

MORAL IDEAS IN THE POETRY OF ABDULGHANI JAVDAT

Kuchkorov Khoshimjon Khasanzoda,

Teacher of the Department of Uzbek Literary Studies
Chirchik State Pedagogical Institute of Tashkent region,

Abstract: In the article we have expressed our views on the moral ideas of the poet, his role in the upbringing of the younger generation, its importance in the social life of the people. Also, the creative and artistic skills of the poet, his basis in the artistic image were studied.

Keywords: moral ideas, education, upbringing, the younger generation, social life, art, creative skills, artistic imagery.

In the works of Abdulghani Javdat, the theme of discipline and morality also has a special place. In such poems, he addresses the issues of education and spirituality of young people and calls the reader to the right path of life. In the books of the poet's poems there are some poems called "Admonition to the child". An experienced poet, who has seen many ups and downs in his life, admonishes his children with the following sympathy:

*Agar farzand boshad nekaxgar,
Namoyad ilmu donishro musaxxar.
Bisozad gush gar pandu nasihat,
Kunad ganji nasihat joy dar sar.[1;93]*

In this poem, the poet inspires children to learn science and knowledge. In his opinion, an educated person is a happy person. The poet also urges young people to appreciate their parents. Because they work hard to raise a child:

*Naboyad odamiro hej dilsuz,
Ba monandi dili suzoni modar...
Zi modar gasht paydoish odam,
Hayoti jumla az modar muqaddar.[1;93]*

The poet emphasizes that a mother does not spare her life in the development of her child, she wakes up at night on the cradle. Therefore, he is the “crown of honor” and deserves only respect and esteem.

At all times, the issue of discipline and morality has not escaped the attention of the poet. In the poetry of Javdat, the poems with the content of admonition, morality and enlightenment and the call to goodness, truth, purity, science, enlightenment, humanity and so on are expressed in a very simple and sincere way. According to the poet, good morals, honesty and truthfulness are the highest human qualities:

*Xubii insoniro dar bayni mardum toq bosh,
Mardi boinsof boshu sohibi axloq bosh.
Pesha kun bo xud hamesha rosti az rosti,
Rostiro yakkatozi arsai ofoq bosh.[1;56]*

According to the poet, the purpose of life is not to satisfy one's desires, but to eat and be satisfied with honest food:

*Barmagard aslo ba dunyo az pai nafsu havo,
Qonei rizqi haloli xeshro dilchoq bosh.[1;56]*

Do not allow evil to befall anyone, so that you may do good and strive to excel in good. Keep your tongue from backbiting, backbiting, and slander, and be admonished instead:

*Hej yak kasro tu badi manmovu xubi pesh gir,
Daftari nekuiro andar sari avroq bosh.
Az suxanchiniyu badguiyu ghaybat kash zabon,
Pandu andarzu nasihatguiro nattoq bosh.[1;56]*

Only with his hard work did he find the right box. Avoid foods that are available to others:

*Bargurez az xurdanihoye, ki ghayri mehnat ast,
Tikkagiri muzdi dastu hissai xud choq bosh.[1;56]*

Do not give up the work that comes after the sustenance, but be diligent and do more:

Mehnati ruzidehi harruzaro susti makun,

Garmu jushon korro monandi man mushtoq bosh.[1;56]

In the following verse, the poet emphasizes not to harm the property of the people in any case - the property of society. Indeed, harming people's property and eating people's rights is one of the worst causes. It is also forbidden in Islam.

Zarraye dar moli jam'iyat zararovar mabosh,

Xoh andar kishzoru xoh dar ayloq bosh.

Goh-gohe may binushu bo pariruyon nishin,

Dilbaroni tozaruro Javdati ushshoq bosh.[1;56]

It is traditionally said that human kindness is manners. One of the characteristics that distinguishes human beings from other living beings is their manners. The poet said:

Az beadabi kase ba maqsad narasad,

Zero ki adab toji sari inson ast.

In fact, all the evil in the world is immoral and immoral.

According to Jawdat, manners are a noble human trait and it is due to his manners that a person is respected and honored, and due to his manners his faults and shortcomings are covered:

Xislati xubi odami odob.

Sababi hurmatash hame odob.

Boadabro hama kunad izzat,

Pushishi aybu har kami odob.[1;61]

The poet insists on cursing people rudely, which is real. Politeness leads a person to perfection, and the greatness and dignity of a person, as well as his joy and carelessness, are also from manners:

Beadabro hama kunad la 'nat,

Bayni mardum mukarrami odob.

Buzruki az natijai adab guftand,

Sababi shodu beghami odob...

Javdat, az beadab hazar binmo,

Dihad az dust mahrami odob.[1;61]

Shame is one of the characteristics of the Muslim people and is one of the signs of good manners. Shame is the beauty of man. A shy person is endowed with such qualities as grace, knowledge, ingenuity, art, and manners. In fact, such people become humble, generous, far-sighted, and knowledgeable. Humility and generosity are the crown of a noble man, adding to his beauty. As Bedil said:

Husnro bo araqi sharm tarovat nabuvad,

Guli qoghaz beh az on gul, ki dar on shabnam nest.

This issue is also on the agenda of Javad. From the poet's point of view, shame is a veil of guilt and a cure for the pain of the ignorant:

Odamiro pardapushi aybho sharmu hayo,

Dardi jahli johilon boshad davo sharmu hayo.[1;61]

Boiling the fire of wrath is a sign of immorality, and only shame can quench this fire:

Behayoro avj girad otashi qahru ghazab,

Shurishi u boz dorad gar varo sharmu hayo.

Fe'li rasvoi ba on odam agar odob nest,

Hilmu xushxulqi biyorad doimo sharmu hayo.[1;61]

Bad speech and bad behavior are a sign of indecency. In the last verse, the author warns against immorality:

Lafzi noshoistayu af'oli bad az behayo,

Doimo ru ovarad, uro kujo sharmu hayo?!

Har ki be sharmu hayo, Javdat, az u mekun hazar,

Bo nasihat gush dorad har kiro sharmu hayo.[1;61]

The importance of education and upbringing of children in the Eastern world, especially the holy religion of Islam has a special place, and from the first days of the birth of a child compels the mother to bring him up. Raising a child is like growing a plant, which the gardener grows with abundant and consistent pain so that everyone can use its shade and fruit. Poems with exhortations are not rare in Javdat's poetry. Including:

*Javono, pandi piron halqa dar gushi farosat kun.
Ba xud odobi mehnatro saraxbori muhabbat kun.
Agar davri javoni bigzarad bo tanbali, susti,
Pushaymoni nadorad sud parhezi kasolat kun.[1;64]*

Humility is a sign of high spirituality and enlightenment. Pride and arrogance have always been criticized by writers. The following is a byte that contains the following:

*Azbaski sirishti odamiyat az xok,
Maghrur mashav ba molu holi aflok.
In pastu balandiho turo dar du ruz,
Oxir bubarad dili zamini namnok.[1;85]*

The above verses describe the idea of man coming out of the dust and returning to the dust, which has a religious connotation. The poet emphasizes that the world is not eternal, that death in an instant destroys both kings and beggars and the poor.

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