

THE LIFE OF THOMAS MORE AND HIS “UTOPIA”

Student of Chirchik State Pedagogical University

Yusupxojayeva Sevinch Alisher qizi

e-mail: allsherovna1904@gmail.com

Supervisor: Kenjayeva Muxlisa Bahodirovna

e-mail: mukhlisa.kenjaeva96@gmail.com

Abstract: Sir Thomas More, also known as Saint Thomas More. In 1516, Sir Thomas More first used the phrase utopia. It was created by More by combining the Greek terms for "not" (ou) and "place" (topos), meaning "nowhere." More's Utopia, a work of fiction about an ideal island community, was written as a Humanist movement project. In Greek, utopia signifies nowhere. Raphael Hytloday tells the tale of Utopia as narrated by More. Hytloday translates to "talker of nonsense" from Greek.

Key words: Scholar, attorney, theologian, statesman and ultimately martyr.

Аннотация: Ученый, адвокат, теолог, государственный деятель и, в конечном итоге, мученик сэра Томаса Мора, также известный как Святой Томас Мор. В 1516 году сэр Томас Мор впервые использовал словосочетание «утопия». Оно было создано Мором путем объединения греческих терминов «не» (ou) и «место» (topos), что означает «нигде». «Утопия» Мора — художественное произведение о идеальное островное сообщество, было написано как проект гуманистического движения. По-гречески утопия означает «никто». Рафаэль Хитлодей рассказывает историю об Утопии, рассказанную Мором. Хитлодей переводится с греческого как «говорящий чепуху».

Ключевые слова: Ученый, адвокат, теолог, государственный деятель и, в конечном счете, мученик.

So'zboshi: Olim, advokat, ilohiyotchi, davlat arbobi va oxir-oqibat shahid ser Tomas More, shuningdek, Avliyo Tomas More nomi bilan ham tanilgan. 1516-yilda ser Tomas More birinchi marta utopiya iborasini ishlatgan. U More tomonidan yunoncha "emas" (ou) va "joy" (topos) so'zlarini birlashtirib, "hech qayerda" degan ma'noni anglatuvchi so'zlarni birlashtirib yaratgan. ideal orol hamjamiyati insonparvarlik harakati loyihasi sifatida yozilgan. Yunon tilida utopiya hech qanday joyni anglatmaydi. Rafael Hytloday More tomonidan rivoyat qilingan Utopiya haqidagi ertakni hikoya qiladi. Hytloday yunon tilidan "bema'ni gaplar" deb tarjima qilingan.

Kalit so'zlar: Olim, advokat, ilohiyotchi, davlat arbobi va oxir-oqibat shahid.

The prosperous lawyer Sir John More's family welcomed Thomas More into the world in 1478 when he was born in London. After attending St. Anthony's Grammar

School, where he excelled academically, at the age of twelve, he was made a page and continued his education in the home of John Morton, the Archbishop of Canterbury and Lord Chancellor of England. More cherished his time spent with Morton, and Morton had much esteem for his youthful page. In the conversation that comprises Utopia's first book, we get to know Morton as a character. More thoughtfully contemplated giving up his legal profession to become a monk. More lived close to the Carthusian monastery outside of London for a period while he was studying law and participated in their spiritual activities. More finally chose to stay a layman even though he much respected their piety, primarily because he did not want to live a celibate life. But More kept up some austere habits for the remainder of his life, such wearing a hair garment next to his skin and occasionally self-flagellating. In certain ways, More's preference for a happy marriage and family life and the monastic life that drew him to it are both present in utopian society.

In 1505, More wed Jane Colt. She was calm, kind, and around ten years younger than her spouse. According to Erasmus, More trained his young wife in literature and music because he wished to provide her with a better education than she had gotten at home. Before Jane passed away in 1511, it seems like they had a very happy marriage and four children. In less than a month, More wed Alice Harpur Middleton, a wealthy widow who was seven years More's senior and brought her own daughter into the union. More was keen to have a good woman raise his four children and was already well acquainted with Lady Alice and her family. Alice was opinionated and aggressive, unlike his first wife. She was been referred to as "neither a pearl nor a girl" by legendary comedian More. Even Nevertheless, More and Lady Alice led contented lives but never had children.

