

## **Illumination of Science and Knowledge Issues in the Works of Central Asian Scholars**

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### **Abstract:**

This article discusses the pedagogical views of Central Asian thinkers on issues of education and morals, the concepts of spiritual and moral education in the works of scholars. Also, the role of education in inculcating the ideas, views, and approaches related to education in the creative activity of Eastern thinkers into the minds of the young generation was discussed. At the same time, it was revealed that knowing the methods and tools of education, their correct use in life is one of the important features of the teacher's pedagogical skills in the process of pedagogical education.

**Keywords:** education, spirituality, behavior, wisdom, courage, chastity, moderation, morality, knowledge, honor, justice.

If the foundations of spirituality are strong in any country, that country will be strong in all aspects. In fact, this concept is clearly illuminated in the works of Eastern scholars through the concept of spiritual and moral education. In particular, Jalaluddin Rumi's pedagogical views also reflect on the goal, aspirations, and self-awareness of a person in life, and the education of a person is directly aimed at his perfection. As Maulana said: "The inside of a person is the world of freedom" [1]. At this point, it would be appropriate to first define the concept of spirituality.

According to Ghazali's views, whoever has moderate moral qualities, then his behavior will be beautiful. The conclusion is that there are four foundations of good behavior: wisdom, courage [2], chastity [3], and justice. The moderation of the four foundations in the heart ensures the beauty of morality. Therefore, Ghazali said the following words: "moderation is a virtue of wisdom" [4].

The thinker said that good behavior can be achieved in two ways. The first is by divine gift. The second is a character formed by hard work and knowledge. Ghazali said that whoever complains about someone else's bad behavior is a sign of his own bad behavior. This example clearly shows that human behavior and manners are a unique mirror of the surrounding spiritual environment and people. Maulana Firdawsi said that there are external and internal aspects of any upbringing, and in any case, they will show themselves at some point. As a result of education, social welfare is usually created. Therefore, three words and one thought were written in this regard. The first is child education. It is said in the book "Treasure of the Country" that a child is a deposit of rights. This deposit is required from the parents at the time of birth [5]. It can be concluded that if any child is given breast milk and a beautiful name is chosen for him, then it will be possible to see the unique changes in his upbringing. In ancient times, if a child was fed with mother's milk, his nature would change, and a person would serve him with pure religion and good behavior.

In fact, the words ethics, behavior and behavior are Arabic words, and they are used in the Uzbek language as well. Ethics is a form of social consciousness and consists of a set of principles, requirements, norms and rules that guide human behavior in all spheres of social life. Morality reflects the behavior and norms of people, strengthened in such concepts as “goodness”, “honor”, “conscience”, and “justice”, which are formed in society. All these moral concepts are evaluative in nature. In the moral education of the young generation, it is not only the formation of moral consciousness and moral feelings, but most importantly, students can be involved in various types of activities that are manifested in their spiritual relations. Ethical attitudes are the attitude of each person to society, to work, to people, and to himself. The history of society’s development shows that only in countries where spirituality is widespread and science is advanced, it is possible to build a just society and create sincere people who love each other. In such a society, people’s faith in the future and the desire for goodness in creativity and creative work are usually strong. The set of actions, behaviors and manners of people, manifested in their relations with each other, family, and society, acquires an important vital importance. Parents show the first signs of education in the family. In this regard, Abdurauf Fitrat’s work “Family” has written in detail about child education. “Child education actually consists of two words. That’s why it seems like a very small problem to you. But wise people know that the basis of political, religious and social revolutions of mankind depends on the combination of these two words – “child education”. It depends on the actions of the people, becoming statesmen, being happy and being respected, or being weak and being humiliated, being slaves and captives of others, and the upbringing they received from their parents from childhood”.

Child education in any family should never be out of control, because mental and physical education of a child is very important for the future of society. Fitrat said the following in this regard: “Ethical education means perfecting a person’s morals, that is, a person should be educated in such a way that his actions and deeds are useful and beneficial to himself and others. In other words, it means cultivating good qualities in a person’s actions and actions” [6]. Morality develops or fades with the change of society, but no matter what the change, it does not disappear and improves with time. The role of religion in the social development of morality is incomparable. That is why religion is a social phenomenon - an educational process. Morality and spirituality are inseparably connected with each other, because morally educated children make up a morally pure generation.

Husayn Vaiz Koshifi was one of the famous and encyclopedic talents among scholars, poets and sages who gathered around Alisher Navoi in Khorasan in the second half of the 15th century. Husayn Vaiz Koshifi of Kamolid was born in Bayhaq town of Sabzavor city in Khorasan province in approximately 1440-1443. He had full knowledge of Arabic, Persian, Turkish, mathematics, astronomy, chemistry, music, literature, jurisprudence. From a young age, he was engaged in the art of preaching and speaking. Koshifi soon became known as a prominent preacher-orator in Sabzavor. Later, he lived in Nishapur and preached in Mashhad in 1455-1468. At the end of 1468, on the recommendation of Abdurahman Jami, Husayn Vaiz Koshifi came to Khirat and spent the rest of his life in Khirat under the leadership of Timurids.

