

ISSUES OF EDUCATION, KNOWLEDGE, AND ETHICS IN ANBAR OTIN'S WORKS

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Annotation: This article explores the perspectives of the enlightenment poet Anbar Otin on the education and moral views of Turkestan women, as well as the social paradigms regarding women's access to education. The author highlights how the philosopher-poet Anbar Otin, in her works, examined various ideological currents, religious, moral, and socio-philosophical views in an interconnected manner. The study also emphasizes the relevance of the issues she addressed to contemporary society.

Keywords: Anbar Otin, enlightenment thinkers, poet, scholars, humanism, education, upbringing, religion, morality.

In the New Uzbekistan Strategy (Objective 73), an essential priority is the in-depth study and widespread promotion of the rich scientific heritage of our great ancestors. Throughout Central Asian history, legendary women such as Tomyris and Bibikhanum have been immortalized in historical records for their courage, intelligence, perseverance, resilience, elegance, entrepreneurship, compassion, and patriotism. During the 18th and 19th centuries, more than 200 female scholars were recognized across Central Asia. Among them, distinguished poet-thinkers such as Nodira, Uvaysiy, Dilshod Barno, and Anbar Otin actively advocated for equal rights, freedom, and happiness in society. They put forth valuable insights on family and child upbringing, emphasizing the necessity of integrating humanitarian values from both religious-ethical and secular-scientific perspectives.

In the second half of the 19th century, enlightenment ideas played a crucial role in the development of progressive socio-philosophical thought. During this period, the literary works of Dilshod Barno and Anbar Otin reached new heights of intellectual and artistic expression.

As academician I.M.Muminov noted: "Маърифатпарварлар, -деб ёзган эди академик И.М.Мўминов, -илғор маданиятнинг чинакам тарафдорлари бўлиши билан бирга, ўзларининг энг яхши асарларида юксак инсонпарварлик ва халқпарварлик ғоялариникизгин ташвиқ-тарғиб этдилар"¹ This perspective directly applies to the poetic legacy of Anbar Otin, whose works are characterized by a deep appreciation for humanism and enlightenment. Her poetry highlights the importance of knowledge, science, and education, portraying books, schools, and calligraphy as sacred sources of wisdom. Through vivid imagery, she illustrates how these elements serve as vital tools for self-discovery and intellectual growth.

Anbar Otin's worldview possessed distinct features that set her apart from her predecessors. In particular, her support for children receiving education in new schools and the local population benefiting from medical advancements reflected her democratic and Jadidist ideals. Her literary works seamlessly intertwine enlightenment principles with humanist ideals. Anbar Otin viewed

¹ Мўминов И. Танланган асарлар. 1-том. -Т.: Фан, 1969. -Б.145.



life with deep admiration, placing human labor, struggles, and aspirations at the center of her poetry. Her writings, especially those filled with advice, moral teachings, and wise sayings directed at women and mothers, further illustrate her humanist and ethical-educational perspectives, strengthening her intellectual vision.

In one of her poems, she expresses these ideas vividly: (*Insert poem excerpt here*)

Менинг ҳар бир сўзим бахтсиз эл учун айтилгандир,

Бунга боис шуки, айни шу вақтда инсоннинг ўзи азиздир,² "At this very moment, the individual is precious." From this, it becomes clear that in Anbar Otin's work, the traditions of knowledge and enlightenment are expressed through the elevation of moral values and humanism. Indeed, as French scholar H. Masse observed, "Ўрта Осиё халқлари ўзининг ахлоқий фикр ва анъаналарига кўра бойдир. Ўз ижодларида ахлоқий муаммолар ва гуманистик қарашларгатаҳталиб ўтмаган тарихчи, файласуф, рассом, шоир ёки адабиётшунос олимни топиш қийиндир. Хатто, улар ўз илмий ишларида ахлоқий муаммолар ва гуманизмга эътибор бермоқликни инкор эта олмаганлар."³ This insight underscores the deep moral and humanistic foundation of Anbar Otin's creative legacy.

Particularly, the poet is recognized for her steadfast commitment to the idea of the dignity of humanity. For example, her ghazal, which begins with the line "Ман заифу нотаваон", is characteristic of this aspect of her work. In this piece, she reflects the vulnerability and strength of the human condition, emphasizing the inherent value and dignity of individuals, regardless of their weaknesses. This theme of human compassion, resilience, and moral integrity resonates deeply throughout her poetry, underscoring her dedication to the ideals of humanism.

