

CENTRAL ASIAN THINKERS ON SPIRITUAL AND MORAL RISE

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ABSTRACT

The article analyzes the views of the great thinkers of the early Renaissance, Farabi, Beruni and Ibn Sina, on man, his maturity, spiritual and moral qualities, the pursuit of happiness, education and science. The scientist used the method of describing the decision-making of different spiritualities as a prison of different "city" inhabitants. The scientist used the method of describing the decision-making of different spiritualities as a prison of different "city" inhabitants. The way to achieve happiness is an expression from the understanding of the essence of virtuous deeds and the knowledge of the means of their occurrence.

KEYWORDS: *Man, Perfect Man, Noble Community, Spirituality, Morality, Spiritual Maturity, Moral Maturity, Moral Ideal, Happiness, Education, Knowledge, Human Qualities, Kindness, Compassion, Self-Discipline, Love, Beauty.*

INTRODUCTION

Every nation and elat uses the knowledge of its ancestors, the lessons of experience and history, the Sons of manners, education and upbringing, without which it cannot live. Spirituality and morality have a strong influence on the rise or crisis of society. Therefore, it is necessary to pay serious attention to this issue.

Recognized as the founder of Islamic political science and named "Muallim al-Sani" for his contribution to the treasury of human political science, Abu Nasr al-Farabi's political views are based on the "man-state-spirituality" trio, whose research focuses on the role of spirituality in political reality.

It is known that Abu Nasr al-Farabi's teaching "Classification of Cities" describes the evolution of spirituality and concludes that spirituality forms a certain way of life. Alloma used the method of describing the settlement of different spiritualities as the life of different "urban" inhabitants. Alloma used the method of describing the settlement of different spiritualities as the life of different "urban" inhabitants. The scientist used the method of describing the decision-making of different spiritualities as a prison of different "city" inhabitants. But Forobi at first glance draws the conclusion that the ideal sanalm is a "virtuous city", that is, the absorption or degradation evolution of mature spirituality can also occur. In this respect, Forobi's scientific heritage is important to us. There are two main qualities of spirituality: either it is yours, or someone else's. Clogging someone else's own spirituality and threatening your spirituality only

pursues one goal – to destroy your spirituality. The Thinker emphasizes that for any society, two tasks should be prioritized in terms of spirituality: first, the improvement of one's spirituality over another, and secondly, the preservation of it from the aggression of another spirituality.

The great humanist shows to the center of his socio-philosophical, political views the study of a person, his goals and provisions, the ways of achieving moral perfection and happiness. When we say moral perfection, the scientist understands philanthropic works, beautiful human qualities. Negative vices that interfere with moral perfection include laziness, ignorance, ignorance, dishonesty. "In truth," he says, " every being has come into being to achieve the highest perfection – a career that is unique to its body without any words. The name of this perfection inherent in man is called the most mature happiness" [1].

The forabian mind, emphasizing the interdependence of Science and morality, sees them as the main means of achieving happiness. It seems that happiness cannot be achieved by a person himself, suddenly. It requires an active mind, labor, knowledge and self-restraint from a person. "A sudden way to achieve happiness is to perform all noble deeds with good intentions, to rely on virtuous deeds, and to restrain oneself from the work that can bring disgrace and misfortune"[2], - says the thinker.

In addition, the opinion of the great scientist that education plays an important role in human perfection is also remarkable. In his opinion, teaching is to give knowledge, theoretical knowledge on the basis of reading, learning. And the upbringing is to teach young people the norms of behavior and practical skills necessary to master a certain skill.

The scientist writes about the role of education in the development of human knowledge, its perfection and the general worldview: "when a person is not well educated and does not gain experience in life, he does not notice many things and is disgusted with them. It seems that such a thing is inappropriate. As soon as he has knowledge and experience, his mind changes, what appears to be non-existent turns out to be necessary" [3].

Applying to the younger generation, forobi encourages the mobilization of all opportunities and forces for the purpose of achieving happiness: "it is necessary to try to preserve and strengthen something that helps (morality, profession, science, etc.) in the pursuit of happiness, and what is harmful, to turn it into something useful."[4].

The way to achieve happiness is an expression from the understanding of the essence of virtuous deeds and the knowledge of the means of their occurrence. Only then can a person have the opportunity to introduce his knowledge and abilities. From this point of view, "happiness is such a goal that it is achieved by acquiring knowledge, by studying and mastering various arts, professions, and by generating knowledge obtained and work worthy of the studied arts"[5], - says Forobi. So, theoretically, it is necessary to have knowledge about happiness, to know the means, ways to achieve happiness in practical terms, that is, the unity of practice with the theory is necessarily made.

The moral ideas of the great encyclopedic scientist Abu Rayhon Beruni are also valuable in their deep content and impressiveness. In his opinion, the moral image of a person is formed in society, under the influence of others. In the formation of human appearance, nature is actively involved, there is no opportunity to change it. And the change of behavior is in a person's own hands. The possibilities of turning qualities from bad to good are endless. To do this, each person

must have control over his behavior, feelings, educate his soul. Then he becomes free from his evil qualities and becomes a master of high moral qualities.

Khorezm encyclopedic dictionary scientist believes that nobility and bravery are the best human qualities. He noted that the nobleman pays the debt of others, dedicates it to others. And the charismatic person is distinguished by his ability, tactfulness, agility, perseverance, endurance and humility. Noting that Beruni is a high character of nobility and nobility, it is important to know that these qualities do not depend on the origin of the original person. It is important that a person is not a descendant and original being, but his virtue, the good and the good that he has done to elga.

