

Moral Issues in the Minds of East Thinkers and Their Analysis

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Abstract

This article provides a scientific approach to the moral views of Eastern thinkers. He has created works of art and journalism, as well as the works of foreign and local scholars.

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Among the types of culture, especially in the context of spiritual culture, moral culture is characterized by its extreme comprehensiveness. It happens in a person's life through a variety of factors. For example, life experience, upbringing, moral education, art are among such tools. Moral culture teaches an individual to make positive use of traditional moral rules in dealing with others, to approach them from a modern point of view, to distinguish between good and evil, and to effectively apply the acquired moral knowledge. In short, it encompasses aspects such as an individual's acquisition of social moral experiences and their use in their own experiences as they continuously improve themselves; thus it is a sign of the moral development of the individual and serves to raise the moral level in the state and society.

It is commendable that the analysis of moral issues contains the most fundamental views of Eastern culture. In the teachings created from ancient times to the present day, the Middle Ages, the Renaissance, the period of Amir Temur and the Temurids, etc. In the views of the thinkers of the time, the issues of child rearing and morality are widely covered. In particular, Zoroastrianism emphasizes morality, values spiritual perfection, and encourages people to have faith. Only a believer can distinguish good from evil. Zoroastrian faith is based on the purity of thought, the stability of words, the humanity of deeds. People need to be clean and disciplined. People's compassion, love for their parents, family and homeland, and gratitude are glorified. Parents are required to perform their duties to the child. People of the same religion to help each other, to live in harmony and harmony should.

The views of Eastern thinkers on education, family and family upbringing, and the perfect man are still relevant today. The universal ideas reflected in the works of Eastern thinkers are in harmony with Islamic spirituality. In the scientific heritage of Eastern thinkers, great attention was paid to the issues of family and child rearing in the family. Man always lives in the company of people, in the conditions of the social environment his mental development, the ability to think develops. It has to do with mental development.

Abu Nasr al-Farabi (873-950) the development of medieval socio-philosophical thought is associated with the name of the thinker Abu Nasr al-Farabi, whose teachings on human perfection are of great importance in the field of education. After the famous Greek philosopher Aristotle, Farabi, known in the East for his knowledge and breadth of thought, is called the great thinker - "Teacher's son" - "The second teacher". Abu Nasr al-Farabi (full name Abu Nasr Muhammad ibn Muhammad ibn Uzaliq ibn Tarhan al-Farabi) was born in 260 A.D. (873 A.D.) in a family of servicemen at Farob (Otrar) near Shosh, Tashkent. In his works on education, Farabi thinks about the importance of education, what to pay attention to, the methods and techniques of education. Socio-educational views in such centuries as "The city of noble people", "On the attainment of happiness", "Ihsa-al-ulum", "The origin of sciences", "On the meanings of the mind" found the expression z. Farabi refers to such qualities as knowledge, wisdom and prudence, conscientiousness, humility, putting the interests of the majority first, truth, striving for spiritual heights, and justice. But the most important of these qualities is that everyone should be educated and enlightened. That is why Farabi sees the concept of morality as an ethic based on reason, inextricably linked with the mind. From this we see that Farabi interpreted morality not only as an expression of moral norms, but also as a result of human mental activity.

Pharoah cannot be perfected alone. She believes that she needs to be in touch with others, to have their help or relationship. This can be achieved through the proper organization of education, because education carried out in accordance with the purpose, leads to the mental and moral development of man, in particular, to the observance of the laws of nature and society. gri

learns and behaves right in life, has the right relationship with others. Hence, Farabi believes that the main task of education is to bring up a mature person who can meet the needs of society and serve it.

Farabi was the first scholar to describe education and upbringing. "Education means teaching a person, giving theoretical knowledge on the basis of explanation, education is the teaching of theoretical qualities, norms of behavior and practical skills necessary for the acquisition of a certain profession," said the scientist. According to Alloma, "Education is the unification of theoretical qualities between peoples and cities, and education is the unification of innate and practical professional qualities among these peoples. Education is all about words and teaching. Education, on the other hand, is the study, action, profession, and study of practical experience, that is, the practical skills of this people, this nation".

Farabi's views on the ways, methods and means of education are also valuable. There are two ways in which good qualities are formed in a person - through education and upbringing. While education combines theoretical qualities, education combines innate qualities - theoretical knowledge and practical professional, behavioral qualities, education is carried out through words and learning, and education is carried out through practical work, experience, he says. When the two come together, maturity is manifested, but this maturity depends on the extent to which they have acquired knowledge and practical skills. Farabi teaches that if the theoretical foundations of all disciplines are studied in education, the moral and ethical rules, the norms of etiquette will be studied in education, and professional skills will be developed. This important task is performed by experienced educators using a variety of teaching methods.