The phrase "Мен Фармонқулнинг заифу нотаваон қизиман, Мен бир инсон, малак ҳам, чўри ҳам, қул ҳам эмасман"⁴ expresses philosophical views.

Anbar Otin's thinking, relying on rationalist thought, emphasizes the positive role of reason and intellect in the life of society: "Ақл ҳамма вужудимиздан пухтароқ ва донишмандона фикр қилур, ақл ўтган, ҳозирги ва келаси замонларни, яъни бу зулмат ё зулумотлик қаю тарафдин ва несабабдин келди ва қанча ҳукм сурмоғи мумкин ва нечук тадбиру тадориқларила бу зулматни зойил этиб, унинг шаънидан нажот топмоқмумкин ўлур..."⁵

Here, Anbar Otin emphasizes that people, by recognizing their own people as their advisers (consultants), can remove the darkness through cooperation and consultation: "Агар одамлар аҳллариини вазир билиб, ўз вазирларини ўзга вазирлар ила ҳамкор қилиб, машварат ила ҳаракат қилсалар, ақлли вазирлар дунёни босуб ётган қаро зулматни, хатто зулумотни ҳам бартараф этиб, соф ва оламни равшан қилишга муяссар ўлурлар."⁶

Based on the poet's ideas mentioned above, we note that she is well aware that knowledge and science are the key to escaping from moral darkness. When describing the life scenes of her time, she gives them social-philosophical meaning and concludes that changing the terrible systems is dependent on the activity of the people. Her worldview, philosophical thinking, and social-philosophical thoughts are embodied in her work "Philosophy of the Blacks." In all four

² Анбар Отин. Шеърлар. Ўзбекистон Республикаси Фанлар академияси Беруний номидаги Шарқшунослик институти. Девон фотонусхаси. Қўлёзмалар фонди. НоИнов.№1647. 42-саҳифа.3Masse H. Antologie persane. Paris. 1950. -P.98.4Ўша манба. Инв. №1647. 42-саҳифа.

³ Masse H. Antologie persane. Paris. 1950. -P.98.

⁴ Ўша манба. Инв. №1647. 42-саҳифа

⁵ Анбар отин. Шеърлар. Тошкент, 1963.-Б.12.

⁶ Анбар отин. Рисолаи фалсафai сиёхон. 107-108-б.

parts of this work, the poet expresses her reflections on the puzzles of social life with her own views. In the work, the suffering of the poor people, their hardships, and the protest against racial discrimination are expressed through philosophical conclusions. The poet's humanitarian ideas are especially reflected in the following thoughts:

Одамда бўлса гар яхши тилак,

Халқ учун тебратгуси доим билак⁷

The thinker poet Anbar Otin boldly states that humanity is a struggle for the welfare of the people and the nation. She writes the following lines, emphasizing that a person is beautiful through their intellect, morality, and loyalty:

Одами ақлу назокатда сулув,

Бўлса ахлоқи садоқатда сулув⁸

The poet of the era, Anbar Otin, stood out for her wisdom and eloquence. She received her education in manners from her teacher and predecessors. Anbar Otin paid special attention to the issues of humanitarianism and education. In her works, the poet elevated the concept of education to a high level, calling it "the light of faith on the face." It is worth noting that the poet's wise thoughts, ghazals, and the treatise "Philosophy of the Blacks" are connected with the idea of strengthening the national literature's closeness to the life, sorrow, and struggles of the people, enriching them with philosophical reflections.

"As we look at history," emphasizes H. Aliqulov, "Тарихга назар ташласак -деб таъкидлайди Ҳ.Алиқулов, инсонпарварлик тўғридан-тўғри, бир текисда ривожланмаган, балки антигуманистик ҳатти-ҳаракатлар, инсонпарварликка зид кучлар ва жамиятдаги салбий иллатлар, ахлоқсизликларга қарши аёвсиз курашда ўзига йўл очиб борган. Лекин бу курашда ҳамма вақт инсонпарварлик ёвуз кучлар, тубан ва ярамас иллатлар устидан зафар қозонган дейин хато бўлади. Тарихда шундай даврлар бўлганки, жамиятда қабихлик, зўравонлик, ўзбошимчалик ва жабр-зулм устуворлик қилиб, одамийлик, инсоф ва диёнат, меҳр-шавқат орқага сурилган."⁹ One of the key features of the poet's socio-educational views is that, unlike her predecessors, Uwaysi and Nodira, she did not place hope in "just kings"! In her works, she did not limit herself to depicting the difficult life of the people but also revealed the cause of their suffering-the oppressive rulers and the injustices they imposed. The poet, a humanitarian, expressed that changing the unjust life was tied to the will of the people, clearly conveying this message. From this standpoint, she urged the people to awaken from their slumber and, in line with the demands of the Jadidist movement, longed for the freedom and prosperity of her nation. She believed in the possibility of the people's well-being and wrote the following:

