

EDUCATION OF A PERFECT GENERATION IN THE SCIENTIFIC HERITAGE OF EASTERN SCIENTISTS

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Abstract: The article discusses the scientific and philosophical heritage of Eastern thinkers, the education of a harmoniously developed generation, the enrichment of human spirituality, spiritual heritage, spiritual maturity.

Keywords: man, spirituality, intellect, justice, morality, spiritual heritage, worldview, honesty, piety, kindness

We must pay special attention to instilling in the minds of young people the invaluable legacy of our great scholars and ancestors, our saints, the courage of our invincible leaders and figures, and strengthening their sense of national pride and honor. [1.40]

Today, raising a spiritually healthy, highly educated and intellectually competent, harmonious generation has become the most important and sacred task in our country. After all, a harmonious generation is the foundation of Uzbekistan's development. Raising a spiritually harmonious person is one of the eternal dreams of our people, and our ancestors have always sought ways to teach the concepts of science, enlightenment, spirituality and culture to the younger generation, to lead them to perfection and to mature as educated people. All periods of historical development of mankind have understood that constant movement and development are the leading factors of existence. Humanity, through the organization of spiritual and physical movement, has not only reached its current physiological and anatomical form, but also tried to enrich its psyche in accordance with the development of the body. During the development of each state and society, the new generation does not create its high spirituality anew, but relies on the foundations of material and high spirituality left by its ancestors, accepts the wealth from its ancestors and continues them creatively. To create new values, it is necessary to master the high heritage of our ancestors. Man is the most classic and ancient of all living beings on earth. The human person is the noblest social value. It is impossible to bring up patriotic and people-oriented young people who understand national values, possess high spirituality, and are progressive in their thinking, without effectively using the cultural wealth, moral views, and rules that our people have achieved and created during their development. Because the spiritual heritage left by our ancestors, the progressive ideas that are necessary for all times, are of great importance for our development today.

The scientific heritage of our thinkers, their place in society, and their valuable and wise thoughts on the education of youth can increase the spirituality of the minds and world of thought of our youth today and in the future. Therefore, it is considered an important task to study the significance of the scientific heritage of thinkers in the life of society and convey them to young people. One of the oldest written sources is the sacred book of the Zoroastrians, the Avesta. In the Avesta, the issue of human perfection and moral education is illuminated in an artistic style, and the personality and dream of a spiritually mature, physically healthy, noble-minded, unbending will, philosophically educated person are glorified.

The main source of enriching human spirituality and leading it to the peak of high perfection is the “Holy Quran” and “Hadith.” Our thinkers and encyclopedists have emphasized that the information provided in these sources is of great educational value, as it contains instructive examples, advice, and stories about human spirituality, its foundation, inner and outer morality, and national traditions that have been formed in the lives of our ancestors over the centuries. The first President of the Republic of Uzbekistan, I.Karimov, reflecting on one of the great scholars, Imam al-Bukhari, said, “Our great compatriot left an incomparable spiritual heritage to humanity. The crowning glory of this heritage is the most reliable collection of hadiths - “Al-Jame’ as-Sahih”, which is the second most important book in Islam after the Holy Quran, and according to the beliefs of Muslims around the world, it is the greatest book written by humanity.” [2.185] - he says proudly.

Another such great person is Burkhaniddin Marginani, in the Middle Ages when he lived, social life was extremely contradictory. In order to find a solution to this contradictory life, it became necessary to create rare works that embodied, in addition to the exemplary life of people, pure faith, noble human qualities, the laws and regulations of their time, the rules of Sharia. This task was fulfilled by our great compatriot Burkhaniddin Marginani. His work “Hidoya” is a vivid proof of this. Central Asian scholars laid the foundation stone for the ideological foundation of this society, in other words, Eastern democracy. In particular, the ideas of Abu Nasr Farabi, one of the scholars of the Middle Ages, about a virtuous society, are based on the idea that people of a virtuous and just community closely help each other in achieving the most beautiful and good goals, as well as common interests.

In the works of Abu Nasr Al-Farabi, the concepts of knowledge, wisdom, reason, justice, and fairness are recognized as the basis of human spirituality. According to the scholar, the basis of human relations on goodness or evil is determined by the observance or non-observance of the criterion of justice. Al-Farabi, touching on the issue of knowledge and reason, says, “We call a person intelligent who, along with a sharp mind and perception, is also virtuous. Such a person should focus all his abilities and perception on doing good deeds, and on protecting himself from and restraining himself from bad deeds. Only such a person can be called intelligent and right-thinking.” [4.182]

In the upbringing of a spiritually perfect person, their intellectual abilities and physical education, Abu Rayhan Beruni also attaches great importance to the formation of a perfect person in order to build a just society, saying that a perfect person living in a virtuous society is a person who knows his honor and preserves his dignity, is noble, and has compassion.

According to Abu Rayhan Beruni, social justice not only ensures moderation in relations between subjects, but also guarantees the development of society. Therefore, the scholar emphasizes that injustice, along with lawlessness, is the cause of existing evils and social disasters in society.

In modern conditions, the establishment of social justice in society is revered as one of the criteria determining its spirituality, and it was also of such importance during the time of Abu Rayhan Beruni. The proof of this idea is also found in the following opinion expressed by the scholar: “If justice is the sum of all perfection, then evil is its opposite.”¹.

