [3;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 [4;534]. Abdurahman Tashkendi also reported on the Islakh library on the first or last page of each issue of the Al-Islah magazine. In other words, one can read the works of Jadid's writers and poets, the Koran, collections of famous hadiths and the works of Islamic scholars in it. The library even had the paper and pen needed for schools and madrasahs. The library was very popular in its time. This is evidenced by letters from subscribers of the journal expressing gratitude to the library*. The activity of Abdurahman Tashkendi was under the constant control of the colonial administration [5;5]. As a result, Abdurakhmon Tashkendi and the editorial staff of the magazine were disapproved. In other words, it is unscientific to assess the activities of Abdurakhman Tashkendi from the point of view of Soviet ideology. Under the influence of the ruling ideology, we see that even Abdulla Avloni and Cholpon were forced to make untrue statements about the activities of Abdurakhman Tashkendi.

The research of Nazira Abduazizova should also be noted: Abdurakhmon Tashkendi published the Al-Islah magazine in collaboration with the right wing of the Jadid movement, close to progressive scientists. The journal, in particular, provided materials on the worldview of the Jadids. It was attended by Abdurahmon Sayyoh, Khamza, Sadriddinkhan, Muftizoda..."[6;95] As mentioned above, a positive assessment of the activities of Abdurahmon Tashkendi did not allow excessive pressure from the tsarist administration, and then the Soviet government. Efforts to consolidate our religion and traditions are clear evidence of this.

* Such letters were introduced into all issues of the Al-Islah magazine.(A.A)

Today, thanks to independence, it has become possible to conduct an objective scientific assessment of the history of enlightenings worked in the domestic press, to conduct large-scale scientific research in this area. The result of this opportunity was an article by K. Vakhidova "On the history of Turkestan culture"[7;50] about the role of the journal "Al-Islah" edited by Abdurakhmon Tashkendi in the social life of Turkestan. Sirodjiddin Ahmedov wrote in the preface to "Selected Works" of Munavvar Kori Abdurashidkhon oglu, as well as in the 4th issue of the "Gulistan" magazine for 2000, who regularly conducts research and publishes articles on the activities of enlighteners and Jadids published under, contains valuable information in an article entitled "The Missing Man".

Not to mention the hard work of such selfless enlighteners. Abdurahmon Tashkendi worked selflessly for the people of Turkestan. He was a scholar who recognized not only the secular sciences but also the religious sciences in his *Meyor ul-Ahlak*. Although "Meyor ul-Ahlak" was not published in full in the journal, Tashkendi published it in parts. According to research, the editor-in-chief of the journal was Abdurahmon Tashkendi. He had a strong faith in Islam and love for his homeland and people. In March 1914, when a poem offensive to the Koran was published in the Turkestan Courier newspaper, Munavvarkori and Tashkendi, after consulting with their lawyer friends, sued the editor of the newspaper. However, the Tashkent district judge considered the prosecutor's complaint and dismissed it [8;36]. In general, Abdurahman Sayyoh published articles in the journal *Al-Islah* both about the Jadids and about antiquities. The uniting force of the two directions was the unanimity, the idea of the independence of Turkestan. At that time, the goal of clarifying a number of issues related to the life of Turkestan caused various disputes. The fact that the ideas of both directions were regularly published indicates that Abdurahmon Tashkendi was as democratic as possible. Abdurakhman Tashkendi and the *Al-Islah* magazine really played an important role in a comprehensive study of the history of social life in Turkestan in the first quarter of the 20th century. The religious-philosophical ideas set out in *Meyor ul-Ahlak* by Abdurrahman Sayyeh and the articles published in the journal had formed a new perspective in the national press at the beginning of the last century.

Abdurahman 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 Tashkent 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 Abdurakhman Sayyokh in the description of his works, in particular, in the work

“Meyor ul-akhlak”, are remarkable in that they express the desire to unite the nation.

Abdurrahman 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 Abdurrahman Tashkendi, while 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 Abdurakhman Tashkendi, the family, the choice of an imam leader by Muslims, food, clothing, wives, disputes on to the problems of girls was published.

Conclusion

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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