



THE SUBJECT OF MORALITY AND IMMORALITY IN EASTERN AND WESTERN LITERATURE

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ABSTRACT

This article examines how the topic of immorality is covered in the West and the East, especially in Uzbek literature and novels. In the world literature, there is an opinion about how moral depravity - pedophilia - is understood and how it is treated. Independent observations have been made of the subject of Uzbek literature, Abdullah Qadiri's novels, which describe pedophilia, and how the literary community views these aspects.

KEYWORDS: world literature, Uzbek literature, novel poetics, immorality - the subject of pedophilia.

DISCUSSION

Here we consider the issue of morality in the literature. From time immemorial, when people began to enjoy art and aesthetics, the question arose: "What does literature describe?" After a long debate, major themes were identified in the literature: love, homeland, humanity, compassion, war, and heroism. Later, the question of "how to describe what?" In time, that question was answered. Images of exemplary people, events, and role models came to the fore. Thus, literature developed by working on the categories of aesthetics. It has been observed that in Eastern literature, moral issues have been carefully portrayed. In Western literature, however, romantic and sexual imagery continued in a more explicit way. From the Middle Ages onwards, the subject of morality has been the subject of much debate. But from the eighteenth century onwards, morality and immorality began to be portrayed from sharper angles. Gradually, there were stories of unusual sexual desires between men. Events on the subject and novels on the subject also appeared. As we have already mentioned, in one part of the world this subject has become more open and transparent, while in the Eastern literature this subject has been described in a very short and veiled way. Nowadays, despite the great diversity of opinions, the immoral activities of adults with young people and children - "Pedophilia" - are equally condemned. Our article is

about how this topic is covered in the literature, especially in Western and Eastern literature.

From time immemorial, mankind has lived with its flaws and virtues. Although pure in its creation, over the centuries, the human race has developed a variety of bizarre behaviors. Although much has been written and is being written about the good behaviors described by Abdullah Avloni, our topic is one of the flaws that should not be mentioned in "Turkish Gulistan" - infertility. Look, this defect can be found in any corner of the earth. Why this immoral situation has not been solved for so long is now a human problem. In the West, the term is called "pedophilia." And there are always going to be "tumultuous events." These incidents, especially among church officials, caused another uproar after the election of a new pope. That is, even among the representatives of the sanctuary, this "profession" is practiced to a certain extent, in secret. Although Pope Francis has officially condemned the practice, he is unable to prevent it. In the recent past, Hieromonk Makariy, a Russian cleric, has called for a ban on Nabokov's *Lolita*, a prominent neo-Romanist movement. According to him, this work is "rape of a homeless girl - immorality, a work that promotes pedophilia" (rastlenenie maloletnyx i propaganda pedophilii). In the world literary process, the problem has always been to one degree or another. In the United States, Hana Yanagihara's book "Lyudi sredi



derevev" was popular at the time and even won the Nobel Prize. In it, the author tells the story of Norton Perin, a scientist who won the Nobel Prize in Medicine in 1976. The scientist, who became acquainted with the life of one of the poorest tribes in Africa, lived there for a while, adopted a couple of local boys, and later became involved in childbirth. The book has caused a great deal of controversy in America. The novel's prototype, the famous scientist Daniel Karetton Gayduzek, was publicly condemned after his actions were exposed. Another American writer, a leading figure in American postmodern literature, the winner of the Faulkner and National Book Award, and the greatest literary figure after James Joyce, Thomas Pinchon, also has a place in our subject. An example is his "Raduga tyagoteniya". The best-selling novel is considered the second most popular work after Joyce's Ulysses and is one of the 100 most popular novels in the world. The play has several plot lines, one of which depicts sexual misconduct as well as sexual misconduct. French literature, one of the world's great centers of novelism, is also known for its sensational works on the subject. The Marquis de Sade has written quite well-known works on the subject. His "120 dney Sodoma ili Shkola razvrata" was a sensation. The author's work "Justina, ili Neschastnaya sudba dobrodetelya" is also rich in pleasure. Western readers, on the other hand, have different attitudes toward free society. One part condemns, the other - indifferent. Others even justify it. This problem is still common among Asian countries. Experts say the practice is known as "Bacha-bazi" in Pakistan and Afghanistan. In the memoirs, reports, and other works of the "brothers" of our recent past, this ugly flaw in us is described in a different way. The artist Vasily Vereshagin described one such scene in detail in his memoirs. In it, a young teenager is played in the middle, sings, in short - a picture of a greedy scene. The wake is now known... Khalid Husseini, a representative of contemporary American literature of Afghan descent, said in his novel Running After the Wind that these greedy tendencies still exist in the war-torn Afghan land. We all know that Abdullah Qadiri is the head of the Uzbek national novel. A genius artist who opened a new horizon in the dawn of national literature of the twentieth century. Classical artists usually focus on current issues of their time. In both novels, Abdullah Qadiri expresses a number of negative aspects of Uzbek life and socio-political past in artistic forms. In particular, first of all, in both works, the 19 century is reflected in the "most ugly period" of our national history - the time of Khudoyorkhan. Sometimes the reader discovers deeper and more convincing than the science of history, and reaches deeper into the heart. In particular, we would like to draw your attention to the problem of pedophilia, which has long been a source of controversy among the clergy these days

