

## SCIENTIFIC, PHILOSOPHICAL, ETHICAL AND ARTISTIC HERITAGE OF GREAT SCIENTISTS AS A GENERAL SPIRITUAL CRITERION

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**Abstract.** The article analyzes the scientific, philosophical, moral and artistic heritage of the great scientists of Central Asia as universal spiritual criteria. The high spirituality and morality of our people are embodied in its rich human, moral heritage, filled with life experience and deep philosophical thinking. The fact that historical memory has become a source of education and example, and the formation of a perfect person is not only the main task of spiritual and educational work, but also the level of state policy, the great and prestigious moral heritage of our people. , its content and essence, is a scientific and theoretical analysis and research from the point of view of the history of philosophy, as well as the philosophy of history, which makes it a relevant topic.

**Keywords:** ethics, morals, philosophy, content-environment, scientific and theoretical analysis, life experience, deep philosophical thinking.

To study the moral heritage, its ramifications, to analyze them philosophically, to convey to the mature generation that morality has always been the core of spirituality, mind and way of life of our people, "Morality is primarily a sense of justice and fairness, faith, honesty" [1, p. 53] is one of the important topics in the history of philosophy. Indeed, as scholars-researchers note, it is difficult to find in the history of Central Asia not a single naturalist, philosopher, artist, historian, poet or literary critic who would not deal with moral issues in his works and philosophical treatises [3, p. 3].

The Marxist methodology that dominated in the recent past did not allow for an objective scientific study of the national cultural heritage, including the moral one, and its historical roots were falsified and interpreted one-sidedly. Despite this, the philosophers and scientists of our republic I.M.Mominov, V.Yu.Zokhidov, M.M.Khairullaev, Kh. The Central Asians are spiritual in their moral teachings of their heritage, they conducted research on the universal significance of the ideas of interethnic friendship, benevolence, generosity, patriotism, devotion, humanism and justice.

The philosophers of our republic E. Yusupov, Yu. Zhumaboev, N. Komilov, Kh. Shaykhova, K. Nazarov, B. Ochilova carried out a number of studies in which some issues of the topic under study, based on the principles of the national idea and the ideology of independence [15, 8 , fourteen]. M. Zhakbarov, Z. Tolaganov, Sh. Bobozhonova defended doctoral and candidate dissertations [7, 5]. Certain issues of the topic were discussed by a number of foreign researchers, for example, L.M. Lopatin, R.V. Petropavlovsky, I.T. Frolov, Savanter Fernando, Jürgen Habermas, K. Popper, F.A. It was also covered to some extent by Hayek [9].

In Islamic philosophy and hadiths, ideas that promote the virtues of preserving nature, acquiring knowledge, humanity, patriotism, honesty, spiritual purity, compassion, kindness and justice, honoring parents and women remain relevant today. In the hadiths "Be a keeper of knowledge, like a shepherd, but do not just be a teller of knowledge", "Teaching knowledge is obligatory for every believer", "Learn a craft, even if it comes from China", "Knowledge acquired in youth is like a pattern carved on a stone" , "One thing - be generous and kind to each other, hold hands and ask, then sadness in the hearts will go away", "Love for the Motherland from faith", the country is as holy as a place of worship", "Sacrifice each other, because charity increases love in the heart", "Paradise under the feet of mothers", "First do good to your mother, then to your mother, then to your mother, then to your father", "The best of you are those whose morals are pleasant", "When you have in your hand seedling with the intention of bread, plant it, although you will be able to plant it" [6]. , With. 32-68-90], the ideas of goodness and humanity are embodied.

In the East, that is, in the country of Turan, the views of Abu Nasr Farabi, Ibn Sina, Alisher Navai occupy a special place in terms of ideas of social development and creativity. Abu Nasr Farabi (873-990), known as "Al-Muallim al-Sani" ("Second Teacher"), Aristotle of the East, wrote his "City of Virtuous People", "Civil Policy", "On the Achievement of Happiness" In his works he expressed his opinion about a noble society, a just system, created a consistent doctrine for his time.

He put forward ideas about an ideal community with high morals, mature in all respects, leading all residents to happiness and enlightenment.

