



## **VIEWS ON THE METHODS AND STYLES OF USING THE NATIONAL AND SPIRITUAL VALUES OF THE EASTERN PEOPLE**

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<b>Received:</b> September 24 <sup>th</sup> 2022 <b>Accepted:</b> October 26 <sup>th</sup> 2022 <b>Published:</b> November 30 <sup>th</sup> 2022	The universal and spiritual values and moral factors passed down from generation to generation in the development of mankind were expressed in the works of Eastern scholars of the 9th-12th centuries. In the ancient East, future scholars were educated in enlightened families and teacher-disciple schools

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One of the unique features of Eastern education is that, first of all, special attention is paid to memory and logic. Because the ideas of moral perfection and perfection, the development of mature thoughts on science, culture, art, literature and philosophy have made a great contribution to the treasury of human thought. Over the centuries, many of our scholars have surprised scientists with their rich creativity, universality and humanity, and made discoveries recognized by the world. As a result of oriental axiological education, the works of many scholars such as al-Khorazmi, Imam al-Bukhari, Ahmad al-Farghani, Abu Rayhan Beruni, Abu Ali ibn Sina, Amir Temur and Alisher Navoi were able to see the world. During this period, perfection was achieved in many fields such as philosophy, mathematics, architecture, astronomy, chemistry, medicine, geography, geodesy and literature. Of course, the emergence of sciences and the development of world-recognized scholars based on them is also related to the social environment of the time and the process of education. Especially in the history of Central Asian pedagogy, the schools of Kaikovus, Abu Nasr Farobi, Najmuddin Kubro, Imam al-Bukhari, Alisher Navoi and other great ancestors have a special place in the views on the methods of using national and spiritual values. For example, the work "Nightmare" by Kaikovus (11th century) was written in the style of admonition according to the traditions of the East, and for several centuries it has been an important guide for preparing people, including young people, for life and practical activities, and educating them to become mature people in all respects. This work is important in the formation of human maturity in the development of Eastern enlightenment.

In order to educate the ignorant king on the basis of human values, Caicovus created his "Nightmare" in the form of Seneca Lucius Annius. For example, in the work, Qabus says: "A good skill for a

judge is knowledge and gentleness." O child, after learning this craft, go ahead with your commercial path, so that you will get great benefit from it. Also, the advanced idea of the scholar "... consider teaching a child manners and crafts as an inheritance" indicates that the educational process has been raised to the level of value. "Don't be friends with stupid people. A stupid friend is worse than a smart enemy, because a stupid friend does things that a smart enemy can't do. Make friends with people who are kind, knowledgeable and loyal, so that you too will become more famous for those qualities.

The quality of knowledge is of three types: knowledge associated with a profession; profession related to science; a custom related to blessing and a sign. Take science as a friend and idle life as an enemy. Go to bed late and get up early, be eager for books and lessons, don't be sad about work, memorize, repeat, don't settle for imitation, always keep a book, pencil, pencil sharpener and similar things with you, except for these don't remember anything. Speak less and think far.

The author divides the qualities of people into three types: one is intelligence, the second is truth, and the third is courage. Kaikovus considers three things to be the basis of youth. The first is to go beyond what he said, the second is not to contradict the truth, and the third is to pay attention to good deeds. Kaikovus advises young people who have chosen the path of youth to protect themselves from three things: the eye from evil thoughts, the hand from evil deeds, and the tongue from evil words.

In our opinion, the axiological concept of Kaikovus is spiritual courage based on youthful courage. In fact, moral courage can serve as a key factor in a person's national characteristics once again, being fair and thereby fully demonstrating their abilities.



The second teacher - Abu Nasr Farabi (873-950), who received the name of teacher Sani, also had concepts that correspond to today's axiology. Instead, the Allama uses the words "maturity", "happiness", "happiness", "science", "knowledge", "maturity" and "humanity". These words are considered axiological categories and form the main solutions of child education. Alloma interprets pedagogical issues as an important part of philosophy, which are considered an important tool in acquiring values and passing them on to generations. According to him, the greatest and most mature product of existence is man. Alloma emphasizes that a person is made up of integral and interconnected parts, and puts forward the idea of studying him as a whole.

According to Abu Nasr Farabi, achieving perfection and happiness is a noble goal, ideal and dream of a person. Any dreams and hopes create values. A person uses various means and methods to achieve this dream. Achieving perfection and maturity in acquiring a profession is also the goal and happiness of a person. Man came to this world only to achieve perfection and happiness. Profession is the quality that leads to this happiness. "Each human being is designed in such a way that he needs many things in order to live and reach the highest level of maturity, which he cannot acquire alone, to acquire them, a community of people is needed. The activities of the members of such a community as a whole provide each of them with what is necessary for survival and maturity. Therefore, human beings multiplied and settled in the inhabited part of the earth, as a result, the human community came into being," says Abu Nasr Farabi.

A person cannot achieve perfection alone. He feels a lack of connection with others, their support or relationship. This can be achieved by proper education, because proper education makes a person intellectually and morally mature, in particular, a person learns the laws of nature and society correctly, and also leads the right way in life, treats others rightly. will relate.

Abu Nasr Farabi describes in his treatise "What you need to know before studying philosophy" that everyone who starts to acquire theoretical knowledge should be pure in manners: let there be a desire for perfection, not wrong feelings. This can be achieved by purifying the behavior not only in words, but also in reality (deeds). After that, it is necessary to purify the soul, the soul, the soul, which avoids errors and mistakes, and begins to understand the path of truth (in the sense of an orator - speaker, thinking).

