

THE IMPORTANCE OF THE SCIENTIFIC HERITAGE OF ANCESTORS IN RAISING THE MORAL AND INTELLECTUAL POTENTIAL OF YOUNG PEOPLE

Valikhanova Gulnora Komiljonovna,
QXAI, Associate Professor of the Department of Humanities

Ahmedov Komiljon,
QXAI, 1st Stage Master

ANNOTATION

In the article, we talked about spiritual values, the importance of issues of scientific and spiritual heritage created by ancestors in today's youth education, the sphere of influence. Scientific works created by Oriental allomas are analyzed from an educational point of view.

Keywords: East, science, enlightenment, upbringing, Development, Society, thinking, ancestors, heritage, spiritual.

It is known that socio-spiritual values, which are of particular importance in the life of mankind, are directly related to the long history of the people. It is also a secret that the perception of the national self is influenced by the same values. The restoration of spiritual and national value is primarily a long – term process associated with the spiritual upheavals of the nation, the perception of the fundamental roots that express the self. In the past years of independent development, special attention was paid to the research of spirituality, culture, scientific and spiritual heritage of ancestors and, on this basis, to the strengthening of the education and upbringing of young people. In fact, upbringing in the spirit of devotion to the history of the motherland, ancestral heritage and values has become the most important task of today. Since the future of the state, the country is in the hands of young people, the correct determination of directions in education and upbringing in relation to them is an urgent task. Our President Sh.As Mirziyoev noted, "...first of all, the formation and education of the mind and thinking of young people on the basis of enlightenment is the most important task[1]". Of course, as long as we mobilize all our strength and opportunities for our youth to live happily, the issue of spiritual education in this regard will undoubtedly be of incomparable importance[2].

There are many nations, elates in the world. However, not all of them were able to create discoveries that would serve for human combing. In particular, a special experience of Eastern peoples was formed, both in terms of education and upbringing.

In today's turbulent time, it is felt that the emphasis on the study of the heritage, culture of the peoples of the East has increased on a global scale. In particular, the 9th and 12th centuries were years of sharp rise in the history of the peoples of Central Asia in relation to previous periods in the development of material and spiritual life. During this period, Science rose in Movarounnahr, creating a real foundation for many branches and directions of modern science. In particular, the cornerstone of secular sciences such as mathematics, algebra, astronomy, medicine, geology, Geodesy, geography, philosophy was literally laid during this period. In the development of the social philosophical, Social Sciences, New Oriental views intensified.

Especially noteworthy is the role of scientific, spiritual and moral heritage created by our ancestors, such as Abu Rayhan Beruniy, Abu Ali ibn Sino, Abu Nasr Farabi, who are considered

the great thinkers of the East in the formation of the human moral image and the criteria and factors that affect it. Their purma'no wisdom, noble qualities, sahavatpeshali, didactic stories, wise advice and oghits, instructive narratives about them are an inexhaustible source in the education of a perfect person, a perfect person.

Our countryman Abu Nasr Farabi, who was awarded the titles of "Al – Muḥammad as – soniy" ("the second teacher", after Aristotle), "Arastus of the East", left a huge spiritual legacy of himself because of his deep knowledge of ancient Greek philosophy, the completion of commentaries on it and the promotion of it to the world, and a thorough assimilation of the sciences of his time and a huge contribution to the development of Sciences. Still, as early as the 10th century, Abu Nasr was able to scientifically study the organization of the spiritual and moral level of a forbid society by the qualities of a person and the characteristics of an ignorant person. His brochure " City of fertile people[3] " is recognized as an example of civil society, which forms the basis of the political system of the same world, the work is considered a high spiritual treasure not only for young people, but also for all mankind. This work says that a person who is going to learn science should be young and modest, be healthy, mannered, persistent, walk away from cunning and cunning, refrain from(mischievous) actions, respect for representatives of science. It must be said that Forobius ' thoughts on the perfect man, which were developed in the moral teaching of thinkers who lived in different periods.

