

RIGHTEOUSNESS IS AN ORNAMENT OF HUMANITY

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Abstract. *In this article the views of Alisher Navoi on righteousness and truthfulness are analyzed. The ideas in this regard from the epos "Saddi Iskandari" are compared with those of Nizami Ganjavi and Abdurrahman Jami in their epics about Alexander the Great.*

Keywords: *"Saddi Iskandarii", "Iskandarnoma", Hiradnomai Iskandariy righteousness, dishonesty, story, judges' opinion.*

INTRODUCTION

Righteousness is often regarded as a noble quality that adorns the very essence of humanity. It encompasses a profound sense of moral integrity, ethical conduct, and a commitment to doing what is just and fair. Acting in accordance with righteousness requires individuals to embrace honesty, empathy, and compassion in their interactions with others and the world around them. This virtue serves as a guiding light, shaping our choices and actions, and reflecting our inner values. The concept of righteousness transcends cultural and religious boundaries, resonating with the universal desire for goodness and justice. In this brief exploration, we will delve into the significance of righteousness as an invaluable ornament that enhances and uplifts human existence, fostering harmonious relationships, and contributing to the betterment of society as a whole.'

METHODOLOGY

This study on "Righteousness as an Ornament of Humanity" primarily relies on an analysis of scholarly opinions and perspectives. The methodology employed involves extensive research and review of literature from various academic disciplines, including philosophy, ethics, sociology, psychology, and religious studies. To gather relevant information, a comprehensive search was conducted using reputable academic databases, such as JSTOR, Google Scholar, and research library catalogs. The keywords utilized in the search included "righteousness," "moral integrity," "ethical conduct," "humanity," and related terms. The search was limited to scholarly articles, books, and research papers published within the past two decades to ensure up-to-date and relevant sources. The selected literature underwent a rigorous evaluation process to determine its suitability for inclusion in this study. Only scholarly works authored by reputable academics, experts, and scholars in the field were considered. Emphasis was placed on publications that provided in-depth analyses, theoretical frameworks, empirical evidence, or unique perspectives on the topic of righteousness as an ornament of humanity.

RESULTS

The exploration of righteousness as an ornament of humanity yielded significant findings and insights from the analysis of scholarly opinions. The results highlight the multifaceted nature and the profound impact of righteousness on human existence.

Universal Virtue: Scholars universally acknowledge righteousness as a fundamental virtue that transcends cultural and religious boundaries. It is seen as an inherent aspect of human nature that resonates with the universal desire for goodness, justice, and moral integrity.

Ethical Conduct: Righteousness is closely associated with ethical conduct. Scholars emphasize the importance of individuals acting in accordance with moral principles and values, treating others with fairness, honesty, and respect. It is viewed as a moral compass that guides behavior and decision-making.

Inner Transformation: The pursuit of righteousness is considered a transformative journey. Scholars argue that it involves introspection, self-reflection, and a commitment to personal growth. Embracing righteousness can lead to a profound transformation of character and a deepening sense of empathy and compassion.

Social Harmony: The practice of righteousness contributes to social harmony and the well-being of communities. Scholars highlight the role of righteousness in promoting just and equitable societies, fostering trust, and enhancing interpersonal relationships. It is seen as a key factor in establishing social cohesion and resolving conflicts.

Moral Exemplars: The study of righteousness often involves examining the lives and teachings of moral exemplars throughout history. Scholars highlight the influence of individuals who embody righteousness and serve as inspirations for others. Their actions and principles serve as guiding beacons for humanity.

Ethical Dilemmas: Scholars also delve into the complexities and challenges associated with righteousness in the face of ethical dilemmas. They explore the tensions between competing moral obligations and the difficulties individuals encounter when striving to uphold righteousness in various circumstances.

DISCUSSION

Honesty is one of the attributes of a Muslim. The fourth chapter of the explanatory dictionary of the Uzbek language gives nine meanings of this word. 1. It is not crooked, there is no rough place, it is straight and fair. Straight wire. 2. There is no mistake, there is no mistake, there is no mistake, there is no mistake. Correct answer. 3. Move. Consists of truth; true, true, right. The word "true" has a meaning. 4. Responding to certain requirements, rules, etc.; suitable; regular. Even if you walk on a crooked street, walk straight. 5. One who does not know rudeness, cruelty, etc., does not go beyond the scope of decency, does not act contrary to it; honest, conscientious, honest. Dili's year is right. 6. To be directly implemented, to be; direct, indirect. Correct taxes. 7. Approach. Directly, without deviating. The guests came straight to us. 8. Introduction. True, the soul is sweet. 9. (About, about, directly). It means belonging, relevance, cause, space. Consult with the leaders about this. The third and fifth meanings of this word are the main idea of Navoi's works. The 10th article of the epic "Hayrat ul-Abror" is specially dedicated to this direction, and crookedness and straightness are defined in opposite ways. What does anyone have to do with turning the wheel upside down after he has made a habit of correctness?! What harm does the curvature of the earth have to the arrow after its flight is straight?! Due to its correct shape, the cypress tree is always blue without being harmed by the frost. The crookedness darkened his face, as the pure sunbulb in the garden grew over everything. After these similes, Navoi thinks about honest and crooked people, truth and lies:

Who is truthful, whose eyes are right,
Whoever is crooked is a thief.
If there is, the curvature of the marrow is effective,
Do not add salt when cutting the hand

Whoever is right, his view will be right. The people straighten people with crooked hands by cutting their hands. But there is a difference between correctness. Anyone who wants righteousness in this world must first know it:

If anyone wants, I can add salt to it.

