

Whoever Asks You for a Favor, Whether He is a Good Person or a Bad Person, Extend the Hand of Kindness

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ABSTRACT

This article reflects on the benefits of good deeds for human beings, that goodness is always the elimination of evil. Is it good-is it bad-it is necessary to do good to everyone! Only then does the virtue that made up the essence of humanity disappear and disappear, inheriting generations. They will remember you with light even after you have left this world.

Science-discipline, culture and art, spirituality enlightenment the right to speak ketganda shuni separately stressed the need for, the blessed names of two children of the Uzbek people - Hazrat Mir Alisher Navoi, the sultan of the word, and the famous general and statesman - Zakhiriddin Mukhammad Babur, in the conquest of the world school of enlightenment, make special bright pages. Because since five centuries, every line of these two great poets has served to enrich the spiritual world of humanity with high recognitions from the people of world science. The reason is that every word of Navoi and Babur is rich in meaning and gives a special meaning to their works. That is why it is no exaggeration to say that anyone who feels the need for something will certainly find it in their works.

For the creative people, every word is a great gift of the creator for mankind. They value the word and use it skillfully. That is why we call Navoi the Sultan of the word. The poet says about this in his work "Hamsat ul-mutahayyirin": "Although rich career cares for the soul, perfection of speech is above all. This old star suddenly stopped spinning. There is no word left".

In fact, each person, with the help of amal words, goes from generation to generation in languages. Indeed, every action of a person becomes epic in languages from generation to generation through words. That is why it is not for nothing that the holy books contain instructions urging the human child to do only good deed is considered a sign of upbringing, integrity of morals, and sanity of mind in our East, especially among Uzbeks. Everyone looked at such people with the same envy. Listening to their conversations, people came to visit them from far and wide places.

They invited their relatives and children to enjoy the conversations of good people and invited them to these circles. Because it was the noblest intention of every parent and teacher that their next generation should walk among righteous people. If we look at the world of words, it is like a sea. Words flow like the sea. But what kind of words to choose from that sea depends on the understanding, knowledge, and level of the speaker. But unfortunately, a person does not have only good qualities. He never achieved perfection. There are many words related to human character and behavior in our speech. One such word is "STINGY". The word stingy is used to refer to a person with an extremely negative character. In fact, greed is also a disease. It can be congenital or acquired during life.

A lot of fairy tales and epics related to the fact that a miser suffers a lot to protect his wealth, and an envious person cannot live peacefully due to his misdeeds, and suffers from the pain he inflicted on himself, suffering from his actions, occupy an important place in the spiritual education of our people. After all, it highlights the unique and appropriate positive and negative aspects of our people. Any reader who reads that work of art will definitely find themselves in that work.

That is why words are the weapon of literature. Therefore, "LITERATURE" is derived from the word "adab", which means to memorize manners. Besides, words educate a person.

If we refer to the "Annotated Dictionary of the Uzbek Language", this word is defined as: "BAXIL" - is derived from the Arabic word and means miserly, miserly, stingy. In the Uzbek language, this word has two definitions:

1. Who doesn't care about anyone; spendthrift; stingy; hot If a generous person finds all the land, if a miser finds it, it is under pressure. A miser avoids a guest - a miser avoids a gift. Proverb.
2. A black-eyed, jealous person who cannot see others. A miser's garden never grows. Proverb.

Greed first blinds its owner. Why do we call it the eye of the soul? Because in Muslims, the part of the body that collects all its purity is called the heart. There are many proverbs and proverbs about this.

A person whose heart is blinded by avarice will not be able to enjoy the beauties of this world. For example, he does not enjoy the fact that he lives in a peaceful country, that his four children are healthy, that he has many relatives around him, that he has children and that he has a fortress as a life partner. At such a time, the devil took advantage of the situation to enter his heart. Now that person's feelings of jealousy start to take root. These roots gradually cling to the whole body of the owner. Despite the fact that the people around him are uncomfortable with this behavior, he increases his behavior day by day and falls into the trap of showing shameless behavior in front of the public. As soon as he does not do that, he begins to feel uncomfortable, that is, greed. He does that abominable deed, and his heart is relieved and his mind is clear for a long time. The same situation is repeated again and again when he is in a mood.