Боғларинг пажмурда бўлди, зоғларинг пойидин,

Кўкрагинг садпора-дайдиларнинг ёйидин,

Катта-катта қон томадир ўқ тешган жойидин,

Қип-қизил қонлар оқадур жабр кўрган сойидин,

Ўз қўлинг бирла бу юртингни ўзинг обод қил¹⁰

⁷ Анбар отин. Шеърлар. Тошкент, 1963.-Б.77

⁸ Ўша манба

⁹ ҲайдарАлиқулов. Фалсафий мерос ва маънавий-ахлоқий фикр ривожи. Тошкент:Фалсафа ва ҳуқуқ институти, 2009.-Б.15.

¹⁰ Дилшод. Анбар Отин. —Тошкент: Фан, 1981.-Б.166

In every society, including Turkistan, the idea that the more educated and enlightened individuals there are, the faster the society will develop, that is, change, is promoted. Indeed, the poet's ideas about the development of society are of great significance not only for her time but also for the current cultural and spiritual development of our independent republic. According to her philosophical worldview, the decisive force and means of societal progress is knowledge and science. The economic, social, and spiritual backwardness of the country is due to the low level of enlightenment, i.e., access to education, which is connected to education, humanity, and the pursuit of knowledge.

In our opinion, the poet's works reflect universal humanistic ideas such as equality, freedom, brotherhood, interethnic and international friendship, as well as ideas of national and global stability, which resonate with our current independent life. They acted as propagators of scientific and creative knowledge, advocates for human freedom, liberty, and development. The poets addressed the importance of knowledge in human moral development, health, spiritual growth, the role of human intellect in understanding the world, and the significance of creative activity. Therefore, the poets, in their philosophical worldview, aspired to see a well-rounded, perfect human being.

According to G.Mahmudova: “Туркистондаги аёллар қисмати деярли барча жадид маърифатпарварлигининг ижодида ўз ифодасини топган. Абдулла Авлоний ҳам аёллар қисматини маориф ва маданият, эски урф-одатлар билан боғлиқ эканлиги билан изоҳлайди. Давронбек тилидан аёлларнинг моддий сотилиши, ҳуқуқсиз, эрксиз оғир ҳаётқаъригаулоқтирилганини эслатибўтади.... А.Авлонийнинг “Адвокатлик осонми” драмасининг мазмуни жаҳолат оламига нисбатан исён руҳи билан суғорилган. Абдулла Авлонийнинг маърифатпарварлик ғоялари, айниқса, «Биз ва Сиз» трагедиясида анча баркамол ўз саҳна талқинини топган. Унинг бош қаҳрамони Давронбекни эслатади. Бироқ асар мазмуни ва саҳнавий ифодаланлиши анча пишиқ ва мукамал. Трагедияда анъанавий муҳаббат мавзуси, ўз севгисига эришолмай жувонмарг бўлган Камол ва Марьямлар образлари ифодаланган. Бироқ унда анъанавий муҳаббат фожеаси илм-маърифатсиз кишиларнинг бидъат урф-одатлар натижаси сифатида кўрсатилган”¹¹

Indeed, among the representatives of the Jadid movement, the Jadid Uzbek poetess Anbar Otin's philosophical views contain ideas that as the process of self-awareness of nations develops, their national values strengthen and solidify along with their national interests. On one hand, she is a prominent figure of her time, and on the other, she is a poet who endured the difficult hardships of fate in her own life, and this experience is deeply reflected in her works. These works are infused with profound philosophical perspectives. Therefore, education, morality, humanitarianism, the pursuit of innovation, and enlightenment are all expressed in Anbar Otin's creativity, reflecting the demands of her era. This is where the distinction of Anbar Otin's works lies compared to other poets.

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