One of the pioneers of medieval Great qomusi scholars is Abu Rayhan Beruniy. His so greatness is even more evident in the unique scientific heritage that he added to almost all disciplines of the time. Berunius was one of the first in world science to propose specific new ideas on the theory of seas and the creation of the globe of the spherical appearance of the Earth. Abu Rayhan Beruniy did not create separate works devoted to matters of etiquette, unlike the great thinkers of the East. However, we cannot conclude that the scientist was not interested in the problems inherent in the social life of society. On the contrary, he put forward the idea that science has a priority status in the life of society.

Beruni's contemporary, his friend Abu Ali ibn Sina, held high regard for intelligence, spiritual-moral qualities, stating that "...the one who is properly brought up will rise above the rich ignorant with his knowledge and feedback". In works by the great thinker Ibn Sina, he studied a number of disciplines and related problems, paying special attention to the issues of morality. In Ibn Sina's view, God endowed such a power through which man was able to distinguish goodness from evil, mental perfection, maturity from falsehood, error. That is why Man, as the owner of intelligence, occupies a special place in nature through the light of reason. In the works of The Thinker, it is based on the idea that human nature, character, morality are formed under the influence of the external environment. Especially in this regard, he singled out the place of education and upbringing, believing that only under his influence a person is gradually formed. The scientist embodied the image of a perfect woman for the first time among scientists of his time[4]. She believes that only a woman with 17 qualities will become a perfect mother. One point is that in the work of upbringing, a thinker says that the spiritual influence of others forms positive qualities in a person, while in the view of today it is correct to consider that being a personal example, an example, is of great importance. And of course, today we all witness how correct these views are.

There are such valuable works created by our ancestors, who are directly guided by human maturation, youth education, that they are always appreciated, at any time. The Pand-exhortations to his children and disciples, the "Qobusnoma" of Kaykowus, a guide to moral intellectual potential, "Fi al-adab" ("rules of etiquette") by Sheikh Najmiddin Kubro, "Temur's traps" by Sahibqiron Amir Temur, "Mubayyin" by Zahiridin Muhammad Babur, "oghits to the ruler" by Mavlono Muhammad Qazi, "khuqmdorga oghit" by Husayin Voiz Koshifiy.

It is also worth noting that in the fiction of the peoples of the East, a high emphasis is placed on science and education as the main condition for perfection. While science serves progress, its opposite ignorance is a factor in the decline of society. Each person is responsible for the development of the society in which he lives. Therefore, spiritual maturation is ham prescribed and borrowed. In the Blessed hadiths, "whoever pursues the pleasure of this world, may it be blighted by Commerce. Let him pray, if his purpose is the bliss of the hereafter. If one dreams of the bliss of the two worlds, let one learn science".

After all, it is difficult to imagine human life without knowledge. This is the reason for the promotion of our greatness to science and enlightenment. Having established an Academy eleven centuries ago and left a great legacy for generations, surrounded by science, it is imperative that their successors are also brought up as holders of the potential to the point of leaving the world a lol.

First of all, the spiritual heritage of our ancestors should be a huge program for today's modern Uzbek Youth, and this should always be extended to young people.

Secondly, the creations of our allomas, the ideas in their works, occupy an important place in strengthening youth spirituality, self-awareness, the formation of ideological immunity.

Thirdly, as the world progresses in the sciences, spiritual values rise to a new stage, which will continue to be enjoyed by any new generation.

The conclusion is that allomas help to be learned, that only science helps a person to find his place in life, protects from wrongs, promotes his basic foundation in human perfection, the foundation of spiritual and high moral values. This psyche leads every citizen forward, exudes a sense of pride, motivates him to live, create.

