

THE IMPORTANCE OF FORMING MORAL VALUES IN THE WORKS OF SCHOLARS

Razikova Lola Tuychiyevna

Candidate of Philology, Associate Professor of the Department of Pedagogy,
Psychology, Samarkand State Medical University

Abstract

The article analyzes the measures taken to radically improve the moral and moral outlook of students and girls of higher education institutions. In the views of Eastern thinkers, broad attention is paid to the coverage of the spiritual and moral worldview of students and girls. The philosophical meaning of sharqana upbringing is revealed. Examples of his thoughts on the upbringing of Eastern thinkers were given, the spiritual basis of which was studied.

Keywords: spirituality, upbringing, Eastern thinkers, morality, upbringing, moral worldview.

Introduction

Great attention is paid to the issue of moral development of students and girls, their upbringing in the spirit of humanism in Uzbekistan. Our President Sh.M. The training of a spiritually mature, harmonious generation and competitive personnel in the strategic tasks of development of our country and strengthening its independence proposed by Mirziyoyev, as well as providing assistance to society in the solution of social tasks, the education of young people with a predominance of national pride has been defined as one of the important tasks. In carrying out these tasks “” we rely on our national traditions, which have been formed for centuries, the rich heritage of our ancestors”, and educating the growing younger generation in the spirit of universal values built on Sharqana upbringing carries a huge responsibility to society. And the role of school education in solving these tasks, of course, can not be overemphasized. The head of our state stressed to the teachers of Higher Education on the issue of formation of a culture of reading, which is one of the national characteristics of students and girls.

Discussion and Results

It is worth noting that the role of the views of medieval Eastern thinkers in the moral education of young people is incomparable. Jalaluddin Davani, a scientist who contributed a great deal to the development of socio-philosophical and educational thought in Movarounnahr, Iran and Khorasan in the 15th century. It is known to us that the East was a period of awakening, during the reign of Amir Temur and Temurids, science and culture were elevated.

Davani is also an encyclopedic scientist who added a great deal to the science and ethics of this era. He invented by fan tahalliy. His poems were published in Iran and Iraq. The most famous work of davony is called this "morally Jalal". In his work, The Thinker spoke about the upbringing of the younger generation and its acquisition of good professional skills and skills, first of all he knew that a person would grow up in society as a result of his interaction with



those around him. Huseyn preacher Koshifiy in his work "Futuvvatnomai Sultan or javanmardlik tariqati" describes in detail the essence of the science of futuvvat, its subject, origin, piru muridlik, Shaikh and shogirlik relations, requirements for Sufi and futuvvat morality, the conditions of the section, the clothes they wear, thoughts about the behavior of hats.

Speaking about the science of Koshifiy futuvvat, it describes mysticism and monotheism as a branch of Science, and its main subject is the upbringing of the human spirit. "After all, the soul of a person can be brought up as a virtue," The Thinker says. According to the scientist, a person belonging to the sect of futuvvat is called necessary to have good morals, shelves, ambitious, sahovatli, who thinks about people's grief, to be humane, kind, humble, humane, kind. In this treatise of the koshifiy, it provides information about the order of the shelf, its features, conditions of its attributes, qualities of the secular order, the status of the sect, etc. Again, The Thinker tells us about the ridges of the shelves, which say that they consist of six batinian ridges. Khuseyn wrote The Works Of The Preacher Koshifiy in the scientific language of his time-Persian, from which he also inherited many works of scientific, artistic translation. It is known from sources that he has written more than 200 works on such subjects as philosophy, ethics, linguistics, literature, politics, history, chemistry, astronomy, mathematics, music, preaching, poetry, history of religion, jurisprudence, medicine.

Manuscripts and manuscripts of the works of the scientist in the Institute of Oriental Studies named after Abu Rayon Beruni of the Academy of Sciences of Uzbekistan are preserved. The scientist was a prominent ilokhiatist of his time, who remembered the Hadith, the Quran, and even wrote a review of four books on the Qur'an.

