



ILLUMINATION OF EDUCATION OF HONESTY IN UZBEK DIDACTIC  
LITERATURE

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**Abstract:** *From time immemorial, knowledge and education are considered concepts that are difficult to imagine separately from each other. In order to conquer the unparalleled heights of knowledge, human education must first of all be based on the essence of pure intentions and honest actions. Our thinkers, who lived and worked in our country for a long time, also honored the academic achievements attained in an honest way in their works. This article is devoted to the interpretation of academic integrity and its importance in science in the works of representatives of Uzbek didactic literature who lived and created from the 9th century to the present day.*

**Keywords:** *honesty, correctness, truthfulness, justice, humanity, perfect person, lying, extortion, copying, dishonesty.*

**Introduction.** Honesty is the basis of positive relationships between people. Food or property obtained in a halal way gives a person inner peace and encourages him to treat others with good intentions and impartiality. An ill-gotten morsel is a source of power for negative characteristics in a person and causes various internal conflicts in society and loss of trust between people.

The works of our didactic literature also invite us to build a society based on such principles of honesty.

**Main part.** In the holy book of our religion "Holy Qur'an" science is defined as "Science encourages people to justice and humanity" and "The decline of knowledge is the increase of ignorance". At the same time, along with other good deeds, honesty, purity, correctness, honest work and living by one's profession are considered human qualities that lead to true perfection.

In "Hadith Sharif" which is another holly book in Islamic world, it is said that "Halal is the clear light". In other words, water, fruits, bread, rice crops, food cooked from the meat of an animal slaughtered by saying "Bismillah", married persons and permitted clothes are considered halal.

Earnings acquired by labor, property and gifts obtained due to trade carried out with the consent of both parties are considered halal. Finding halal wealth and demanding halal is the duty of every person. If something that is considered halal is found in a illegal way, it is also considered haram. Because prayer is ten parts, nine parts are seeking honesty, and one

part is other worship (2:83) it is said in "Hadith Sharif".<sup>1</sup> It can be understood from this that a person must be honest in his efforts to achieve his goals throughout his life.

Hazrat Khwaja Bahauddin Naqshband also promoted the idea of "Dil bayoru, dast bakar" on the basis of his sect (Naqshbandiyya), that a person should work honestly and use all opportunities in the path of goodness, and that this action was acceptable to Allah.<sup>2</sup>

Uzbek folk proverbs, which contain the experience of centuries, also mention about honesty and truthfulness: "It is easy to eat with someone else's hand.", "The work of a pure heart is pure.", "If your food is honest, eat in the street.", "Speak the truth even if a sword comes to your head.", "Even if a lie lies for seventy years, get out of the way." Such proverbs have been urging people to refrain from harmful habits and practice good deeds such as honesty and truthfulness for many years. It is the duty of anyone who considers himself to be involved in the future of the country to promote these proverbs especially among the youth.<sup>3</sup>

In his work "Qobusnoma" (Nightmare), Kaikovus divides the qualities of people into three: one is intelligence, one is truth, and the other is courage. Kaikovus believes that the basis of youth is in three things:

1. Going beyond what he said, that is, the truth
2. Not contradicting the truth, i.e. performing actions that correspond to the truth
3. Promoting good deeds - doing things that end in good<sup>4</sup>

According to Kaikovus, it is necessary for a person to have a clean language and speech, to be generous, to be correct and to follow the right path. Also, the writer considers the maturity of youth to be able to distinguish one's own property from that of others, not to be greedy for the people's property, not to do harm to the people, and to be satisfied.<sup>5</sup>

The didactic epic "Kutadgu Bilig" written by Yusuf Khos Hajib, who lived and worked in the 11th century, also contains admonitions about manners, the author glorifies honesty and truthfulness as human qualities.<sup>6</sup>

One of the educational and moral works created at the beginning of the 12th century, Ahmad Yugnaki's "Hibat ul-haqayq" (The treasure of truths) also mentions "Not to walk as close as possible to a liar, to observe the correctness during the period of life, Reflecting on how to adorn the heart with the right word, he compares the right word to honey, and the right word to a person to healing."<sup>7</sup>

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<sup>1</sup> Islam. Encyclopedia: A – H / edited by Sheikh Abdulaziz Mansur under I-80. - T.: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2017.

