

# The Status of Social and Moral Views of Central Asian Thinkers as a National Treasure

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**Abstract:** This article examines important aspects of their social and ethical views, which analyze the features of the development of spiritual and ethical thought, the categories of good and evil, justice and equality. The article also shows that morality has arisen in interpersonal relationships since ancient times, its relativity, variability, tendency and dialectics of development, their significance in the modern era, their place in education.

**Keywords:** morality, tradition, tradition, nation, development, perspective, value, enlightenment, thinker, happiness, conscience, evil, evil, injustice, inequality, justice, good, duty, perfect generation.

## INTRODUCTION

One of the factors ensuring the development and prospects of any nation is its moral, social and philosophical heritage created by its ancestors. For this reason, all nations and peoples living in the world try to preserve the moral, social and philosophical heritage created by their ancestors and use it as a spiritual source in their development. However, as a result of the strong influence of today's "mass spirituality" on this process, a situation has arisen that nations and peoples are alienated from them. Its prevention increases the need to protect countries and peoples from this process. Social and moral views are being instilled that are contrary to the consciousness and mentality of our people. The result has been an alienation from national identity, a belittlement of our customs, traditions and values, a state of weakening. For this reason, it is necessary to strengthen the desire of our nation and people, especially our youth, to master the heritage of their ancestors. For this reason, it is of theoretical and practical importance to reveal these heritages, reveal their essence, and analyze them from a socio-philosophical point of view.

It was only after our country gained independence that our people and nation were able to build on the legacy of their ancestors. Over the past period, great successes have been achieved in our national and spiritual revival, returning to our people the heritage of our ancestors, translating and publishing the works of our great thinkers into our native language and bringing them to our people.

## LITERATURE REVIEW AND METHODOLOGY

Conceptual ideas for preventing threats to "national-spiritual revival" and "mass culture" in the works of the First President of the Republic of Uzbekistan Islam Karimov, in the "Strategy of Action for the Further Development of the Republic of Uzbekistan" Developed by the President of Uzbekistan Shavkat Mirziyoyev and their "High Ideas put forward in the Message to the Assembly, served as the scientific and methodological basis for this study. These include books devoted to the study of pedagogy and the history of literature, scientific, educational and educational views on the role of scientific and moral values in the education of the mature generation. They talk about the life, work, creativity, creative skills of Munis, Ogaha, Avaz Utar, Kamil Khorezm and others. For example, "History of Uzbek Literature" by V.A. Abdullaeva, "History of Uzbek Literature" (IV volume), published by the Institute of Language and Literature of the Academy of Sciences of the Republic of Uzbekistan and others[1]. Such textbooks and study guides mainly analyze the work of Muniz and

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Ogaha from a literary point of view. Among them, S. Hasanov's book "Enlightenment of Khorezm - the mirror of the world" is notable for the fact that it devotes enough space to the topic we are studying. It contains the educational and ethical, didactic and pedagogical views of Munis, Ogaha, Feruz, Kamil Khorazmi, Tabibi, Avaz O'tara, Bayani and others who lived and worked in the 19th - early 20th centuries, their thoughts and advice on education are analyzed with pedagogical point of view.

## ANALYSIS AND DISCUSSION

A man has appeared and is looking for ways to improve: what do we know and what do we not know? What does knowing what we need give us? What is our need and how can we satisfy it?

Answers to these questions have been and are being sought for thousands of years. How many methods, concepts and tools have been developed to make people happy, ease their burden, save humanity from wars and destruction, various national, racial and political differences, created religious and secular doctrines, defended dissertations.

However, there is no doubt that even at the beginning of the third millennium of human development, there are still unhappy people suffering from wars and facing difficulties. Moreover, such vices continue to reappear in new forms and content. The saddest thing is that as the progress of science and cultural development grows, the need to educate a person and heal his heart becomes increasingly urgent. There is a growing need to not get lost in the ocean of events.

