

## MANIFESTATION OF TYPES AND MOTIVES OF LIE IN PERSONALITY

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**Abstract.** It is stressed in the article that such negative attribute of a person as lying is condemned in the Qur'an and hadiths. At the same time, the article also reflects the views of Beruni, Farobi, Ibn Sino, Navoi, the founders of the first renaissance, on lies. At present we have the results of experimental studies conducted by researchers to determine which type of lie the respondents use the most and where. It has been found that students are more inclined to use false silence, moral lies, virtuous lies, and use false gossip less in their behavior. At the same time, our research has shown that students use more lies in their studies, which is their main activity, and in their relationships with friends.

**Keywords.** Personality, deceit, deception, sacred sources, Oriental thinkers moral lie, noble lie, false gossip, false fantasy, false silence.

### INTRODUCTION

Psychological research in the world, including the detection of the spread of false information, the prevention of fraud is one of the priorities of scientific research. According to statistics from the International Academy of Lie Research, 65% of people think cheating is better than hurting someone, 44% exaggerate to make the story more interesting, and 2% think it's necessary to lie. This academy carries out systematic work on such issues as polygraph examination, forensic examination, psychological counseling, psychological portrait of a liar, selection of personnel. It's hard to find someone who has never told a lie to anyone in their life. In general, there is probably no one who has never been deceived by anyone. Of course, it can be argued for a long time that a lie used for malicious purposes cannot be equated with a lie in the way of careless humor, a lie that serves to prevent strife and discord, to restore broken ties with

lies that are a means of fraud, extortion, conflict and slander. In today's changing society, each of us is exposed to a lie based on different intentions, every day, or we find out about what we have encountered, and then we are bound to admit to ourselves over and over again that the lie has unfortunately taken deep root in people's lives. This is why the research devoted to what types of lies and where our young people use the most is very relevant.

### **MATERIALS AND METHODS**

The natural question is, what is a lie? According to the definition in the Uzbek dictionary: "lie 1. adj. Contradictory, wrong; not really. 2. adj. Not real, fake, fake; I am lying" [10; 36-p.]. In this case, the word lie comes as an adjective and means something false, not real.

Also in this dictionary: "lying" is described as lying; deceiving» [10; 37-p.]. If we pay attention to the lexical meaning of all the words derived from the root "lie" mentioned above, it becomes clear that they mean such things as hiding the truth, deceiving, lying.

We are also interested in the definition of "deception" in this dictionary. The explanatory dictionary of the Uzbek language provides the following definition of the verb "to deceive" close to the concept of "deception" [10; 69-p.]. "Deception" - 1. Deception, deception with lies, promises. 2. Good words, promises, etc. to persuade. 3. To mislead. 4. To lie, to cheat. 5. To mislead, to distract. If we look at the definitions in the dictionary, these two concepts are synonymous with distorting the truth, misleading those around us.

However, the fact that lying and deception are emphasized as a negative trait in the sacred sources, in the works of the people, and in the works of Oriental thinkers. Indeed, lying is one of the grave sins condemned in our sacred religion. People who are usually known for their lies are not valued in any society. In fact, to bring the opposite message is a lie. One day the Companions asked the Prophet (peace and blessings of Allah be upon him): "O Messenger of Allah, can a believer be stingy?" The Prophet said, "Yes, it is possible." They asked again, "O Messenger of Allah, can a Muslim be a coward?" The Prophet said, "Yes, he could be coward as well." The Companions said, "O Messenger of Allah, can a Muslim be a liar?" The Prophet said: 'No'. In fact, the sin from being greedy and coward cannot be greater than being a liar [14].

In this way, our Prophet warns Muslims not to use lies.

In verse 105 of Surah an-Nahl, Allah informs us: "Only those who do not believe in the verses of Allah fabricate lies. They are the liars." The Messenger of Allah, peace and blessings of Allah be upon him, said: A believer follows all traits except for treachery and lying. Our scholars interpret this hadith as follows: "It is against the nature of a believer to have traits of betrayal and deception, and a Muslim does not have such traits. However, these negative traits are not contrary to human nature."