<sup>2</sup> Abul Muhsin Muhammad Baqir ibn Muhammad Ali. Authority of Khwaja Bahauddin Naqshband. / Mahmoud Hasani, translator from Persian, author of foreword, commentary and dictionary. - T.: NMIU of Uzbekistan, 2019.

<sup>3</sup> Tora Mirzayev, Askar Musogulov, Bahadir Sarimsakov "Uzbek folk proverbs. General editorial office of "Sharq" publishing-printing joint-stock corporation, 2005.

<sup>4</sup> Kaikovus "Nightmare" 2nd edition "Istiqlal". 1994.

<sup>5</sup> Musinova, R. M. (2022). Xorijiy Tillar Va Akademik Halollik Tamoyillarini O'zaro Bog'liqlikda O'rganish Muammolari. *Integration Conference on Integration of Pragmalinguistics, Functional Translation Studies and Language Teaching Processes*, 27–29. Retrieved from <https://conferenceseries.info/index.php/online/article/view/33>

<sup>6</sup> Yusuf Khos Hajib. Qutadgu bilig.-Tashkent: "Fan", 1972.-page 964.

<sup>7</sup> Mahmudov Q. About Ahmad Yugnaki's work "Hibat ul-haqayq". - Tashkent: Science, 1972. 11 p.

In his works, Alisher Navoi, the sultan of speech of Turkish literature, recognizes honesty and truthfulness as qualities of great importance, especially in the education of the young generation. In the epic "Hayrat ul Abror", Navoi included honesty and truthfulness among the qualities characteristic of a real person, and devoted the 10th chapter of the work to clarify the issues of honesty, truthfulness, and lying. The poet includes people who can make a reasonable assessment of the situation as right-minded people. He admits that people with a crooked view are not able to make a correct assessment of the situation due to the fact that they see two things instead of one.

Honesty, correctness. In this, the poet connects the positive and negative qualities of a person with their characteristics. He considers people who write correctly to be God's beloved servants and calls them mentally and physically healthy people.

However, in the 13th chapter of the epic, the poet mentions that people who are thieves should be given a chance and that they have the right to live as members of society. From this we can understand that it is a legacy from Navoi to help a person who has lost his way from the path of honesty by allowing him to choose the right path.

Navoi recognizes language as the third way of truthfulness. That is, according to the poet's interpretation, a person should always speak the truth, and in the 13th chapter, he fills this concept with the story of "Sher and Durroj" and gives an understanding of the bad consequences of lying in human character.<sup>8</sup>

Therefore, if we take the example of a school, the teacher can identify the shortcoming of a student who cheats in homework or class activities in time, and by giving him the right understanding, he will be an honest person in the future. It can be an incentive to find education. This, in turn, helps to reduce the number of negative vices, such as bribery and abuse of one's position, which is a barrier to development in society.

The rules of school etiquette, including the concept of honesty in science, are widely covered in the works of modern literature representatives who entered Uzbek literature with their own style in the late 19th and early 20th centuries.

In particular, the author of the textbooks "Muallimi avval" (Teacher first) and "Muallimi soni" (Teacher second). Abdulla Avloni in his work "Turkish Gulistan or ethics" emphasized the issue of education along with education at school. In this place, the writer says about education: "It is to educate a child for his health and happiness, to keep his body clean, to correct his profession from a young age, to teach him good manners, and to protect him from bad manners."

According to the writer: "Educators are like doctors. Just as a doctor treats a patient's illness, he should give education to the child's body from the treatment of "good manners" to the treatment of anger, over the treatment of purity." That is, in the education of a person, especially students, the rules of etiquette should be instilled in honesty. The elimination of impurities that hinder progress in the educational process will gradually improve the quality of school education.

