



THE ESSENCE OF THE OBLIGATION IN THE VIEWS OF EASTERN THINKERS

Sultanov Og'abek

Master of National University of Uzbekistan

Sultan.aga3721@bk.ru, Tel. + 998 (93) 360-37-21.

Annotation

The issue of morality is the most important value in the East. We can see this in the Eastern worldview. The religion of Islam, in particular, helps everyone to develop as a spiritually bedridden person. The view of duty in the East and its essence are widely covered in the works of Central Asian scholars who lived in the IX-XI centuries.

Keywords : modern personnel, knowledge, positive actions, duty-mediated courage, demeanor, wisdom, laws, categories,

INTRODUCTION

In Eastern philosophy, the culture of Central Asian thinkers in his legacy, the issues of spirituality, the formation of a perfect man, enlightenment, morality, etiquette have always been at the center. According to Academician MM Khairullaev, "Recognition of morality, etiquette, manners as one of the main goals of human education, opening the way to the pursuit of justice, growth, spirituality, creating opportunities, in the mind, morality, to be spiritually mature, to create a perfect person - humanity, patriotism, serving people, friendship between people, mutual assistance, calling to assistance " is one of leading aspects in the culture of the peoples of our country[1].

The philosophical foundations and anthology of morality are first and foremost illustrated in the classical examples of social thought, the secular, in their religious views, in their attitudes to the world around them. The first past of mankind, the first material and spiritual, culture habitats were formed in the East and did an effort to increase the further development of mankind[2].

METHODS

Universal ideas of the thinkers of the Great East: Khorezmi's secular discoveries and Beruni's scientific and socio-moral views, Farobi's advanced ideas about just society, mature, noble people, Ibn Sina's tenets on spiritual-divine and medical fields, about Alisher Navoi's perfect man philosophical observations, Ulugbek's knowledge about nujum, Babur and the universal ideas put forward in the ghazals of Mashrab, at the beginning of the last century Jadid-enlighteners - Abdullah Qadiri, Abdulhamid Such Cholpon, Abdurauf Fitrat, Muhammadsharif Sofizodas' activities also help us to know the basics of our spirituality.

The cultural heritage of Imam al-Bukhari (809-869) has made a huge contribution to world civilization and the spiritual world. He is known to have written more than forty books. They reflect the spiritual and moral views of the scholar in relation to Islamic culture and religion. His works, such as al-Jame 'as-Sahih, " al-Tarikh al-Kabir", "At-Tarikh as-Saghir", "al-qiroatu khalfa-l-imam", "Raf'u-l-yadayn fis-



ssaloti", "al-Adab al-Mufrad", "al-Musnad al-kabir", " Birr-ul-Walidayn, are famous for their beliefs, they reflect on belief, faith, morality, and the power of creator.

"Whoever wants to live a prosperous life and make a good name in the world, let him be kind to his relatives and keep them informed."

"Help both your oppressed brother and your good brother."

"The most deserving of moral hatred is the one who is most hostile and hostile to people."

"A person cannot be a perfect believer unless he shares what he loves with others."

"Whoever has the following four qualities is a hypocrite. They are: betrayal of trust with deposit, lying, infidelity to the covenant, and extreme hostility to others"[3]

In the hadiths collected by Al-Bukhari and in the works he created, as U.Uvatov noted there are a lot to grasp: "What is good, what is bad, what to do, and what mustn't be done, or the things which should be avoided, the guidance, edification and advice, as well as instructions of great educational value for the people of our modern society, especially for the younger generation of our time"[4].

Abu Nasr al-Farabi (873-930), as the greatest propagandist of ancient Greek science and philosophy in the East, put forward the idea of a "land of noble people" that has not yet lost its scientific value. In his works such as "Achieving Happiness", "On the Mind", "Introduction to Logic", he emphasizes the belief in the intellect of man, the direct connection of social life and government to the thinking, the spiritual world of individuals[5]. Therefore, he said, "it takes great strength and power for a person to form morals, manners, customs, professions, habits and will in nations and cities. It is created in two ways: that is, through education and upbringing. The word "education" means the combination of theoretical qualities between peoples and cities, and education means the combination of innate qualities and practical professional qualities between these peoples"[6]. It is clear from these thoughts that Farabi sought ways to unite the peoples, knowing that they were in education and upbringing. So, education and upbringing is a human experience, this is the duty that serves the cultural development, the harmonization of human qualities.