In such a situation, only a person, a people, can be saved who tries to develop their thought and thinking on the basis of the harmony of national and universal values. Because in the current process of globalization, in a difficult situation when different political interests collide in the international arena, only those people and society that have their own opinion and life position will become an indomitable force and preserve their identity. Man is governed by his heart and mind. For a person with heart disease, the benefits of society and national needs are of no interest. That is why the purity of the human heart has always been considered sacred in the East. Our thinkers were afraid not of physical death, but of mental wounds and moral impoverishment. We see that these ideas were expressed in the views of Khorezm thinkers who lived and worked in the 19th century.

Heart, heart, religion and theology are pure concepts. The word "heart" appears 133 times in the Holy Quran. According to scientists such as Tustari, Balkhi, Nuri, Termizi and Ghazali, the soul is the divine secret within a person, and thanks to this, a person stands even above the angels. The heart can see the essence of things, it is a mirror reflecting a person's actions, good deeds fill it with light, and bad deeds, on the contrary, darken it[2, 290].

Therefore, a person's literal existence is reflected in his heart. Any person whose heart is full of light, kindness, beauty can be recognized as a person striving for perfection and trying to become a good person.

At the same time, raising a beautiful person and a good personality is determined not only by his heart. Like the heart, the mind plays an important role. Reason is considered one of the greatest gifts, and it motivates a person to constantly understand, think, observe, contemplate.

The most important aspect of the matter is that only when the soul is in harmony with the mind can it literally serve man, humanity, because, as Aristotle pointed out, when the mind is united with the beauty of the heart, it becomes a virtue, otherwise the mind is not a virtue.

In the East, the issue of the role of achieving harmony of heart and mind in the education of the mature generation is given special importance. The great thinker Abu Hamid Ghazali in his work "Kimyoi Saadat" compares the human body with a city. He says the heart is the king of the city. Mind is the minister of the king of this city. "Similarly, when the king, the Minister of Heart and the council of Mind work together, the Minister of Lust and Wrath is under the control and command of the Minister of Mind, and the country of the body is under his rule. And to find the path of happiness is to create the enlightenment of the Supreme Truth, and if the minister of Mind captures the Mind in the core of lust



and anger, the country of the body will be destroyed, and the king of the Mind will be destroyed, and also you will be captured, you will be unhappy and you will die[3, 37].

In our opinion, there are no further comments on this issue. Where the heart and mind are in harmony, there is development, goodness, kindness, and the desire for beauty. The discord between heart, mind and intelligence is the source of all conflicts, injustices and injustices. Undoubtedly, in this case the place and significance of the soul, heart, heart is great.

As our great scholars have noted, the way to feed an individual, and ultimately society, from the source of enlightenment is to immerse the individual in spirituality and enlightenment. If we approach the problem differently, then the only way to protect a person and society from various disasters is to heal the soul, make it healthy - spiritual and educational education.

Thus, during the years of independence, unprecedented work has been done in our country. Spirituality and education have become a priority of state policy. The important thing is not that this fact is officially stated, but that it is recognized and accepted by our citizens.

Today, in the spiritual and educational sphere, we have realized the days that our citizens dreamed of. We had the opportunity to return our national, cultural and historical heritage. The fact that the existence of a nation is reflected in its culture began to be decided literally. The revival of our national culture began to help determine our place on the world stage. In this series of positive processes, it should be emphasized that the scientific, educational and socio-ethical views of Khorezm thinkers of the 19th century began to be studied on the basis of a new way of thinking.

From our point of view, it is important not to forget that in some part of our youth the influence of the West is increasing, such as selfishness, selfishness, and indifference to the interests of society.

There is no more important task than increasing the effectiveness of our spiritual and educational work among young people in such a difficult situation. To do this, first of all, it is very necessary to form a healthy need in our youth, which will allow them to enrich their spiritual image.

## **DISCUSSION**

A healthy spiritual need is an instrument that fills the human heart with light, goodness and goodness, protecting it from evil. To form a healthy need, we must be able to analyze the current situation. To determine such a situation, in our opinion, it is necessary to pay attention to the following.