After winning a seat in Parliament in 1504, Thomas More advanced rapidly in his career as a politician and statesman. He rose to the position of one of the two undersheriffs of the City of London in 1510 and established a solid reputation as a reliable and capable public worker. He entered the Privy Council in 1514 and was appointed Master of Requests. In May of 1521, King Henry knighted Thomas. Thereafter, he had more significant diplomatic assignments and posts. More became the first layperson to fill the office of Lord Chancellor of England following the disgrace and death of Wolsey in 1529. Even though bribing was common at the time, he was regarded for his honesty and was now the second most powerful person in England behind the King.

Most people believe that Thomas Cromwell, the man who had succeeded More as Chancellor, was the cruel and unfair facilitator of More's trial and prosecution. Revisionist accounts, made popular by author Hilary Mantel, present Cromwell in a more positive light and highlight More's inflexibility of thinking and

severity in prosecuting heretics. However, the majority of people agree with the conventional interpretation of Sir Thomas More's life.

Utopia consists of 54 settlements on an island, with the capital city situated in the middle. Every city is twenty-four miles from the next. All of the cities have the same layout, language, customs, and laws. Well-manicured farmland covers the area, and residents work on farms for at least two years. Everybody has at least one occupational expertise outside of agriculture. Although it is normal to continue in your father's trade, you could be adopted into a household that practices a different trade. Unless the state determines that your other trade is in need, you are free to learn and practice more than one trade. There will be enough work for everyone if the workday lasts six hours. Leisure time is highly prized and should be used for both learning and fun. You can advance to the scholar class by putting in a lot of work on literature during your free time. Selected from the scholar class are government officials and priests. Utopians believe that the greatest satisfaction in life comes from developing one's intellect.

There is a market when there is no exchange of money on the economic front. Nothing is private, and there is no private property. Homes are not allowed to have locks; everything is shared. There are restrictions on city sizes. In order to preserve equality, people are relocated between cities as needed. The foundation of the family unit is a structure where a sizable family group is headed by the oldest, capable father. Large communal dining halls offer meals, with women handling the cooking and slaves handling the filthy chores. Foreign city residents who get death sentences are allowed to live as slaves in utopia. Similarly, extremely impoverished individuals from other nations might willingly work as utopian slaves. Crime-committing utopians have their sentences assessed on a case-by-case basis. Slavery is a common punishment for most significant offenses. The attempted offense has the same penalties as the actual crime. A unique idea; attorneys are not allowed. Utopians think that a person can best defend himself and that a lawyer just muddles people's stories. Utopians are opposed to laws, saying it is preferable to have none at all than to have one that nobody can comprehend. Because kindness is the strongest link, utopians don't make treaties. They will fight for their own defense even though they hate war. In addition, utopians will fight for the rights of the oppressed. Any money gained from the conflict is auctioned off. Utopians are free to practice any religion they choose, but total religious freedom is reserved for those who acknowledge only one higher deity. In large, dimly lit buildings with candles and devotional prayer, services are rather ritualistic. Individuals who reject the existence of a hereafter are not regarded as citizens. The contemporary concept of the perfect society is attributed to More. Like other great classics, More's book attempted to criticize the government of the day even as it established a vision for society

References

1. Komiljonova M. A. et al. Content and language integrated learning method and how it is changing the foreign language learning landscape //o'zbekistonda fanlararo innovatsiyalar va ilmiy tadqiqotlar jurnali.2024. – T. 2. – №. 26. – c. 26-33.
2. Djurayeva, M. A. (2023). Developing note-taking skills in consecutive interpreting. academic research in educational sciences, 4, 232–236.
3. Djurayeva M. Delving into note-taking technique in consecutive interpreting //models and methods in modern science. – 2022. – T. 1. – №. 17. – c. 43-49.
4. Oybek o'g'li X. S., Baxodirovna K. M. Methods of teaching English phonetics //The Role of Exact Sciences in the Era of Modern Development. – 2024. – T.2. – №. 1.– C.6-9.
5. Baxodirovna K. M. et al. why learning the English language is essential: 10 effective methods for teaching English //The Role of Exact Sciences in the Era of Modern Development. – 2024. – T. 2.
6. Baxodirovna K. M. et al. Why learning the English language is essential: 10 effective methods for teaching English //T.2
7. Role of Exact Sciences in the Era of Modern Development. – 2024. – T. 2. – №. 1.