The Prophet, peace and blessings of Allah be upon him, said: When a slave lies, the angel moves a mile away from him because of the ugliness of that statement. In Surat an-Nahl, verse 116 Allah says: "And do not say that what you are saying is halal or haram, because it is a lie that comes to your tongue in order to fabricate a lie about Allah. Because there is no rescue for those who tell lies. The Prophet, peace and blessings of Allah be upon him, said: a cunning person has

three features: he lies, does not keep his promise, and betrays the trust." The best thing in the sight of Allah is to speak the truth [9; 124-p.].

In another hadith, the Prophet, peace and blessings of Allaah be upon him, said: "The greatest of all sins are polytheism, shedding blood unjustly, being rejected by parents, and bearing false witness" [13; 24-p.]. So the worst thing is to lie. A lie cannot be told even as a joke or seriously. Our advice is that fathers should avoid not keeping their promises given to their children. Honesty leads to goodness, and goodness leads to heaven. Lying leads to corruption, and corruption leads to hell. An honest person is given a good grade, and a liar is given a bad grade. An honest person goes with the word of truth and it will be written by the Almighty that he is sincere in the sight of Allah. The liar will also be seen by the Almighty as a liar and cheater.

Sheikh Muhammad Sadiq Muhammad Yusuf expressed the following views on the harms of lying:

1. Lying destroys its owner.
2. Lying leads its owner to hell.
3. Lying is a mirage that makes the far near far and the near far.
4. Lying takes away grace, beauty and elegance.
5. Lying is a thief of mind.
6. The liar will be left in despair.
7. Lying corrupts both the religion and the world.
8. Lying is a sign of inferiority "[9; 260-p.].

Though lying is considered a sin in Islam, the use of lying is allowed as an exception in three cases. 1. To reconcile people. 2. To win the war. 3. To maintain the unity of the family.

Thus, in the verses of the Qur'an and hadiths, which are our sacred sources, stress that one must stay away from liars and telling others lies is a great sin.

For example, Aristotle's exhortation to Alexander says: "Beware of lying. After all, lying is the result of being greedy, the weakness of the mind, and the thoughtlessness of acting. The harm of a lie affects the liar, and even the slightest damage caused by a lie puts a barrier for a liar to reach his goal." The state of a liar can be compared with someone who wants to go East but is going West. Homer said: "There is nothing useless than a lie, and a liar is worthless" [11; 44-p.].

In this way, Aristotle emphasizes that lying is the worst trait, that it deprives a person of the purpose he has set for himself, and that lying causes great harm to a person.

Imam Bukhari's hadiths on moral also condemn lying as a negative habit: "There are three signs of hypocrisy: lying, breaking one's promise, and betraying one's trust." [12; 13-p.]. In this hadith, it is pointed out that lying is a sign of hypocrisy, which is one of the characteristics of a lowly person.

"The best thing in the sight of God is the truth. The most acceptable jihad in the sight of God is the truth spoken to an oppressive king" [13; 14-p.]. This hadith teaches that the best of words is the word of truth, and that it is necessary to tell the truth, even if it is bitter to the leader.

"The great sin polytheism, to shed blood unjustly, to be rejected by parents, and to bear false witness" [13; 15-p.]. "Be honest, even if you see a danger in it. Then you will be saved. Avoid lying, even if you are benefiting. Because lying leads to a bad ending" [13;16-p.].

The above hadiths state that lying is a sin, and that the end of a lie does not end in good.

"There are three kinds of people on whom God will not speak on the Day of Judgment, nor will He have mercy on them, nor will He forgive their sins, but will punish them severely:

1. A person who does not stop adultery in his old age.
2. The lying king.
3. The boastful poor.

Three categories of people are considered the worst of God's creatures on the Day of Judgment:

1. Liars.
2. The arrogant.
3. Those who are hostile to their brothers, but act friendly when they see them ... "[13; 17-p.].

The above hadiths state that leaders who do not keep their promises and liars in general will be severely punished by Allah on the Day of Judgment.

"God will send the one who bears false witness to hell before he manages to take his feet off the ground" [13; 18-p.]. There is no charity in the sight of God more than the right word [13; 60-p.].

In this hadith, those who bear false witnesses are warned that they will go straight to hell, and people are called upon to speak the truth only the truth.

"There is no harm in lying to bring people to peace, to reconcile those who are in conflict" [13; 19-p.]. In this hadith, the question of when a person can lie is answered, and it is pointed out that there is no harm in using a lie reconcile people who are in conflict. Thus, the hadiths that are considered a sacred source, condemn lying as the most unforgivable negative trait. It is also emphasized that it is possible to use lies to reconcile conflicting people and improve interpersonal relationships between them.