RESULTS

Spirituality, nationalism and thoughts on universal values can be found in the works of Central Asian thinkers, namely, Abu Ali Ibn Sino, Abu Rayhon Beruni, Abu Abdullah Rudaki, Nasir Khisrav, Yusuf Khos Khojib, Mahmud Kashgari, Burhanuddin Margiloni, Ahmad Yassavi, Nizomulmuluk, Pahlavon Mahmud, Alisher Navoi, Bobur, Nodira, Muqimiy, Furqat, Makhtumkuli, Ahmad Donish, Berdaq.

The ethical task of the learning process is to promote a culture that is close to the students. When it comes to the existence of a moral duty in the system of higher education, first of all, the student must consider the rules of law, as well as the formation of human feelings and qualities in him. The place of moral duty and virtues in society implies the existence of man. In a person, duty can vary, the duty instructs the positive actions that the person wants to perform and is manifested through responsible and conscious actions. For example, the great philosopher Abu Nasr al-Farabi, in his book The City of Noble People, spoke about the characteristics of human beings for the development of society, the secrets of knowledge, and the views of Plato, one of the ancient Greek philosophers. This is the case



with the scholar. He does not feel the need to use anything other than his own nature to know by virtue of himself. In the same way, he does not need another person to express himself. On the contrary, he is content with his own ore (substance) to know and be known. His knowledge is also nothing more than his own ore. As a result, he is well-known and well-known. His knowledge consists of a single seed and a single ore (substance)[7].

Spiritual and universal moral views of Central Asian thinkers:

- a) Internal historical and cultural traditions, research in the region;
- b) Foreign historical, cultural and international relations;
- c) Religious experiments occurred under the influence of anthological, phylogenetic and ethno genetic features of the human race in spiritual research. These factors undoubtedly influenced the spiritual heritage of thinkers to one degree or another. Thus, the internationalization of mankind is not a discovery of the twentieth century, it is based on universal spiritual values formed in the course of a long historical and cultural development. The abandonment or disregard for these values has forced some ethnic groups to remain in a narrow national shell. That is why enriching our spiritual values with the achievements of world science, studying our historical and cultural heritage, which helps us to understand ourselves more deeply, are interrelated tasks.

DISCUSSION

In particular, the services of orientalists in this regard are invaluable. Due to their zeal and tireless research, many monuments of Oriental literature have been studied and translated into European languages. As European readers became acquainted with the works of the peoples of the East through translation, they witnessed the establishment of a mature culture in the heart of Asia thousands of years ago and the creation of a great literature with delicate human feelings and great humanistic ideas. Not only that, but the works of Eastern writers were very much to the taste and delight of the Westerners; The European poet had an effective influence on the creative maturity of his writers.

The great German poet I. Goethe, reading Hodja Hafiz's devon in von Hammer's translation, declared himself a "murid of the Sheroz nightingale" because of his great influence. Through Hafiz, he made a lifelong love for the whole East and completed the "West-East Office". Mankind has always been on the path of renewal and growth. Each cultural uprising consolidated its own achievements and continued to move forward, combining new currents. The peoples of the East and the West have contributed to the history of development in turn. Integration between the peoples of the world has been developing steadily and it is now being strengthened with new vigor. If the East was the leader in the rise of medieval culture and kept the initiative in its own hands, by the next period the West had moved forward. Well-known orientalists A.Palanos, M. Pidal, A. Arberry, I. Krachkovsky, VV Bartold, I. Orbeli, N. Konrad, V. Zhirmunsky and others paid special attention to this historical study of the development of cultures. They asserted that the East had a special place in the development of thought and creativity.



CONCLUSION

Jadidism is a socio-cultural and political movement that represented the progressive direction of Turkestan in a series of complex political forces in the late nineteenth and early twentieth centuries. It was an effort by innovative nationalists to meet the mature needs of social development based on world social and national values, meeting the interests of a vast indigenous population. That is why they solve the ripening problems, they knew that the most basic way to do it was education and enlightenment. Initially, the Jadids focused on the task of reforming education. They not only theoretically justified the need for these reforms, but also tried to open new schools, libraries, reading rooms, write textbooks and put their ideas into practice”[8].

In short, the preservation of literary and cultural riches, unique historical monuments created by the Uzbek people over the centuries and their transmission to future generations, knowledge and development of ancient and modern folk values, literature and art, respect for the culture of other peoples living in the republic, freedom of thought, conscience and religion, the protection of spiritual property as a national value constitutes the content and essence of universal and national values.

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