Husayn Vaiz Koshifi taught students in Herat madrassas for many years and preached morals in many cities of Khorasan. In his works, Koshifi pays great attention to issues such as moral perfection and educating a mature person. His ideas on the issues of morality and maturity are embodied in his work “Akhloqi Muhsini”. In these works, the thinker expresses his thoughts on patriotism, humanitarianism, social life, justice, honesty, purity, correctness based on his life lessons and experiences with the help of interesting stories and narratives. This work is of great educational value even today, as it was written on the basis of “Khikmati amali”.

Koshifi paid special attention to the education of people working in public affairs. First of all, the king himself says that it is necessary to be kind and benevolent to them, to pay attention to and help the needy among them, and to educate well the employees who have managed and

performed the given tasks well. He also emphasized that employees who are careless and neglectful of their work should be reprimanded first. If this situation is repeated again, he said that it is necessary to punish with advice. At the same time, the king emphasizes that he should not point out the faults of the employees, be happy to see their happiness, and show a sad and reproachful face when they are sad and upset. Koshifi emphasized that the king should look after each servant in accordance with the career of this person so that there is no jealousy, enmity, and conspiracy among them, and so that no one else considers his career as equal. He emphasized that if there is a dispute or disagreement between them, it should be resolved immediately so that it does not turn into a big disagreement. In this place, he continued his opinion that the destruction of the peace and tranquility of the state also depends on the conflicts between the leaders working in the state system. These issues, as a subject of labor sociology, lead to the improvement of the effectiveness of the interaction between the manager and the employees, the improvement of the attitude to the team and work. At the same time, it is one of the most studied factors in ensuring stability, order and responsibility in the state system and administration.

In order to support his opinion, he quoted a narration from one of the judges on the following topic: "What should be the basis of education of officials (employees)?" The answer is that the grace and wrath of the leader should be aimed at training the employees, prevent their rudeness and sometimes give them a reason to show grace so that they do not despair. Here, too, Koshifi advocates maintaining neutrality in relations between employees. The great commander and head of state Amir Temur also said that he used the following principle in managing governors and officials: "I kept them all between hope and fear".

First of all, a king or a leader, while training his employee, advises him not to start training without testing them and knowing the truth of their behavior. Because he said that it can be very difficult to get rid of a person whose upbringing is unworthy after some time has passed, after knowing that his condition and morals are unworthy of it. It mentions that suddenly promoting an employee and then lowering his rank can have a negative impact on the kingdom's reputation. Also, if the king or the leader fights, reprimands or angers any of his employees, he should not be treated well immediately. He said that in such a case, a certain period of time should pass. Because in this case, the influence of the leader's words should make the employee feel responsible and not make mistakes again. Along with this approach, Koshifi suggested that employees should be promoted in stages so as not to negatively affect the country's reputation. At the same time, he said that it is necessary to pay attention to the fact that they should be demoted gradually, not abruptly. Because in this case, when raising the employee's career level, he advised to pay attention to the fact that he is being educated, his talent is maturing and his property situation is improving. In addition, he said that the reason for lowering his career level is to pay attention to his upbringing and services, and not to devalue the employee too much. If this is not followed, the sudden decline and devaluation of the employee's career suggests the possibility of an increase in hostility towards his manager. This approach also ensures that the relationship between the leader and the employee is based on responsibility, and if it is used more in practice in our modern society, it will greatly help in the organization of effective work. Because even in the world's most developed Japanese enterprises and organizations, the fact that employees respect their leaders and create a system of promotion from the lowest level to the highest positions has a great impact on the formation of an experienced personnel team and the sustainable development of the organization.

Abdurauf Fitrat also paid great attention to moral education in his work "The Way of Salvation". Abdurauf Fitrat considered ethics to be one of the most important criteria for determining human maturity and emphasized the following words: "Ethical education consists in forming a person into a perfect, beautiful moral owner, a useful member of society". Also, he took moral education as the main criterion in educating a person along with his physical and mental maturity. In this regard, the state policy in the field of personnel training in our country aims to educate a person intellectually, spiritually and morally, to form a well-rounded person, morally

educated citizen. It is appropriate to implement these goals based on the rich spiritual and moral heritage of our ancestors.

In short, the works of our great ancestors embodying the masterpieces of thought and the fruit of their incomparable knowledge serve as a source of moral beauty and intellectual perfection as the basis of human perfection and development of our nation. Teaching young people to be religious, educated, to preserve the history of their country, national values, and the spiritual and cultural heritage left by their great ancestors, begins with the family and parental guidance. In this regard, the legacy of our scholars still serves to enrich our culture and to achieve the highest goal of raising a perfect generation.

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