and, in fact, in Western opinion. The term is called "bachchavozlik" in Uzbek. It seems that the master writer took this great flaw in our national life seriously and condemned it. Interestingly, this "evil lust" attack does not choose a nation or race. Surprisingly, there are those among the clergy who have suffered from this "sin of the orphan." From time to time, this hidden flaw among Western believers has grown, sometimes leading to serious protests and social unrest. The same issue has been on the agenda several times since Pope Francis XVI, and some sinful believers have been punished at the behest of the public. But the strange thing is, why do those who are now responsible for the promotion of God fall into this trap themselves? Doesn't that tarnish the name of religion? Doesn't skepticism call into question people's religious beliefs? Interestingly, such a hidden flaw was also found among Muslim leaders. We learn this in detail in the story "A Dirty Scorpion" from the novel "Scorpion from the Altar". Abdurahman, the main villain of the play, reveals all the details of the teacher's past. Sexual harassment, which is a heinous form of sexual violence, is strongly condemned and condemned in all ages and in all religions.

The author's masterpieces, Navo Kuyi and Rakib Izidan, in his novel The "O'tgan kunlar", describe the abominable and immoral activities of the gang led by Homid, who opposed Otabek, and the details of the "bachavozchilik" trade. According to the author, "these were "Muslim times", but there were some things that distorted the solemn meaning. The khan was a Muslim, the bey a Muslim, the people a Muslim, and the conduct was Muslim. His hand is cut off or hanged for stealing. Zones with zones are also thrown from the roof, forty lashes are beaten for drinking. The chairman used to beat his officials, check those who did not pray, and beat those who did not know the fard. Though the case is so sensitive, thieves will not be left behind. Esh aka and Tosh aka's houses are being torn down, their cattle are being stolen, and prostitutes are growing up to be strangled from the roof. There are many people who have never prostrated their foreheads in their lives, but everyone could easily recite four or five sentences from the head of the fard ayn. In many people's homes, there is a lot of wine and booze, and on the other hand, there are people who make a living by selling alcohol". Apparently, the author points out that a number of vices in the life of the people are still alive, despite strict rules. Here, during conversations between Homid, Sadiq and Mutal, Mutal speaks of his "courage" in relation to infertility. Although these expressions are described in a veiled way, the text condemns that vile immorality.

Although the author's second novel, "Mehrobdan chayon", was published two years later, it seems that the above-mentioned anecdotes are



among the last of the most brutal khans in Uzbek national history. - It is noteworthy that it was at its peak in the time of Khudoyorkhan. Anvar's rival, Abdurahman Domla, describes his ugly life in Bukhara as ugly for a man with a disgusting past. Here, too, the author's sharp artistic vision effectively narrates the whole disease and its stigma. Here we see that the writer is deeply concerned about the future of the nation, warns of the dangers of this evil and shakes his pen more seriously.

The author first describes the moral work of Abdurahman's two-year failure: "He will be a drunkard for May, wearing a weak shirt, a mustache and a plait on her head, and will take the picture of a sixteen-year-old girl; touches the lips with tea and "sanctifies"; a dutar, a tambourine, and a player; with a plait on his head, he mercilessly whips the "lovers" and becomes an oppressor and tyrant. The author goes on to say, "Abdurahman" corrected "the morals among the merchants for three years, and for two more years he" perfected "the corrected morals in the madrasa. He is accustomed to masculinity, to various pleasures, to various "honors," and to some shameful tricks, such as shaving his "untimely" beard. He would pick up a bag, look in the mirror ten times a day, and go to the market every day to find a new buyer".

It should also be noted that Uzbek scholars and the literary community do not pay much attention to the issue of "pedophilia" in Abdullah Qadiri's novels. Or they are just accusing in general. Even the observations of prominent Uzbek literary scholars do not address this issue in detail. There is a similar general view in the works of Matyokub Kushjanov. Among the next generation of literary critics, Bahodir Karim also conducted serious research. But the subject we have raised has a more general view in his work. Without underestimating the work of the above-mentioned scholars, we can say that "bachavozlik" seems to be a topic that is not openly discussed among intellectuals in the Uzbek cultural stratum. So, since there is a theme in the novel, it is important to pay attention to it. This aspect means that it is possible to redefine the writer's skill, to once again acknowledge his individual skill.

One of the peculiarities of Abdullah Qadiri's intellect is that the writer considered chastity and a pious way of life as a belief, which is reflected in his works. On the other hand, through both works, the author reveals the beautiful and unique features of the nation, as well as leaves an indelible mark on our literature with images of noble and courageous, noble deeds. It is through these works that the negative vices in our lives are sounded. It is worth noting that in the description of the existing shortcomings, the writer shows the qualities of sadness, the fate of the nation, attention to lifestyle. In short, both novels of Abdullah Qadiri deserve to be loved and respected in all their features.

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