First of all, what qualities are priority today in the condition of our youth: material wealth, self-realization, education, increasing the general cultural level?

Second, are created spiritual gifts - works of art, cinema productions, media publications - offered after exploring the interests of our youth?

Thirdly, can activities for the effective organization of free time for our youth and the formation of their spiritual image at various levels of state and government, especially at the lower levels, meet modern requirements?

Fourthly, based on the nature of market relations, is it possible to be content with patronage activities that can help improve the cultural level of the citizens of our society?

Undoubtedly, the answers to the questions posed are important in determining the spiritual image of society, in the formation of healthy spiritual needs of a citizen. Forming the spiritual needs of a citizen is very difficult and requires some time. To do this, first of all, a person must have a penchant for self-development. And this depends more on example and example in the family, neighborhood, educational institution, institution, organization, generally speaking, in society. This is the first question.

The second side of the matter depends on the level of certain spiritual "benefits" offered to young people around us, in other countries of the world. It is known that the term "sadism" is associated with the name of the French writer Marquis de Sade (1740-1814). The essence of sadism is criminal depravity, complete satisfaction only when physical pain is inflicted on the pillow, excessive cruelty,



pleasure in the suffering of others. As the famous writer M. Shokhanov noted, the scenes of spiritual poverty and extreme cruelty depicted in the works of de Sade deserve only condemnation. It's painful to read the passages about the renegade who raped his mother, the possessed father who took his daughter as a toy and then licked her corpse until he carried it out into the field. However, there are many readers who want to read de Sade's books[4, 128].

Along with works that express the wonderful qualities of a person, his holiness, the creation of some "works" that humiliate him and knock him down undoubtedly vulgarizes the spiritual needs of citizens. What can you expect from a person who regularly "watches" and "reads" aggression, beatings and violence? Healthy spirituality can only be formed on the basis of spiritual wealth, which is the transformation of a bad person into a good person, and a good person into a beautiful person.

There is a third aspect of the problem. It is known that a citizen, and ultimately a nation, is inclined to absorb the spiritual "riches" of other people and the nation, elevating them to the level of a "cult." Therefore, firstly, the culture of this person or people is slower than the cultural development of others. On the other hand, there will be little effort for self-development of the individual and society.

However, the Uzbek people, with their national and cultural development, are a nation that enjoys special respect and honor in the world. This is a recognized axiom. The cultural and spiritual image of the nation can be formed on the basis of introducing into the consciousness of our people, introducing into their hearts the national and cultural riches of the Uzbek people, and especially the Khorezm thinkers of the 19th century.

We often talk about the formation of a healthy spiritual need, we express our opinion about its necessity - this is correct. But it is also known that in world practice there is no generally accepted way of forming a healthy spiritual need. This need, on the one hand, is formed as a result of the national-cultural historical heritage of the nation, the attitude of citizens of society to this heritage, and on the other hand, depends on the attitude of the state to the national-historical heritage. cultural heritage and its development by citizens.

Here I would like to give an example: A. Chekhov's works 146, A. Pushkin's works 89, N. Gogol's works 68, F. Dostoevsky's works 46, A. Tolstoy's works were filmed 44 times, feature films were created based on their works. The writer whose works have been most often filmed around the world Being Shakespeare it's 300[5].

Of course, the whole world, including us, recognizes the classic writers mentioned above. At the moment, the knowledge that we give to the younger generation about our scientists and thinkers who created and laid the rich cultural and scientific heritage of the Uzbek people, in particular, about the rich scientific and cultural heritage created by the thinkers of Khorezm in the 19th century, does the level of our transmission of it through artistic images to the requirements of today? At this stage, it would be appropriate if we published interesting books, fiction and documentary works on various topics, created films for our youth, taking into account their age, national characteristics and interests. We believe that the spiritual heritage left by the Khorezm literary movement of the 19th century is sufficient to carry out such good deeds. Unfortunately, his situation is also one of a kind!