¹ <https://fayllar.org/abu-rayxon-beruniy-asarlarida-komil-inson-tarbiyasiga-qarashla.html?page=2>

Abu Hamid Muhammad Ghazali, one of the great thinkers of Eastern philosophy who conducted research on the philosophy of a spiritually perfect human being, writes about this in his work “The Alchemy of Happiness”:

“Know that God Almighty did not create Adam to play and laugh and eat and drink. Perhaps there are great wisdoms in the creation of Adam, that God Almighty created him to make Himself known, and (in knowing the Truth) there are great dangers on the path of enlightenment. If man is not eternal, but eternal, then after being resurrected on the Day of Judgment, the army of death will not find a way to the city of man’s body, and the city of existence will be ruled forever, and the believers will be in the bliss of Paradise and the disbelievers will be forced to go to Hell.”².

Muhammad al-Ghazali explains that the human body is full of animalistic desires that lead a person to base actions, and is imperfect, but the human spirit is powerful because it is given from the Throne of God.

However, if the human spirit is given over to the fleeting desires of this world and becomes a slave to animalistic desires, then such a spirit becomes polluted, muddled, and unable to clearly reflect the truth.

Another such great person is Burkhoniddin Marginoni, in the Middle Ages when he lived, social life was extremely contradictory. In order to find a solution to this contradictory life, it became necessary to create rare works that, in addition to the exemplary life of people, pure faith, noble human qualities, embodied the laws and regulations of their time, the rules of Sharia. This task was fulfilled by our great compatriot Burkhoniddin Marginoni. His work “Hidoya” is a vivid proof of this.

The work “Hidoya”, which includes the life, work of Burkhoniddin Marginoni and fifty books created by him, is a rare source of our spiritual heritage, which is important for the enrichment of human spirituality and spiritual and moral education. Therefore, our First President I.A.Karimov, in his speech at the celebrations of the 910th anniversary of the birth of Burkhoniddin Marginoni, attributed the following thoughts to him: "There will be no mistake if we say that the essence of Burkhoniddin Marginoni’s works is a sense of justice, living according to the legal criteria of his time, not coveting other people’s property, abstaining from what is forbidden, honesty and piety, and kindness form the foundations of our spiritual life even today.”[3.119]

Abu Ali ibn Sina is one of the most versatile scientists who made a unique contribution to world culture. He was engaged in almost all areas of science of his time and left a significant mark on the development of sciences. If we rely on historical written sources, it is noted that the great scientist wrote more than 450 works. About 250 of them have survived to our time. The fact that the great scientist Ibn Sina’s “Canons of Medicine” has been taught as one of the main medical textbooks in the most prestigious universities of Europe for centuries, and has served as the fundamental basis for the concepts of “medicine” and “healthy lifestyle” on a global scale, of course, has a deep vital and scientific basis. To be more precise, it is clear to all of us that Ibn Sina’s entire scientific activity had a huge impact on the development of world development, the spirit of humanity, its spiritual foundation. We can see that the thinker’s works promote spiritual perfection, high philosophical thoughts, aesthetic activity, and the laws

² Abu Homid G’azzoliy «Kimyoi Saodat» (Ruh haqiqati) «Adolat» Toshkent 2005 14-b

of literary fiction.

Abu Ali ibn Sina puts moral relations between people in the first place in the formation of a perfect person. Becoming a possessor of high morality is achieved with the help of enlightenment. According to the scientist, the improvement of moral relations ensures the spiritual and moral health and stability of society. Ibn Sina explains that the desires of the human body lead his soul to the depths and lead him astray from the true path in the following way, using the words of his hero Hayy ibn Yaqzan: “If a deceiver misleads you, your affairs are in trouble. These factors that are inseparable from you around you (meaning the desires of workers, servants, ears, eyes, hands, feet and other members) are your bad friends. You cannot easily get rid of them, they will lead you astray. Only honesty and purity can save you from their intrigues.”

The great sahibkiran Amir Temur is one of the people who made a huge contribution to the historical development of not only the Uzbek people, but also all the peoples living in Central Asia. The phenomenon of Amir Temur is reflected not only in ensuring the social, economic and cultural development of society, but also as a person with high spirituality and moral qualities. The most important aspect of Amir Temur's spirituality is his reliance on justice in state administration and in his relationship with citizens. This is also confirmed in the following thoughts recorded in the sahibkiran's diaries: “I took the rights of the oppressed from the oppressor. After proving the material and physical damage caused by the oppressor, I discussed it between the two in accordance with the Sharia and did not oppress one sinner in place of another. [5.75], “I valued whoever befriended me, I did not forget their friendship, and I showed them kindness, generosity, honor, and respect.” [5.77]

Our spiritual heritage left by our great thinkers has led us to spiritual perfection, loyalty to the homeland, trust in the country, respect for parents, honoring and glorifying them among our people has always been at a high level, which reflects the high level of our spirituality and moral norms in society. In conclusion, in the current era of globalization, where science and technology are highly developed and computer networks are increasingly occupying our minds, we must further increase our responsibility in shaping the lifestyle of our young people, directing them to science and professions, and helping them correctly understand their goals and tasks in society.

In this regard, the younger generation is realizing that the spiritual heritage left by our ancestors plays a huge role in raising their spirituality, increasing their knowledge, and fostering feelings of loyalty to the country, patriotism, kindness, and tolerance.

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