Oriental thinkers, who laid the foundations of the first renaissance, also pointed out in their works that lying is a sinister vice.

In particular, Farabi in his pamphlet "On the Mind" states: Only a person who combines "twelve innate qualities in himself" can be a moral person:

(first) that all the organs of such a person must be so perfectly developed that he can easily carry out all the work he intends to do with these organs;

(second) to be able to quickly and correctly understand the whole issue, discussion and consideration, to understand its meaning, to quickly notice the purpose and the truth of the expressed opinion;

(third), to have very strong memory to remember and not to forget any of what he saw, heard or felt;

(fourth), his mind should be so quick and sharp that, as soon as it senses the sign of something, it will quickly know what that sign means;

(fifth), his words should be clear, he should be able to express his thoughts and opinions fluently and clearly;

(sixth), to have a passion for learning and reading, to be able to easily assimilate the knowledge he wants to learn, without fatigue;

(seventh), he should not be greedy in eating, drinking, should stay away from gambling, and should be far from joy that these could bring;

(eighth), should love the truth and the followers of the truth, and hate lies and deceivers;

(ninth), that his soul may be proud and esteemed of his conscience, that his spirit, by its very nature, may strive from low to high and noble deeds;

(tenth), that he should look at such routine things like dirham, dinar and the like with disgust;

(eleventh), by his nature he loves justice and those who fight for justice; hates injustice and oppression, by presenting to all what he considers beautiful and good, by promoting people to justice, and by preventing the consequences of injustice;

(twelfth), should be just, but not stubborn, should be steadfast in the face of justice, injustice, and humiliation, be steadfast in doing what he deems necessary, not be afraid, be brave, should not know fear and weakness" [7; 109-110p.].

From the above, Farabi focuses on the upbringing of the perfect human being and teaches that a person with moral should be able to distinguish between truth and falsehood, love justice and truth, hate lies and liars [7].

In his book called "India", Beruni states the following about those who spread false news:

"There are people whose nature is to spread false news, as if they have been entrusted with this task, and they cannot rest without spreading false news ... [1], [2].

Some people imitate (a false messenger) and unknowingly spread a false message ... These messengers first mediate between the person who deliberately spreads the false message and then the listener of this false message. If the imitators are dropped in the meantime, only one of the liars we have listed will remain.

A person who avoids lying and stays with the truth is loved and praised by the liar himself, let alone by anyone else.

... lying turns a person away from justice, oppression, false testimony, betrayal of trust, fraudulent occupation of other people's property, theft lead to the destruction of the world and the people "[2; 16-p.].

In his thoughts, Beruni points out that there are liars among the people who are accustomed to spreading false information, that any message should be examined without believing it, without spreading it to others, and that lying is a negative personality trait.

Abu Ali ibn Sina also pointed out in his works that lying is a negative trait of a person: "The types of bad behaviors that people should avoid should include such bad behaviors as the

opposite of the good qualities listed above: jealousy, envy, gossip, provocation, lying, impatience, and revealing other people's secrets are considered to be very bad defects [3; 39-p.].

If the right word is slightly changed, said in a different way than usual, and a little thing is added to it, it may be pleasant to the human spirit. Perhaps such words can be said symbolically and truthfully. Perhaps through this symbolic utterance the attention is also directed towards the truth and emotions. Then the symbolic statement will be pleasing, and the truth will be pleasing, but the symbolic utterances will be astonishing, and the soul will be relieved by such words. If what is said is true, it is considered to be true [3; 45-p.].

Ibn Sina, like other thinkers, emphasizes that lying is one of the most negative qualities, and also expressed the opinion that people like it if it is sometimes used in a slightly modified and symbolic way.

Sheikh Najmiddin Kubro in his book "Fi-al-adab" ("Rules of Etiquette") says: "I have seen that the most unique blessing is honesty and heroism, and the heaviest pain is bad and hypocritical friends ... I have not seen better decoration than the saying the truth" glorifies honesty and fairness [12; 14-p.].

In his thoughts he called on his contemporaries to be thoughtful and polite, not to lie, saying that only truthfulness is the most beautiful adornment of honesty.