Farabi implies two ways of educating.

When it comes to "practical qualities and applied arts (professions) and the habit of getting used to them", this habit is formed in two ways: the first of which is the formation of a habit with the help of satisfying words, provocative, inspiring words skills are created, zeal in man is transformed into action. The second way (or method) is to force. This method is used for stubborn townspeople and other desert peoples. Because they are not the ones who are motivated by words. If one of them starts to study theoretical knowledge, he will have good qualities. Such people should not be forced unless they have a desire to pursue a career and a small arts. Because the purpose of educating the people of the city is to make them virtuous and artistic.

According to Abu Ali Ibn Sina, the influence of the natural and social environment on the human factor is of particular importance. In particular, the influence of live observation and social strata on its development is important. Spiritual mastery of reality is inherent in the human race. Man is different from animals in that God has endowed him with intelligence. Because of it, one can distinguish good from evil, intellectual maturity from falsehood, delusion, and friend from foe. The light of the mind transforms man into a person free from the influence of random forces. The mind is the "scales of wisdom." In the process of cognition, they act as the senses and the mind's closest helpers in the observation on which they rely. Through the science of logic, a person learns what he does not know through what he has already learned, and develops the ability to think correctly.

The essence of Ibn Sina's ideas is that a person transforms all the knowledge, skills and abilities acquired during the development of life into a living reality under the influence of the social environment. emphasized that the moral quality of Coverage of moral issues can also be found in the works of Abu Rayhan Beruni (973-1048), one of the thinkers of the East. In Beruni's

teachings on spiritual and moral views, labor, morality, education, profession, science and enlightenment are analyzed in an integral way. It is no coincidence that he writes that no sphere of human activity can be realized without their interaction.

In Beruni's spiritual and moral teachings, hypocrisy, lying, slander, rudeness, theft, slander, and selfishness fall into the category of bad habits. Truth, justice, fairness, these are, according to Beruni, a sign of high spirituality, good manners. He teaches, to be honest, not to turn away from the truth, even at his own expense, to approach everything fairly and objectively, and he himself is an example of a lifelong commitment to these ideas and teachings. Becomes an example.

According to Beruni, humanity is the level of spirituality of people, which is associated with the ability to cultivate positive moral qualities. A wise person enjoys only non-transient mental activities and values. A person's spirituality and lifestyle depend on how he or she manages his or her emotions. Abu Rayhan Beruni considers man to be the flower of nature and says that everyone should be intelligent, highly moral and educated. All his works emphasize that the perfection of man depends on the development of his thinking, his health and physical strength. Beruni's views on mental education are reflected in his views on the process of learning. Beruni advises not to bore students in the process of acquiring scientific knowledge, to present new topics in an interesting, well-founded, visual way. According to Beruni, the purpose of mental education is to bring up a harmoniously developed person. He explains that the main reason for the origin of all negative vices is ignorance. In his works, Beruni argued that the development of society depends on the development of enlightenment. Abu Rayhan Beruni says that upbringing determines the beauty of a person, leaving a good or negative impression on others with human upbringing, and emphasizes that upbringing is communication, treatment, honor, respect, and humanity in general.

In the teachings of Najmiddin Kubro (1145-1221), his goal was to educate people to be physically, mentally and spiritually mature. Education promoted the ideas of moral purity, courage, and need. He combined the love of God with the love of good people. He calls man a "small world" and emphasizes that his perfection is infinite. By summarizing these ideas, we can obtain concepts such as moral purity, courage, and need.

Hodja Ahmad Yassavi (mid-11th century) emphasizes that religion, faith, devotion to the cause of God, steadfastness in faith, honesty, and purity are the things that lead a person to true perfection in education. Yassavi associates human evil with lust and warns against it. Self-restraint, greed for wealth, greed, malice, ignorance, ignorance and depravity are strongly condemned. It emphasizes that cultivating the nafs has a significant impact not only on a person's personality, but also on the social environment.

According to him, lust is "like a wild bird." If this "bird" voluntarily "flies", it will dehumanize man day by day, cause him to commit grave sins, and discredit him, because once he falls into the trap of lust, he will not be harmed, he will not be defiled, he will not be harmed at the expense of others. He thinks of living well, but in the end he becomes cruel, cruel, and hypocritical. The philosopher-poet is angered by all the obstacles that hinder one's aspirations in the stages of attaining perfect humanity, that is, by all the vices that arise from the temptations of the devil. One of them is injustice.

The main idea of the thinker is "not to infect man with the stains of this world", "to keep him pure when he is created by God", in a word - to achieve the image of a perfect, perfect human being. In general, Yassavi's ideas about the harmoniously developed person serve as an

important program in educating the younger generation. We need to understand from the thoughts of the thinker that discipline is faithfulness to the faith and adherence to it.

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