Abu Nasr Farabi emphasized that "the essence of a person is to achieve true happiness, and if a person turns this goal into his highest idea and desire and uses all the possibilities in this way, he will achieve happiness" [2, p. 188]. The views of the great thinkers of that time Abu Rayhan Beruni and Abu Ali ibn Sina are also unique.

Great Sufis: Khoja Yusuf Hamadoni, Ahmad Yassawi, Abdulkhalik Gijduvani, Bahauddin Naqshband, Najmuddin Kubro; Muhaddis: the ideals of the perfect man of Imam Bukhari, Imam Tirmizi, reflected in their teachings, views on justice served to preserve and strengthen the healthy spiritual and moral spirit of society. These ideas glorified self-sacrifice and philanthropy for the good of the Motherland and people.

Noble ideas took a deep place in the works of Mahmud Kashgari, Yusuf Khos Hadjib, Ahmad Yugnaki, Lutfi, Abdurrahman Jami, Alisher Navoi, Jalaluddin Rumi, Mirzo Abdulkadir Bedil and served as an important factor in the development of Uzbek statehood. Noteworthy are the following thoughts of Yusuf Hos Hajib about doing good deeds through knowledge and reason. "To whom nature gives reason, understanding and knowledge, he will try to do good deeds" [16, p. 94], wrote Kutadgu in his work "Knowledge" (XI). In the books of Amir Temur "Laws of Timur" and Nizamulmulk "Politics" justice, honesty, religiosity, peace and prosperity of the country were put forward as the main ideas in relation to public service and citizens.

It is difficult to imagine the development of Eastern philosophical, social and moral thought by Abu Nasr Farabi (873-950). He is a well-known thinker who received the title "Aristotle of the East", "Second Teacher". In the East, Aristotle, the most famous philosopher of ancient Greece, is known as the "First Teacher". Farabi is an encyclopedic scientist who knows many languages. The total number of works he created is 160, which can be divided into two groups: a) works devoted to the translation, interpretation, promotion and study of the scientific heritage of the ancient Greek philosophers and naturalists - Aristotle, Plato, Euclid, Galen and others; b) treatises on the natural, social and philosophical fields of medieval science. Including "Commentary on Aristotle's work "Metaphysics", "Commentary on Aristotle's book" Celestial System", "Commentary on Aristotle's book "Ethics", "Word on Substance", "Source of Matter", "Book of Laws", "On void." book", "A word about music", "Views of the inhabitants of the city of Fazil" and others. According to Farabi, it is in the hands of man and society that man and society can achieve victory, achieve good, rise to moral and intellectual perfection.

He divides the state into virtuous and ignorant. He knows that in virtuous cities science, philosophy, and ethics should come first. Then the society will reach maturity, he says. Fazil says that the head of the city should be a lover of knowledge and truth, hate lies and liars, be a lover of justice and a fighter for justice. Good Farabi considers good deeds, good deeds and wonderful human qualities. Bad habits such as laziness, idleness, ignorance, unconsciousness, lack of skills that hinder the improvement of a person are evil and warn people against them.

Farabi believes that the highest goal of life is to achieve happiness, and people can achieve this by getting to know the world, mastering professions and sciences - becoming enlightened.

The great Khorezmian scientist Abu Raykhan Beruni (973-1048) is one of the most famous figures in the history of world science, he made a great contribution to almost all the sciences of his time, he is a well-known encyclopedic scientist, a great naturalist and philosopher. During his life he created more than 150 works. The most famous of them are "Relics of ancient generations", "Masud's Law", "India", "Geodesy", "Mineralogy", "Saidana" and others. Although Beruni did not write a special work on philosophical and ethical issues, he expressed his thoughts on this issue in many of his works.

Beruni highly appreciates friendship and scientific cooperation between peoples. He praised it as the most human moral quality and showed it in practice. The 45-year-old scientist, who lived in India for several years, studied the ancient Indo-Sanskrit language, translated Euclid's Elements, Ptolemy's Almagista into this

language, introduced Indian scientists to Greek science and philosophy. He studied Indian science, literature, philosophy and ethics. Beruni himself writes about this: "I bowed to their astrologers, like a student to a teacher ... Then I explained to them the true ways of arithmetic ... their elders praised me as "Daria" in their language. were" .

According to Beruni, there are different situations for people in the world. Commendable - good and reprehensible - evil. Worthy of praise are good deeds that show their support in purity and purity.