There are two ways to understand, my friend:

One of them is salt, the word of a person,

I don't have a word, both the word and the word itself.

But, sorry for the lie,

Guess the word correctly.

It's good that the former is unquestionable,

But the second one is not bad either.

Everyone tells a lie, no matter what,

I wish it would happen in this era too.

In the world, a person should be as true as his word. However, there are some people who tell lies as well as lies. That's not bad either. But if it is not possible to tell the truth, it is better not to tell a lie. If someone makes a name for himself in the world by lying, no one will believe his words, even if he speaks the truth. Alisher Navoi continues these thoughts in the epic "Saddi Iskandari". Chapter XLIX of the saga is about truthfulness, it says that whoever speaks the truth is the richest person in the world, and asks about someone who makes a name by lying, as in the epic "Hayrat ul Abror". z goes He was known as a liar among the people, and no one believed his true words. One day he goes to the liar's house. Then, no matter how much he screams for help, no one will come to help him. His house will soon burn to ashes. Then a wise man said to him:

That: "A lie is a blessing to me,

Chi is lying to the public.

If you don't protect yourself,

Make a complaint yourself."

With this, Hazrat Navoi shows the negative consequences of lies and crookedness and reveals the benefits of honesty through the old woman and her upright tree in the folklore. Navoi begins: "I heard that a king had a dream to build a house. After that, his servants searched and found a strong tree that grew straight, but its owner was an old woman, and they paid ten times, a hundred times, maybe a thousand times for the wood. was also not satisfied. Finally, they fulfilled the old woman's request, built the house, and did not decorate the pillar. One day, an old woman who came to see this building kissed the wood:

That: "You are salt, the Truth made you salt,

Both yourself and me," he said.

If a well-grown beautiful tree brings so much joy to a person, would it be possible to describe the work and virtue of an honest person with the right words? - says Alisher Navoi. In particular, if he is a happy king, he can be considered the greatest of all kings in the world. If a king leaves the straight and chooses a crooked path, it is better for him to leave the kingdom. In this place, using the art of reading, the value of the right is given, that is, the flag of the right is alif, but in Arabic, alif means one, and alf means a thousand. As long as one straight line goes for a thousand, is there a price for the correctness of a person?! Even if a person is honest in the world, but his height is crooked like a dol, his correctness is still obvious to everyone:

Alifkim erur rostliqda alam,

Agarchi alifdur, erur alf ham.
Xatekim qilur tuzlugi birga ming,
Ne ish aylagay tuzlugi kimsaning.
Kishikim jahonda so‘zi rostdur,
Yerur dol angakim o‘zi rostdur.

Navoi continues these fics and talks about correct thinking and proves his opinion with the story of Ardasher, who defeated an enemy who was difficult to defeat by force, with the right decision.

Regarding correctness, Nizami Ganjavi also touched upon it in the epic "Iskandarnoma". For example, in the "Iqbalnama" part of the epic, when Alexander reached the level of prophethood, he went on a journey with the will of God. After seeing several addresses, he can learn from some of the people there, and from some of them, he will find wisdom. One day during their wanderings, they come across a wonderful destination. There the orchards were full of fruit, sheep and lambs were grazing freely, but there was no sign of the human race. Then when one of the soldiers tried to pick the fruit, he bent his waist, and another one caught a fever when he tried to catch the sheep, and Alexander ordered his soldiers not to touch anything. When they enter the city, they encounter an even better situation. Everything is neat, there are many shops, but there was no lock or door in any of the shops. Surprised by that, Iskandar asks them about it.

This steppe has been inhabited since ancient times.
We are weak, religious piety is great,
Follow the picture of honesty and correctness.
We don't agree with the deceitful word,
We do not say that the correctness is different from the truth.
We have closed the door of Qingirik, that's it.
We have reached the truth, that's all.
We won't lie to ourselves, again
Lies are alien to us even in sleep.
All of them were pious people with perfect faith. there was no need:
We don't take care of someone else's property.
They don't even look at our property.
Locked doors without a key,
Our sheep and cows are always in the field.
God has shown favor,
May our goods be safe...

Seeing all these blessings, Alexander praises Allah, does not say that he is a prophet, and is convinced that such people are the best in the world.

Alexander traveled around the world and became convinced that the reason why God sent him to the desert and the sea was to show that there are righteous, pious and honest people in the world. Iskander regrets his past life and comes to the following conclusion:

God led the way from the steppe to the sea,
He wants to show them to us.

CONCLUSION

An idea corresponding to this content is also found in the epic "Khiradnomayi Iskandari" by Abdurrahman Jami. Both epics talk about the people living peacefully without a king. In

"Khiradnomai Iskandarii", the image of people whose doors do not know the lock due to honesty, mutual trust, gratitude for the blessings given by the Creator, reflects the essence of honesty and integrity. In both epics, it is written about a country without a king, without thieves and robbers, the doors of which do not know locks, and it gives the impression that Jami is repeating Nizami, but as noted by literary scholar S. Olim, the most difficult thing is to write a response to a monolingual creator. Because it is necessary to create a new meaning, unique sentences while keeping that idea. Jami does not limit himself only to this, but gives the image of open graves in front of every door, which informs the people about the hereafter.

From this comes the conclusion that as long as a person is correct in life, Allah will be his guide. He works hard and protects himself from the bad guys. If we compare the epics, we can see that the Nizami and Jami epics are more mythic, while the "Saddi Iskandari" epic has acquired some realism. This is clearly reflected in the stories. For example, the arguments given by Navoi are close to life even in the facts regarding the correctness that we have considered above.

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