The great poet and scholar Ahmad Yugnaki in his work "Hibat-ul-haqayiq" condemned lies and deception and welcomed truthfulness and honesty:

"Always stay away from a liar,  
You live your life right and fairly.  
No doubt, true word decorates your mouth,  
So, decorate your tongue by speaking correctly.  
The right word is like honey, the lie is bitter.  
Better have honey than what bitters your mouth"[12; 211-p.]

In the above lines, Yugnakiy also warns women to stay away from lying men, to live their lives correctly, not to tarnish their reputation by lying.

Amir Temur is one of the figures who achieved greatness and perfection in morality, faith, belief, education. To believe this, it is enough to look at the moral codes and teachings created by Amir Temur. Amir Temur's wise words which says: "Say the truth even if there is sword above your head!!!" means that it is necessary to say the truth even if the person is threatened with being killed by a sword, even if a person is asked to choose between life and death.

Amir Temur adhered to eleven qualities in governing the state and the army. The sixth of them says: "I have always been truthful in everything I say. I have been able to distinguish truth from falsehood from what I have heard about this world and the other world" [11; 229-p.].

With these thoughts, our ancestor stressed the need for a fair, truthful approach to everything and the importance of distinguishing the truth from the perceived reality.

Alisher Navoi, the founder of Uzbek literature, says in "Hayrat al-Abror" that people who use lies a lot are not Muslims:

"Those who tell others lies

Cannot be described as a Muslim ... ”

“Do not believe those who tell lies

Just ignore whatever they claim to be true” [4; 25-p.].

In this way, the poet puts forward the idea that one should not believe even the true words of a liar [6].

Alisher Navoi also repeatedly states in his work “Saddi Iskandariy” that lying is a negative trait:

“How many liars are there?

Their word is ignored in public ...

If his job is telling people truth,

He truly deserves others’ respect ... ”[5; 48-p.].

In conclusion, we would like to say that lying or bearing false witness is strongly condemned in Islam and in the proverbs and sayings of all peoples, as well as by Oriental thinkers. There are one hundred and sixty-seven verses in the Qur'an about lying. Lying is so harmful to both society and the individual that it is difficult to list them all. Lying is a disgrace to the person who speaks it, there is no proof of what he said, a lie is a mirage that brings close what seems far and makes far what seems close. Lying is a thief of the mind, and lying destroys a person’s religion and devotion.

An analysis of the ideas put forward by Oriental thinkers shows that lying is a sign of hypocrisy, a negative personality trait, and that a person is told to speak the truth and only the truth under any circumstances. The scientific and theoretical views of Oriental scholars serve as a methodological basis in the upbringing of a comprehensively mature, harmoniously developed generation.

## RESULTS

In our research we used I.P. Using Shkuratova's "Types of Lies" method, and managed to identify which type of lie students use the most, and the results are summarized in the table below.

**Table 2.3.**

**The manifestation of types of lie in students (n=212)**

Moral lie	Noble lie	Fantasy lie	Justify lie	False silence	False gossip	Self-revealing lie	Motives of lie
9,4	9,2	7,5	7,2	9,5	5,6	7,8	6,4

As can be seen in Table 2.3 above, the average arithmetic value of the false silence in students was the highest - 9.5. Silence is not actually a lie, the distortion of information occurs because the information is incomplete. In court, witnesses are asked to fulfill three conditions: to tell only the truth, the whole truth, and nothing but the truth. When one is silent, he violates the second condition because he does not tell the whole truth. However, a hidden detail can significantly change the perception of the whole situation. Individuals who use this type of lie tend not to let their loved ones know about their plans and actions so that they do not control them.

They answer questions briefly so as not to give too much information about themselves, and don't tell anyone about their family affairs. They also try not to tell them all the details of their lives so as not to excite their relatives, giving very little information to those around them about their actions and feelings. Students prefer to remain silent rather than lie and make a negative impression on others, and research has shown that they often use this type of lie in their behavior.

Students use a moral lie in the second place, with an average value of 9.4. Moral (ethical) lies are the most common and harmless type of lie. Because it is done on the basis of a generally-accepted etiquette. Everyone knows this, and so they need to make adjustments themselves when they sense this type of lie. Students who use this type of lie pretend to be happy when their friends visit them, even though they are rushing somewhere else. Those who use this type of lie offer their guests to stay longer as a sign of courtesy even after the guests had stayed long enough in their house. Even if someone jokes with them to the point of being upset, but they behave as if they weren't upset. His friend is delaying the repayment of the loan, and even though they desperately need it, he can say that he will wait a while. This means that people who use this type of lie use lies in their behavior and communication, even though these are harmful to themselves.

