

WORKS ON SOCIAL, POLITICAL AND ETHICAL ISSUES BY WASHINGTON IRVING

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Annotation. Washington Irving grew up to love life, cheerfulness, humor and humor, rich in fantasy, under the influence of beautiful landscapes from childhood. The human rights declaration that revolutionized it paved the way for journalists, writers, poets, and publishers. Progressive intellectuals wrote that even though the tyranny of the dictatorship and the oppression of the governors in the colonies were over, the third class — bankers, factory owners, large landowners — and planters oppressed honest workers, blacks, aborigines, and indigenous Indians.

Keywords: caravan leader, Jurhan tribe, factory owners, large landowners, planters, honest laborers, blacks.

Washington Irving followed in the footsteps of B. Franklin, Thomas Payne, Henry Thoreau and F. Freno in his works on social, political, and moral issues. he said. Washington Irving grew up to love life, cheerfulness, humor and humor, rich in fantasy, under the influence of beautiful landscapes from childhood. The human rights declaration that revolutionized it paved the way for journalists, writers, poets, and publishers. Progressive intellectuals wrote that even though the tyranny of the dictatorship and the oppression of the governors in the colonies were over, the third class — bankers, factory owners, large landowners — and planters oppressed honest workers, blacks, aborigines and indigenous Indians.

Washington Irving explains the history of the Arab tribes very briefly. The Hijaz Arabs, descended from Jurhum, a descendant of the Arabs, may have welcomed Hajar and his son Ishmael with joy, probably out of respect for Ibrahim. When Ishmael grew up and showed his qualities and abilities, one of the chiefs of the tribe in Hijaz gave him his daughter and married her.[1]

The 13th-century author Nasiruddin Rabguzi writes in his book of short stories that after the death of Pharaoh Namrud, Ibrahim's wife Sara and his current wife Hajar lived in the Holy House. Jealous, Sarah's beautiful companion, who was about to give birth to Ibrahim, ordered Hagar to "leave him in the desert." N. Rabguzi writes, "Ibrahim Mustafa had a light on his forehead (on his forehead. On other sources on his shoulder). Sarah was promised, "This light is

only for the boy who is sand." But Sarah was not born even when she was 80 years old. "When Ibrahim (the slave) joined Hajar, that light went to Hajar's mercy and Sarah saw that the light had gone from Ibrahim ... He said, "Leave Hagar in the desert without water or trees on the road for a month." Ishmael was not yet born. Soar set three conditions for Ibrahim. Ibrahim rode on a camel, and Hajar rode on a camel. One of the three conditions Sarah set out of jealousy was to leave Hajar in the desert alone. Don't fall off the second camel. Do not sleep on the third night, do not fall off the camel. Ibrahim swore to fulfill these three conditions. [2]

Nasiruddin Rabguzi writes on the basis of ancient sources that there was no city of Mecca in the time of Ibrahim. Ishmael was born, his mother Hajar ran seven times between Safa and Marwa in search of water, Ishmael-baby cried, kicked the ground, and when the Zam-Zam spring-water came out, Mecca was not yet a city. Seeing the well with Zam-Zam water, the caravan from the Jurkhum tribe stopped and asked Hajar, the leader of the caravan:

"Whose well is this?"

"That's the boy's," said Hajar.

"Whose son is this?" Asked the caravan leader.

"It was Abraham who killed Pharaoh Namrod, the boy's father," said Hajar.

At that time, Pharaoh Namrod and Ibrahim Bakhshi were famous in many lands, and the leader of the caravan, the elders of the Jurhan tribe, paid homage to Ibrahim's young wife Hagar and her baby. The 13th century author Nosiruddin Rabguzi writes about this. The elders of the tribe advised, "Our husband is not fit to feed the cattle. Our people are poor. Let's move here. " In return, let us give one-tenth of our cattle and goods (clothes) that the male owner of the land, Ishmael, and his mother have multiplied once a year. " They signed a lease agreement. [3]

3,500 families from the Jurhum tribe moved to Mecca. They built houses and markets. At the end of the year, the Jurhum tribe prospered and gave 2,000 sheep, 3,000 camels, and 7,000 cattle to Ishmael and his mother. Every year Ishmael's wealth increased. When Ishmael was 21, he married the daughter of one of the tribal nobles. [4]

Ishmael's diligence and good manners were welcomed by all the Arabs. During the Islamic period, Mecca became not only a sajdagoh-Ka'bah, but also a prosperous city with good houses, streets and markets.

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