

MORAL VALUES AND IDEALS IN EPIC TRADITIONS THE PEOPLES OF CENTRAL ASIA

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Abstract This article explores the rich palette of moral values in the Eastern Epic tradition, which over the centuries have had a strong influence not only on literature, but also on the development of philosophical thought, and has become a dominant factor in the formation of the Eastern mentality of the peoples of Central Asia. Such high moral values are vividly reflected in the ancient manuscripts of the «Avesta», in the works of «Shahnameh» by Firdousi, «Hamsa» by Alisher Navoi and other texts. This study highlights how ancient epic traditions are reflected in philosophical and literary works, which are characterized by high ideological and artistic perfection and a deep humanistic trend, which have retained their important moral significance.

Keywords: Central Asia, Moral Values, epic traditions, «Avesta», Firdausi, «Shahname», Alisher Navoi, «Hamsa».

Introduction

The favorable geographical location, nature, climate of Central Asia, which since ancient times had a unique cultural space, provided it with an early start of socio-economic development and served as an important link connecting the culture of the peoples of the West with the East; Mesopotamia, Iran, Egypt, later Greece and Rome with China and India. «It is this factor, according to orientalist Fozilakhon Suleymanova, - finding similarities between Gopathoh and Minotavr, myths and folklore Greek mythology and mythology of the peoples of Central Asia confirms the existence of the relationship, the enrichment of one culture and literature of the other began with the distant past and was carried out up to Islam». [1, 11]

It is known from the history of mankind that ancient peoples and nationalities expressed their noble dreams, ideals through their epic heroes. In them, the attitude of man to nature, to man, to the world as a whole, he succeeded in moral values. And it was an important tool in regulating the interaction of people in society.

Discussion

In particular, in «Avesto», which was the first written source of the peoples of Central Asia and Iran, ancient Indians, Chinese, as in written sources of Hellenism, mankind has always glorified the idea of a happy life, moral values such as honesty, truthfulness, diligence, friendliness. The basis of «Avesto» is the idea of fighting good and evil, light and darkness; the unity of good ideas, kind words, good deeds.

In ancient legends happiness, good was associated with light, sunlight, and Vice versa – death, misfortune, evil with darkness and terrible cold. These ideas subsequently had a significant impact on the formation of ideas about the city of happiness and the city of misfortune, not only in literature, but also on the development of philosophical thought. For example, their influence was strong in the formation of Plato's teachings about the ideal state of creation Forobi works about the ideal city.

«The ideas of the Zoroastrians,– wrote Najmiddin Kamilov – deeply penetrated into the consciousness of the peoples of Turon, Iran, Greece, on the basis of which began to form a social morality based on the principles of purity and truthfulness. Thus «there was a philosophy of a new understanding of the world, the spiritual power inspiring people to creativity, faith in a bright and happy life». [2, 4]

Among the ancient epic compositions that influenced the development of the world epic tradition, which are characterized by high ideological and artistic perfection and a deep humanistic direction, remains an important moral value, it can be noted for example, «Gilgamesh» the Sumerian, «The Iliad» and «Odyssey» of Homer, the ancient Greek;«Mahabharata», «Ramayana», «Kalila and Dimna» («Pancha-Tantra») the Indians;«Go‘ro‘g‘li», «Alpomish», «Manas», «Forty girls»,

«Gershasp», «Qayumars», «Jamshid», «Erxubbi», «To‘maris», «Shiroq», «Siyovush», «Rustam» of the peoples of Central Asia.

In them, along with the reflection of ancient historical events in a highly artistic form, you can see the perception of the world through mythological representations, moral and value attitude of man to nature, life in general, expressed by various aesthetic methods.

One of the famous works related to the epic genre, where moral values have found their vivid expression is «Shahname» Firdausiy (940-1020). It contains ancient legends, a heroic epic, and the history of Iran, from the time of Alexander the great to the death of Yadigard III (651), king of the Sassanids. The main characters of the work are Rustam, Sukhrob, Cova, Isfandiar, Giv, Siyavush, Bejan, Lumbak Mazdak, and others; of the kings Alexander and Bahrom.

The basis of «Shahname» are moral values such as honesty, courage, justice, love and devotion to the Motherland, etc., as well as the ideas of centuries-old and eternal struggle between good and evil. Experts note that these ideas began with ancient religious dogmas, myths and legends that were included in the «Avesto».

Firdausi glorifies man as a possessor of mind, prizing him not to hurt anyone, not to razbrasivat seeds of evil. In his opinion, if someone harms someone, he will be exposed to disaster:

If you are just and your faith is pure,
There will be no stitch in your soul.
If you are immoral, the poison is incurable,
Wait from Heaven– a thousand troubles. [3, 148]

Firdausi characterize good behavior and noble deed as an important value, which warns human from of evil.

The great representative of the Eastern classical literature Alisher Navoi also widely used legends in the creation of the work «Hamsa». The poet wrote that in his works he used ancient legends to glorify the moral qualities of man. [4, 271]

Alisher Navoi creates an artistic image of the «perfect personality» (*insani kamil*) through such qualities as honesty, courage, devotion, modesty, enlightenment, diligence, love of neighbor, the ability to sacrifice personal interests for the benefit of society. [5, 150-151]

Conclusion

Thus, the glorification of moral values is an important feature of the Eastern epic tradition, which for centuries had a strong influence not only on literature, but also on the development of philosophical thought, has become a dominant factor in the formation of the Eastern mentality. At the same time, it had a strong influence on the culture, literature and philosophy of not only the East, but also Western Nations.

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