REFERENCES

1. Мирзиёев Ш.М. Янги Ўзбекистон стратегияси.-Тошкент, Ўзбекистон. 2021.-Б.302.
2. Каримов И.А. Юксак маънавият енгилмас куч. .-Тошкент, Маънавият. 2008. –Б.25.
- 3.Форобий Абу Наср. Фозил одамлар шаҳри.- Т.: «Ўзбекистон миллий энциклопедияси» Давлат илмий нашриёти, 2012.
- 4.Алиқулов Х., Носиров Т. ва бошқалар. Маънавий – ахлоқий қадриятлар мутафаккирлар талқинида.-А.: 2003.39-40 бет.
- 5.Валиханова, Гулнора Комилжоновна. "ОБ УЙГУРЕ ФЕРГАНСКОМ ДИАЛЕКТ В УЙГУРСКАЯ ЯЗЫК В ЭТНО-КУЛЬТУРНОМ ПРОЦЕССЕ В ФЕРГАНСКОМ ДОЛИНЕ." Theoretical & Applied Science 10 (2017): 224-227.
- 6.Валиханова, Гульнара Камилжановна. "ИЗ ИСТОРИИ ПЕРЕСЕЛЕНИЯ УЙГУРОВ ФЕРГАНСКОЙ ДОЛИНЫ." Журнал научных публикаций аспирантов и докторантов 6 (2014): 83-85.

7. Валиханова, Гульнара Камилжановна. "ИЗ ИСТОРИИ ПЕРЕСЕЛЕНИЯ УЙГУРОВ ФЕРГАНСКОЙ ДОЛИНЫ." Журнал научных публикаций аспирантов и докторантов 6 (2014): 83-85.
8. Валиханова, Г. К. "НЕКОТОРЫЕ РАЗМЫШЛЕНИЯ ПО ВОПРОСУ МИГРАЦИИ УЙГУРОВ В АНДИЖАН И ИХ РАССЕЛЕНИЯ." Материалы III Международной научно-практической конференции (28 декабря 2012 г.). Россия-Краснодар. 2012.
9. Muyassar, Karimova, Arabboyeva Feruza Uchqunovna, and Tojiboyev Muhammadjon Muxitdin o'g'li. "DUNYONING ENG MASHHUR KASHFIYOTLARI." BARQARORLIK VA YETAKCHI TADQIQOTLAR ONLAYN ILMIY JURNALI 2.12 (2022): 162-166.
10. Muyassar, Karimova, and Yulchibayev Omadbek Ulug'bek o'g'. "ANDIJON VILOYATIDA XALQARO YUKLARNI TASHISH JARAYONI UCHUN YETKAZIB BERISH ZANJIRINI BOSHQARISHNI TAKOMILLASHTIRISH." MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS 11.2 (2023): 84-93.
- 12.. Muyassar, Karimova, and Muhammadjon Salohiddinov Iqboljon o'g'li. "MEN UCHUN BO'LGAN OLIMLAR." Proceedings of International Conference on Educational Discoveries and Humanities. Vol. 2. No. 5. 2023.
13. Muyassar, Karimova, and Muhammdjon Salohiddinov Iqboljon o'g'li. "DUNYONING ENG MASHXUR KASHFIYOTLARI." Journal of new century innovations 19.5 (2022): 196-199.
14. Karimova, Muyassar, and Sarvarbek Khamidov. "THE CONCEPT OF SCIENTIFIC RESEARCH AND ITS ROLE IN SCIENTIFIC ACTIVITY." International Bulletin of Applied Science and Technology 3.4 (2023): 956-959.
15. Karimova, Muyassar Xamitovna, and Zilolakhon Anvar qizi Khodjayeva. "THE ROLE OF GENETIC FACTORS IN THE PATHOGENESIS OF AGE RELATED MACULAR." SCHOLAR 1.20 (2023): 46-53.
16. Karimova, Muyassar Xamitovna, and Zilolakhon Anvar qizi Khodjayeva. "THE ROLE OF GENETIC FACTORS IN THE PATHOGENESIS OF AGE RELATED MACULAR." SCHOLAR 1.20 (2023): 46-53.
17. Muyassar, Karimova, and Odilov Islombek. "JAMIYATDA HUQUQIY ONG VA HUQUQIY MADANIYATNI YUKSALTIRISH DEMOKRATIK DAVLAT BARPO ETISH ASOSI." FAN, JAMIYAT VA INNOVATSIYALAR 1.1 (2023): 179-182.