One of his valuable views is that he understands moral virtues such as knowledge, wisdom and prudence, conscientiousness, humility, putting the good of the majority first, truth, striving for spiritual excellence, and justice. But the most important of these qualities is that every person should be educated

and enlightened. That is why Abu Nasr Farabi considers the concept of ethics as ethics based on thinking, inextricably linked with reason. It can be seen that scholars interpreted morality not only as an expression of behavioral norms, but also as a result of people's mental activity.

Farabi considers the concept of ethics to be one and the same thing with his philosophy, and dedicates his treatise "On the Different Meanings of Mind" to this issue. This treatise was widely distributed among Eastern and Western scholars in the Middle Ages and was translated into Latin.

It is known that the mind is able to understand the abstract in an instant, and it gradually rises to a higher level. A person tends to think of abstract images without being connected to materiality. The difference between conscious understanding and content perception is primarily mental and a kind of intuition. This quality is the highest level of human understanding and it is given to those few, chosen people, that is, those who are directly connected with the world of independent minds and who have reached a high level of intelligence. In this way, the mind is able to progress gradually from the inner power to the active mind, and the last stage of this is the acquired mind.

The two permanent levels are distinct, and the lower level always serves as a prelude to the higher one. The mind retains active concepts and perceives them. The possessed mind is raised to the adjectival level (superior), delights and inspires. The highest level is never reflected in materiality, it is abstract. Nevertheless, the gradual ascent does not happen by accident. Its initial stage is concepts, that is, the transition of internal power from potentiality to reality, which cannot take place without the influence of the first cause. This truth, the last of the ten minds, is the heavenly mind. Human cognition depends on radiation from independent minds. The heavenly mind has the same effect on the human mind as the sun does on our eyes. Our eyes rely on the light of day to see, just as our minds are able to perceive only when their paths are illuminated and opened by the heavenly mind. Therefore, mysticism is combined with philosophy, and all knowledge coincides with the enjoyment and inspiration.

It forms abstract images in the brain and illuminates them. This theory contributes to the unification of cosmology and psychology. But he believes that he is able to understand the activity of the human brain only when it is illuminated by heavenly intelligence.

Al-Farabi wants all people to have high happiness and recommends them to acquire knowledge. Because only a person who has a lot of knowledge can choose his goal correctly, says the



scholar. He also emphasizes that along with theoretical knowledge, a person learns morals and manners. According to Pharaoh, truth and goodness are compatible with each other. It is said that if a person understands the truth through the acquisition of knowledge, then a moral and decent person can know and do good.

Almost all social qualities of a person, says Farabi, are formed and developed under the influence of the external social environment. Therefore, goal-oriented education and training and the free choice of the student occupy a leading place in the formation of human qualities.

In general, the axiological concept of Abu Nasr Farabi is to achieve a prosperous marriage based on knowledge. "We call a person intelligent if he has a sharp intellect and virtue. Such a person should focus all his abilities and understanding on doing good deeds and refraining from bad deeds. "Only such a person can be called intelligent and right-thinking," says Farabi.

The philosophy of religious renaissance was a discovery in seeing the world based on values. He revealed the spiritual content of universal values as the inner basis of integrity. Many works of Imam al-Bukhari, Najmuddin Kubro and Alisher Nawai from the scholars of the East confirm this opinion.

One of the founders of Muhaddith science, Imam Abu Abdullah Muhammad ibn Ismail al-Bukhari (810-870), like Najmuddin Kubra, emphasizes the importance of the correct acquisition of religious and worldly knowledge in his axiological ideas. Imam al-Bukhari's "Al-Jame' al-Sahih" is in a special place. In this royal work, hadiths related to morals and manners are embodied in a special chapter, and it is considered as the second religious source after the Qur'an in terms of importance. Moral values are expressed in the book "Al-adab al-mufrad" (Masterpieces of manners). According to Bukhari, goodness and goodness are broad concepts in Islamic philosophy and cover all areas of morality, humanity and tolerance. "None of you can be a true Muslim until you share what you love with your brothers," says the scholar.

In Imam al-Bukhari's views on human qualities, "Ignorance is a tragedy that brings death to a person." Allama exhorts people to be truthful and keep their promises and mentions three signs of a hypocrite. These are: lying, breach of promise and breach of trust. Imam Bukhari believes that insulting a Muslim believer is a sin and fighting with him is a disbelief, and he believes that the strength of a person is not in physical strength, but in being able to control himself when he gets angry. A great thinker wants the family environment to be stable, peaceful, and family members to be healthy and full. In his works, he emphasizes the need to be kind to children and

respect adults. In general, it is no exaggeration to call the work of our great compatriot Imam al-Bukhari "Al-adab al-mufrad" a masterpiece of universal moral values.

So, Imam Abu Abdullah Muhammad ibn Ismail al-Bukhari's concept of axiological education is the importance of education in the fight between good and evil.

The methods of using the national and spiritual values of the scholars of the East have fully preserved their importance in the history of pedagogy from ancient times to the present day. Every social system, its future, human perspective, people's life and standard of living are directly related to the development of science and culture through the unique written works of great thinkers Abu Nasr Farabi, Alisher Navai, Imam al-Bukhari and Kaikovus. In particular, Abu Nasr Farabi believes that it is possible to achieve a harmony of values through proper education and that the main task of education and values is to educate a mature person who meets the requirements of society and serves for this society.

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