The moral ideal of Beruni is the way of life of a person who, through his labor, makes a living, does not commit to someone else's property and suicide. A perfect person in his imagination is a noble and kind person who has kept his dignity and dignity in his name. "A noble man does not possess anything other than his soul and his own property, by law he manages his own property. If such a person carries the heavy burden of others on his shoulders, for which he himself grieves and gives to the people who need what Allah has bestowed on him, then the man is considered a shelf-bearer. Javonmard is a man famous for his nobility and benevolence. At the same time, javonmard is a man who has also made a name with his kindness, kindness, perseverance, prestige"[6]. The scientist claims that it is necessary to appoint such intrepid people to high-level positions.

C It is recommended that as one of the important means of eliminating oppression, evil in society, putting it on the right path, it is necessary to educate the souls of rulers and the non-believers around them, to get rid of the scourge of nafs by forming in them good human qualities. So, to change society, Beruni does not encourage the people to revolution, to revolt. Because ignorance cannot be overcome by force the social vices that arise as a result of a violation of self-esteem, it is noted that it is necessary to identify the means for their elimination.

In society, the law reigns, and the great task before the Enlightenment, when evil and greed arising from it, predation, ignorance are eliminated, it is possible to cleanse the soul of people. Then there will be opportunities to carry out such work as spiritual wellness of society, perfection of people. It is noted that in order to eliminate the existing vices in society, it is necessary to cut off their root – social evil. Beruni understood the essence of this in such a way thattairadi: "even if there are many masterpieces of evil, the basis of them is theme', anger and ignorance. When the same grounds were forty, the shahabchas sagged. That is, the forces of reason and thought over this greed and anger must win. Greed and anger are the strongest and most deadly enemies to a person, they deceive a person with pleasure and the pleasure of revenge. And pleasure and pleasure are closer to leading to ranj and sins. The man given to them will be like wild animals and even devils and demons"[7].

According to the famous philosopher of the East, Ibn Sina, the spiritual perfection of man is expressed in his desire for beauty. The means to achieve beauty is love. The spiritual perfection of man is realized by the upbringing of his soul. The source of action of all things in the universe is love. Love is an adjective that determines the existence of everything, an internal principle for its existence. The interaction and harmony of things in the universe are also due to love. Love is an expression of God's benevolence towards man, while kamoli is also an instrument of absolute control over all events in the universe.

According to Ibn Sina, the seed of Love was planted into all phenomena from time immemorial in order to preserve the inner strength inclined to the perfection obtained from it as a result of the manifestation of Kamali absolute. If events lose the power of inclination to their perfection, love will restore this power again. Everything in the universe has its own meaning and meaning, in which something futile or absurd cannot exist. Olam says that interpersonal harmony and wise order management is done through love, says Ibn Sina [8].

Ibn Sina notes that love is not the quality of the body, but the quality of the soul. Nafs consists of three types of strength: nutritional strength, growth strength and reproduction strength. There are three types of love in the soul, according to these three types of strength. These types of Love provide the ability of living and inanimate bodies to live. If the alien power from the outside is not an obstacle, then everything that has the power of love seeks its ultimate goal.

The essence of Ibn Sina's interpretation of Human Love is a harmonic to the concept of platonic love. Here is such an ideological orientation that, in principle, the scientist views love as an important means of bringing a person to spiritual perfection. The inner beauty of a person is his beautiful behavior, his tendency to high spirituality in many respects is preferable to his outward appearance, says Ibn Sina. In most cases, the external appearance of a beautiful man's inner world is crippled and gloomy. On the contrary, the appearance of a hunchback can be the owner of beautiful moral qualities. Therefore, the physical beauty of man is not directly determined by his inner beauty, which is associated with his human desires: the advantage of inner moral beauty over external beauty is beyond doubt. However, Ibn Sina does not look at Man as an irreparable feature, that is, from time immemorial the fate of the inherent inner beauty and nobility. Perhaps it seeks to find the reasons for such adjectives: the appearance in a person of good and bad behavior is caused by the influence of something from the outside. This effect can be either negative or positive. It is possible to formulate good, beautiful behavior in a person, if the causes of the negative effect are eliminated. The purpose and essence of the training of the nafs is in the solution of the same things [9].

The object of love aspiration is an expression from Beauty. Beauty is an important spiritual means that encourages the human spirit to Capricorn and nobility. The main task of beauty in the upbringing of a person is also an expression from this. But the beauty inherent in every existing thing is determined by the role that it occupies in the process of the first source embodiment of the same thing: in the process of rebirth from the first source, the level of beauty of things close to absolute perfection decreases. The perfection of high beauty is an expression of striving for absolute, approaching it. The souls of people are in a state of predisposition to perfection and always strive to dream about beautiful things. The same is true of their perfection from other animal desires [10].

According to Ibn Sina, to observe beautiful things in a dream means to actively study, observe and know the phenomena of the olam at the same time. Through such observation, man rises towards spiritual perfection. In this process, all three parts of the soul are involved: its lower parts are in cooperation with the rational (human) soul. They also have the ability to reach perfection, that is, the lower parts of the soul are inextricably linked with mental activity.

A person can be enjoyed by observing high ideas with his intellectual activity. Satisfaction from mental activity is the highest level of pleasure for a person. Emotional flavors arise with the

influence of external forces. Spiritual enjoyment, satisfaction arises from the mental power of the soul and elevates a person towards spiritual ascension.

In general, the ideas of the scientists about the spiritual and moral rise have an important educational significance not only in their time, but also in our time. Because these ideas will undoubtedly help to educate a harmonious generation in the conditions of today's globalisation, to integrate national and universal values into their minds, to combat fanaticism and terrorist attacks.

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