Beruni was the most prominent patron of science of his time. He saw the development of the country in the development of science and education. He believed that science and enlightenment could serve a noble purpose. He writes: "All my thoughts, my heart is focused on the promotion of knowledge, because I enjoyed the pleasure of acquiring knowledge. I consider this a great happiness for myself."

The highest human virtue is concern for others, especially for the poor. Beruni has always fought for peoples to live in friendship, friendship and union. He condemned the wars that destroy humanity and the culture it has created. Beruni is a scientist who paid great attention to cultural cooperation and the wide dissemination of knowledge.

The scientific heritage of Allam Abu Ali ibn Sina (980-1037), who made a great contribution to world culture and education, who had in the East and a priceless treasure for us. During his life he created more than 450 works. His 5-volume book "The Laws of Medicine" served for centuries as the main medical manual in the East and Europe.

Despite the fact that he spent most of his life wandering, Ibn Sina was a thinker endowed with creative abilities in the fields of mathematics, astronomy, physics, chemistry, biology, pharmacology, psychology, philology, philosophy and medicine. Only 100 of his works have come down to us. Among them are "Kitab al-shifa", which includes all the important areas of medieval science, in particular - logic, physics, mathematics, metaphysics, "Kitab al-insaf", consisting of 20 volumes, "Donishnoma", "Lisonut-tair" . It includes such works as "The Language of Birds", "Solomon and Ibsol", "Hayy ibn Yakzan". In his philosophical and moral works, he calls on the rulers to fight lawlessness, listen to the demands of the people and act on the basis of justice. He shows that justice is the best decoration of human behavior.

According to him, good lies in wisdom, and wisdom is gained through knowledge of events. Knowledge and enlightenment are an integral part of human life. He wrote:

If life is a bottle, then science is a lamp.

Know the wisdom of man, he is a lamp in a lamp.

In the story "Solomon and Ibsol" Ibn Sina describes the victory of honesty, fidelity, pure love, will over deceit.

The Thinker calls people to friendship and truth, the value of friendship. He considers man to be the greatest being in the universe. Thus, Ibn Sina had a great influence on the development of medieval Eastern and European culture and education.

In the development of spirituality and enlightenment in the 9th-12th centuries, Yusuf Khos Hadjib, an outstanding poet of the 11th century, occupies a large place. Yusuf Khos Hajib is known for his only epic "Kutadgu Bilig" ("Knowledge that brings happiness"). This work was written in 1069 and is dedicated to the poet Suleiman Arslan Karakhan, the ruler of Kashgar. For this work, he was awarded the title of khos-hajib, that is, a special adviser to the great khan. The heroes of the epic are the ruler of Kuntugdi as a symbol of justice, the minister Oitoldi as a symbol of happiness and the son of the minister Ogdulmysh as a symbol of intelligence.

The thinker puts forward the idea that a person really grows up only in society, in communication with other people and in useful work. He claims that a person who does not benefit a person is dead. He says that the working people - farmers, pastoralists, artisans - play a decisive role in society. Therefore, Yusuf Hos Hadjib advises the governor to be fair, to avoid arbitrariness and lawlessness.

In the period we are studying, the poet Ahmed Yungnaki, who created a work on a moral and didactic theme and gained fame. He lived and worked at the end of the 12th century and the first half of the 13th century. The epic "Khibatul-hakayik" has come down to us from him. In his epic, he spoke of the unfaithfulness and transience of the world: the world is like a rabat (caravan palace), where the caravan stops only for a short time. For this reason, he says, the pursuit of pleasures in this world is futile, it is not worth

suffering for it, for “the wealth that you see today will disappear tomorrow, what you consider yours will remain different. Therefore, he says that one should live only in order to sow the seeds of goodness. He considers educated, enlightened people to be mature people.

**In conclusion**, it is worth saying that one of the factors that determine the eternity of a person is science, the thinker believes. Such views on the immortality and eternity of human life are admirable. After all, spiritual living figures, whose name has forever remained in history, only by knowledge and good deeds have sealed their names forever. The candles of knowledge and enlightenment lit by them have illuminated the path of mankind for centuries and will continue to illuminate the centuries. Among such figures there are masters of secular and religious knowledge.

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