The third type of lie that students use in their activities is the noble lie, with an average arithmetic value of 9.2. A lie that leads to good results is an attempt to hide some important information from the interlocutor for fear that the information may adversely affect his or her health. Respondents who use this type of lie behave as follows: if they accidentally find out that the manager wants to fire a friend, they do not tell him the truth; if he feels that his friend is disliked by his colleagues, he can keep quiet so as not to offend him; if they are accused of not fulfilling any obligations, they make excuses that they did not have time, even though there is enough time. Thus, it was found during the research that they are forced to use lies in order not to harm or offend the recipient.

The type of lie that students use most in their work is this type of self-explanatory lie, which has an average arithmetic value of 7.8. False self-promotion is a type of lie aimed at praising one's own image. It is used more used against lesser-known or unfamiliar people who don't know the real-life situation of a person. Usually, people who use this type of lie like not to give out specific information about themselves when entering into a romantic relationship, believing that their abilities and skills should be slightly enhanced when going through a job interview. They can also present themselves as attentive listeners, even if they travel in the imaginary world when a teacher or leader is speaking.

The next type of lie that students use is false fantasy, with an average arithmetic value of 7.5. Fantastic lies are a very harmless type of lie that is not intended to harm the listener. His goal is to present himself as a man of great character, a characteristic of demonstrative individuals. Such individuals tend to brag a little when talking about themselves, distort the facts a bit to make it interesting when telling a story, and they believe that any story will be boring without elements of fantasy.

Research has shown that students also use lies to justify themselves. The average arithmetic value of this type of lie is 7.2. False justification is a very common type of deception that occurs

when an invisible action is exposed. This lie is related to the functioning of the person's defense mechanisms. Its main purpose is to justify itself in order to mitigate punishments. Individuals who use lies to justify themselves can be observed in the following situations: he is willing to cite unimportant facts that soften his guilt when accusing them of doing something wrong, preferring to lie rather than losing sympathy by a loved one. When they are accused of not fulfilling any of their obligations, they make excuses that they did not have time, even though there was enough time. He seldom tells the real reason for not fulfilling someone's request, likes to pretend that he was ill when he is accused of not doing a task or job, and they rarely admit their guilt.

Students use lies for a variety of motives, with an average arithmetic value of 6.4 on this scale. This scale of False Motives includes acknowledging the suitability of different motives for lying. The more people name different motives, the more motivation they have to distort the information. Lying motives can be: he often had to lie in order not to spoil his own image; he distorts the information about himself a little so that others do not control his life; they deceive their loved ones so as not to offend them; misrepresent information about themselves in order not to disrupt relationships with others; often distorts information about himself so as not to expose himself to those around him.

Students use the least amount of gossip in their activities, with an average arithmetic value of 5.6. Gossip is a very common type of lie in which people pass on to each other inaccurate information about their acquaintances or celebrities. It has been speculated that women are more likely to "gossip" about their loved ones. Such people tell gossip about their acquaintances to others, gossip is considered harmless, gossip in the workplace is inevitable, it is useless to fight it.

### DISCUSSION

In order to determine in which area students use lies the most, we also conducted the "Lying Motives" methodology in respondents, the results of which are presented below.

**Table 2.4.**

**The manifestation of motives of lie in students (n=212)**

Lying in studies or work	Lying in family issues	Lying to friends
3,6	2,5	3,3

As can be seen in the table above, the average arithmetic value of lying in the study or work area was 3.6, and it was found that students used more lies in their activities than in other areas. Our respondents who participated in the survey use more lies to achieve their goals in their studies which is very important for them. In the second place, they use more lies in their relationships with their friends, whose average arithmetic value is 3.3. In the family field, those who had been polled were found to be the most honest and use the least number of lies, with an average arithmetic value of 2.2 in the family area.

### Conclusions

It has been found that students are more likely to use false silence, moral lies, virtuous lies, and false gossip in their behavior. At the same time, our research has shown that students use more lies in their studies, which is very important for them, and in their relationships with friends.

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