If he doesn't do it, he feels pressure as if someone is chasing him. This is why he suffers from the fact that others do not. Gradually, this person does not give everything he has to a needy person, but instead, he gets used to giving gifts to someone who is open to someone in the sense of grace and desire. And the person who receives the gift accepts the inappropriate favor shown to him with displeasure, without rejoicing, and laughs at the fact that the miser is stuck in the street of miserliness. But he does not want to understand, even if he deeply understands that this is a very serious mistake in front of the miser's creation. Because his name is bahil. He considers it his weakness not to live up to this name. That's why such people betray the scales of justice at every step and stamp the mark of "STINGY" on worldly deeds day by day. He does not know that one day this notebook will become a summary.

The wise saying of our people, “The world is wide and the world is narrow” must have been found by looking at such people.

Byte:

Анга молининг ҳифзи ранжу ану ано

Мунга фелининг зишти дарду бало

Шарҳи:

Унисига Молини сақлаш — азобу уқубат

Бунисига ярамас фели дарду балодир

(Навоий. “Маҳбуб ул-қулуб”)

Miserliness is depriving oneself of the greatest good. Miserliness is a moral concept. It is not being able to see a person's growth, level, prestige, achievement, talent, etc. from within. Stinginess is a characteristic of individualistic, selfish and heartless black people, it negatively affects social and moral relations between people, destroys them, undermines humanity and justice in society, and increases ignorance. Stingy people want others' unhappiness and unrest in addition to not being able to see them. they are happy with the failure and turmoil of others.

Our scholars have defined greed with several definitions. These definitions complement each other. A miser who refuses to spend the world's necessary wealth is a miser. Some say that the person who does not give the obligatory allowance is also miserly.

At this point, we found it permissible to mention a small story about stinginess. It is said that there was a miser in a village, and his son was stingy and miserly like his father. One day a guest came to their house. The still miserly man gave money to his son in front of the guest and said:

A person dear to my heart came as a guest. Go and get a kilo of good meat.

In fact, it would be impolite to show the guest the expense. A donation to a guest is not told, it is done without informing. The boy went out and came back empty-handed at one o'clock. Seeing that his son had nothing in his hand, the greedy father asked his son why.

- Son, why didn't you bring the meat?
- I went to the butcher, - I said that you will give me the best meat, the butcher said:
- I will give you meat like butter. I said: stop, butter is cheaper, then I will buy butter. I went to the store to buy oil. When I went to the shopkeeper and said - give me good butter, he said:
- I will give you butter like honey. When I said stop, honey is cheaper than butter, I went to the beekeeper. If I ask you to give me some of your good, pure honey, he said, I will give you honey as pure as water. I came back to what I thought was a water pipe in our house. Father said:
- My son, you have done a good job, only one thing is missing.
- What's wrong? - asked his son.
- It was not good for you to walk with your shovel. Then the son:
- “Dad, look, I've come dressed as a guest,” he said.

So, the lesson from the story is that the world of a stingy person will also be stingy. Therefore, we should be generous based on the period of our life and the opportunity we have. The name of this in simple language is called “GOODNESS”.

As noted by the great general Zakhiruddin Muhammad Babur.

We wanted to talk about avarice, and we did not take a look at the works of Navoi and Babur for nothing. Because these two people expressed many thoughts about generosity, which is the opposite of avarice, in their works. By the way, Alisher Navai, the sultan of speech, and Zahiruddin Muhammad Babur, the great general and statesman, when leading the people towards goodness, expressed their interpretations based on the principles defined in the Qur'an and the comments in the hadiths. That's why the names of Navai and Babur are immortal figures deeply rooted in the heart of every Uzbek.

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