The Role of Historical and Spiritual Values in the Moral Heritage

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Abstract: the article analyzes the views on the cultural, spiritual, moral, religious, legal, scientific and other types of spiritual values that correspond to the forms of social consciousness. It also covers the criteria for determining the level of knowledge of the human mind, maturity, the purpose of knowing the world, the truth of knowledge.

Keywords: value, moral heritage, morality, inquisitiveness, rational orientation, labor.

When thinking about the role of historical and spiritual values in the moral heritage, it is necessary to refer directly to the work of President IA Karimov "High spirituality is an invincible force." Because in the play there is a detailed analysis of the concepts related to human spirituality and morality, which represent the system of values that serve to educate members of society, to ensure their historical and spiritual perfection. Historical and spiritual value means the forms of values that play an important role in human upbringing and development, enhance the spirituality of society and the individual, and play an invaluable role in the development of thinking. Historical and spiritual values are formed under certain conditions, and in this sense, the national environment is the main source of their creation and selection. Understanding of historical and spiritual values serves to preserve the values of one's own nation, country, people, strengthens self-confidence and respect. It encourages us to look to the future of the homeland with great hope. The more a certain nation preserves its historical and spiritual values, the stronger and more stable the combination of spiritual and material factors in its development. They first and foremost encourage members of society to educate themselves, to be worthy of the values and ideals inherited from their ancestors. In this process, two different situations are observed. In the first, historical-spiritual value is consciously created by members of society, that is, people create values and ideals that correspond to them on the basis of their understanding of the spiritual norms and criteria they have. Such efforts increase the spiritual activity of members of society, encouraging them to search, explore and be creative. In the second case, the influence of the situation of both nations on the formation of historical and spiritual values, as well as the impressions received by members of society in the process of knowledge, various traditions or other cultural and educational activities.

Another important aspect of historical-spiritual values is that some of them are gradually formed and perfected throughout human history. The increase in their quantity and quality will also be an indicator of the increase in the level of thinking of members of society and the progress of human development. It is clear that the values of morality and values have a special place in the regulation and correct orientation of the nation's spirituality and the character, morals of its people. Spiritual values are inextricably linked with the history, way

of life, present, future, customs and traditions of the nation, the thinking of the generations that make it up, social strata, national consciousness, language and national culture. Due to the independence of Uzbekistan, the focus on spiritual values is growing.

Spiritual values are one of the main factors that strengthen the independence of our country, the will of our people. The spiritual values of our people, inherited from our ancestors, have been formed and developed over a long historical process. They were created by the civilization of our people, which unites more than three thousand years. Our spiritual values are inextricably linked to this civilization, they are the place where our nation was formed and respect for this country, devotion to the memory of generations. Respect for adults is expressed in many concepts such as courtesy, modesty, modesty. Based on this, these ideas are reflected in the following examples. The moral heritage of Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, Yusuf Khas Hajib, Ahmad Yugnaki, Abu Hamid al-Ghazali, Mahmud az-Zamakhshari, Alisher Navoi, Mirza Bedil, Babarahim Mashrab, and others is an integral part of the spiritual heritage. we will try to analyze how important it is for generations on the following pages.

It is known that the encyclopedic scholar Abu Nasr al-Farabi (870-950) was the founder of Aristotelianism in the medieval Muslim East. When thinking about the moral heritage of Abu Nasr al-Farabi and its main directions, the scholar said, "On the mind", "Thoughts of the people of Fazil", "On virtue, happiness and perfection", "Narrations of great people", which became a spiritual and moral heritage for future generations. "and a number of other works and the rare ideas on ethics mentioned in these works, to what extent the issues of education are expressed. An important aspect of Abu Nasr al-Farabi's moral views is that he is in a pantheistic rationalist direction. Abu Nasr al-Farabi paid special attention to the problem of the mind, which was at the center of the philosophical views of Near and Middle Eastern thinkers throughout the Middle Ages. He sees intelligence in harmony with other human qualities. For example, in his treatise On the Mind, the thinker states: "We say that a person who is intelligent should have a sharp intellect as well as a virtue. Such a person should devote all his abilities and intellect to doing good deeds. .Only such a person can be called intelligent and right-thinking. "[1]

Abu Nasr al-Farabi, in his philosophical views, has a basis for emphasizing the rational direction, that is, the intellectual potential. He adheres to the idea that a person changes his attitude to different realities through mental cognition, embodies human qualities. "... a philosopher," says Abu Nasr al-Farabi, "should have a habit, a morality, worthy of his profession, as if he were born. doing so does not prevent him from attaining perfection or attaining greatness. If a philosopher meets these conditions with his morals and qualities, then he can begin to study philosophical knowledge and teach it to others. "[2] .

This idea of the thinker is addressed not only to the mentally intelligent, intelligent people, but also to the members of society, their morals, and it has not lost its value in the spiritual and social life of our independent republic. These wise thoughts, which man needs every minute, are important to all societies.

It is no coincidence that the mind is at the heart of the direction of Farobi's philosophical and moral views, because man relies on reason to know all around him, to study social life and its laws. He believes that the mind can acquire a variety of knowledge, including the science of philosophy. He teaches that a philosopher who possesses this knowledge must be a man of great knowledge, who has a deep knowledge of theory, and who is able to put his knowledge into practice.

Abu Nasr al-Farabi decides on moral issues from the standpoint of reason. As important as

this direction was for its time, it is also valuable for our day.

Among the medieval Eastern thinkers, the encyclopedic scholar Abu Rayhan Beruni (973-1048), who was engaged in all branches of science, developed moral ideas in a specific direction. Abu Rayhan Beruni's philosophical and moral legacy was deist. If Abu Nasr al-Farabi explained the essence and content of the concept of morality in the direction of the human mind, Abu Rayhan Beruni says that morality is in man himself, morality is an event related to social events, material needs of people. Morality, which is such a phenomenon, can be seen in different directions. He sees human morality in nobility, mercy, justice, honesty, and courage.

The thinker places more emphasis on honesty among the qualities listed above. Because honesty in a person brings courage. "The behavior known by many as bravery, i.e. bravery on the battlefield and disregard for various catastrophes, is a form of that courage. But the highest of all its forms is to disregard death in saying the same right word or doing the right thing." [3] Hence, Beruni mentions as an ideal the moral qualities of the philosopher Socrates, who was sentenced to death and perished for not turning away from his right thoughts.

Abu Rayhan Beruni pays special attention to mercy along with honesty. He considers kindness to be one of the true moral qualities of man. According to the thinker, a benevolent person is benevolent to people, he is honest and truthful, does not seek to gain wealth, whether he is engaged in farming, trade, handicrafts, etc., he lives by his own labor.

Abu Rayhan Beruni knew that hard work lies in honesty and kindness. Labor leaves a mark on life, the fruits of which are used by generations. "He who attains a high rank without labor lives in peace and comfort, dresses well, but he is naked from the garment of glory," says the thinker.

Thus, Abu Rayhan Beruni does not limit the main directions of his moral heritage to abstract wisdoms, but on the basis of which the qualities of labor and the individual arising from real practical relations to people, society, and himself.

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