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<sup>8</sup> Alisher Navoi. "Hayratul-Abror". - Tashkent. "Literature and Art", 1989. Pages 151-158.

Several forms of education are highlighted in the work, and the author defines the education of thought in school education as follows: "Education of thought is the most necessary, sacred task that has been honored for many times, is focused on the attention of teachers, and is charged to the conscience of teachers. . A thought causes a person to be kind and enthusiastic. This education needs the help of the teacher to such an extent that the strength and breadth of thought depends on the teacher's education. In the work, lesson and education are described as "soul" and "body" which cannot be imagined separately from each other. Therefore, the role of the teacher is incomparable in the development of the young generation into deep-thinking, sharp-witted, perfect individuals who can distinguish between good and bad. Such moral qualities should be inculcated in the student's mind in a harmonious way. According to Awlani, knowledge is a very high and holy virtue for a person, and it is recognized as a quality that distinguishes merit from sin, and halal from haram. Writer urges people to be honest in word and deed and says: "Make a man's garden to health and a flower to happiness by the way of honesty".<sup>9</sup>

Among the contemporary Uzbek writers, Muhammad Amin spoke extensively about the concept of honesty in his creations and emphasized the violation of the ethics of honesty, which is causing the development of today's education system. As the artist relates the inculcation of the sense of honesty in human education to the dreams of early childhood. He told the young souls who have all the comforts to live and dream of a prosperous future that they should strive to achieve the full life they want only in an honest way.

In the example of the high school grading system, the writer puts forward the idea that, the shift away from honesty comes from ignoring small dishonesty in situations that we think are insignificant, and the student must "honestly" get the grade he receives, not by extortion or plagiarism. In addition, the artist shows that the sad future of some young people, who try to enter higher educational institutions in our society today, not relying on their knowledge, but through various difficult ways, is caused by the lack of human qualities such as honesty, truthfulness, and trust in their education. In the course of time, he holds all sections of the society responsible for the formation of such negative vices in the minds of young people. In particular, instead of spending hours explaining the value and importance of good qualities, teachers can show it in practice and leave a stronger impression on students with good behavior and honest behavior.<sup>10</sup>

Among the Uzbek scientists, the scientific research conducted by Associate Professor (PhD), Rakhmatova Mehriniso Muhsinovna, regarding academic integrity, reflects the relevance of the issue of academic integrity in the educational system,<sup>11</sup> as well as a number of problems that are waiting to be solved, which cause the violation of academic integrity in the

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<sup>9</sup> Rakhmatova, M. (2022). Академическая честность и плагиат: проблемы воспитания. *ЦЕНТР НАУЧНЫХ ПУБЛИКАЦИЙ (buxdu.Uz)*, 15(15). извлечено от [http://journal.buxdu.uz/index.php/journals\\_buxdu/article/view/6966](http://journal.buxdu.uz/index.php/journals_buxdu/article/view/6966)

<sup>10</sup> Muhammad Amin. "Marifat" newspaper. 16.09.2019.

<sup>11</sup> Musinovna, R. M. (2022). Academic Integrity: Teaching and Learning Challenges. *Integration of Pragmalinguistics, Functional Translation Studies and Language Teaching Processes*, pp.30–33. Retrieved from <http://conferenceseries.info/index.php/online/article/view/35>

educational processes of schools and universities.<sup>12</sup> According to the scientist, honesty is not only a moral term, but it is emphasized that a comprehensive approach should be taken in education.<sup>13</sup> That is, he puts forward the concept that students and pupils should follow the teaching path of the educational system without punishing them or finding fault with them.<sup>14</sup>

**Conclusion.** In conclusion, it is worth mentioning that high human qualities such as honesty and truthfulness are considered the basis of the religion, mentality, and lifestyle of our people. A vivid example of this can be seen in the fact that the harmony of honest thoughts and honest actions is highly recognized in many didactic works created by Uzbek literary schools. These works encourage us to inculcate the concept of honesty in all aspects of life, especially in the school education system, in the education of the young generation through practical examples, and to fight together against dishonesty in society.

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