Moreover, in order to develop a healthy spiritual need in our youth, we must give them sufficient knowledge and understanding of our national and cultural history. For example, if we tell our youth that the rock paintings of Zaraucoy (Surkhandarya) were the first works of art that appeared in our country 14-15 thousand years ago, and that this culture is no less valuable than the wall paintings of the world, the famous caves of Altamira in Spain and Lascaux caves in France, we should not be interested in the generation of a healthy spiritual need. 5 thousand years ago, our ancestors mastered the technology of smelting bronze metal. They discovered a bronze metal made from a mixture of copper and tin or copper and lead. Our ancestors knew thousands of years ago that to obtain high-quality bronze, a mixture of copper and lead is in a ratio of 9:1, and the temperature of its creation is 930-1030 degrees[8].



The great thinker Abu Ali ibn Sina emphasized the existence of 35 branches of science in the medieval Muslim East, in particular in the territory of modern Uzbekistan, and described each of them[21].

Do most of our youth know that Ismail Jurjani built the first hang glider in Khorezm in the Middle Ages and flew into space, Kamil Khorezmi created the first "Tanbur Line" in Khorezm in the 19th century, Khudoybergan Devonov founded the first silent film in Central Asia?!

So why do we give these examples? The fact is that spiritual need does not appear by itself, in a dry place. Moreover, it is impossible to create such a desire of a student, an ordinary citizen, through administrative means. You can study the book and watch the performance. But the administrative method may thus reflect more than simply the formation of the spiritual need of the disciple.

In this sense, it is very important to determine whether our goals, spiritual and educational activities among members of society achieve our goals, whether they serve the formation of a healthy spiritual need.

In addition, a healthy spiritual need provides a citizen with the opportunity to think freely and achieve intellectual independence. Until our propaganda, spiritual and ideological work is directed towards a specific goal, no one will benefit from it. Any event that takes into account the interests, characteristics, age and other aspects of a citizen, on the one hand, serves to form a healthy spiritual need for this person, on the other hand, allows him to enrich his spiritual image, to be raised as an independent person.

Surfing can bring more benefits than one meaningful conversation or conversation among hundreds of fruitless activities. We all know this. However, there seems to be another reason for the ineffectiveness of our measures. We are talking about our inability to fully understand the current situation in shaping the moral character of our citizens, especially our youth, and awakening the qualities of goodness in their hearts. We consider it advisable to create a spiritual and ideological map of the youth of our country. It is important that this conditional "map" expresses the characteristics, interests, aspirations and goals of our youth.

For example, if we don't think about how to interpret Alisher Navoi, at what age, if we don't think about the reasons and factors why Ogahi is a poet who wrote "a lot" and "good" after Navoi, and we "promote" him old and young people alike, then such work is the same for one category of people, but this principle may affect others differently. If we separately analyze and promote the works of Khorezm poets of the 19th century, we can form an evil feeling of "localism," so it is necessary to analyze their legacy against the background of Alisher Navoi and other writers and organize our propaganda work. By worshiping only Navoi, his absolutization also casts a "shadow" on poets who lived in another era and does not allow an objective study of their heritage. The norm is very important here.

## CONCLUSION

Thus, enlightened poets who lived and worked in the 19th century expressed their thoughts about ethics and moral rules in epics, poetic and prose works. But they have not been subjected to systematic philosophical analysis. The peculiarity of the spiritual and moral views of the Enlightenment is that they expressed their thoughts in a simple, fluent and understandable language for the general public, focused on the more practical side of ethics and rules of behavior, and illuminated current issues of worldview. the time in which they lived. In their poems, thinkers mainly analyzed the broad meaning of goodness, justice and the opposite categories of evil, evil, injustice and inequality. Other moral categories arose from duty, honor, happiness and conscience, depending on goodness and justice. The views of Munis, Ogakhia, Kamil Khorezmia, Avaz Utara, Tabibia on negative evil in society are distinguished by their sharpness, sometimes open, sometimes comic criticism, and the closeness of their language to the heart of the people.

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