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
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 “bachavozchiilik” 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 infidelity. 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 Abdurahmancha'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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