Dozens of works of koshifi such as "morals Muhsiniy", "Anvari Sukhayli", "Risaliyati Khatamiya", "Futuvvatnamai Sultaniy", "image Khuseyniy", "Javahirnama" are translated into Arabic, tatar, old Uzbek, urdu, Turkish, German, English, French and other languages.

Today, the works of the scientist are preserved in such cities as Paris, London, Berlin, St. Petersburg, Moscow, in the cottages of Iraq, Turkey, Iran, Afghanistan, India, Bangladesh and other Eastern countries. Interest in the works of the scientist in foreign countries is very strong in the XVIII–XIX centuries, and in the Western European period X.G.Kin, M, Duayt, D, D, Donal'son, E.Brown, A, A, Arberri, E, S, Kennedy, E, Rosen'tal', X, Masse, K.Famous scientists such as S, Lambton,R, Levi, A, M, Shasteri have thoroughly studied the history of the culture of Central Asia and Iran in the XIV–XV centuries and highly appreciated the rich historical heritage of the scientist.

Khuseyn preacher Koshifiy gave education to the students in Herat madrasahs, and also gave lectures on morality to them and the morality of the city of Khurasan. The invaluable moral heritage of koshifiy plays an important role in the upbringing of a harmonious generation. He pays much attention to the upbringing of the child in his work. It is necessary to give the child as good education as possible, so that he mastered noble qualities. The child's consciousness is spotless and distraught, it is necessary to refrain from harmful malice and negative habits, says the scientist. Koshifiy says that from a young age it is necessary to direct a child to a profession depending on his interests and abilities, and to create conditions for him to be sought after on his own.



Hussein preacher Koshifiy in his work "morally Mukhsini" talks about a harmonious person and about moral and beautiful qualities that he must possess. These qualities serve as the basis of human perfection.

Alisher Navoi encouraged people to show kindness to people, to do righteous deeds, to restrain their desires, to give charity to the poor, to be merciful and compassionate, to always eat people's grief, to live in their worries, puts humanity and humanity above everything: man does not say that you are a human being, grief of the people's sorrow that does not have In his prose and theoretical works, Hadrat Navoi pays attention to humanity, various aspects of humanism, which serve as the foundation for a perfect person. According to the poet, there are such people in life that, even if they are in the image of a person from the outside, their works, FE'l-at-Tis are not peculiar to people. Their work is different with the question, what they have done is nothing but wickedness and hypocrisy.

Such people cannot be attached to a number of people, they should avoid making friends with them:

If you call someone human, not human,
One in form, not destroyed in FE'lda,
Naxl adjective candle with ice jam
Munung grass, OA water erur colt.
Tell someone you're mahram
Not a lot of cinema action, though.

The great thinker, Abulkasim Firdavsiy, said: "first of all, the human mind was wounded in the universe. The mind is the keeper of the soul. The mind is also a guard over three more: the tongue, the eye, the ear. After all, kindness and evil penetrate into the soul through these three members."

Ahmad Yassawi sees the evil vices in man as nafs and knows that it is necessary to fight against him. It strongly condemns greed, greed for wealth, taste, malice, nakaslik, ignorance, ignorance and humiliation. A large part of the wisdom of Ahmad Yassawi was devoted to the interpretations of the same issue. According to his description, nafs is something that "does not catch as a wild bird". If this "bird" continues to "fly" on its own, it will mislead a person from day to day correctness. But in the end: the one who enters the path of Nafs will be disgraced. Stray from the path, gliding moths are misguided.

Our great ancestors explained that it is impossible to achieve high perfection without internal motivation, spiritual aspiration, strength and enthusiasm, that is, motivation and motivation, which in their scientific views provokes the attainment of the level of perfection of Man, the formation of high qualities in his behavior.

In conclusion, we can conclude that the perfect human education of the Middle Ages reflected the dreams and thoughts of the people, and the main purpose of it was to educate the people as a perfect person, to bring benefits to society, to integrate divine qualities into the consciousness of people belonging to different faiths and categories, and to integrate the rules of morality, The discovery of certain characteristics of a perfect man by the experts became the spiritual basis of subsequent scientists, philosophers works, views and ideas.



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