



THE VIEWS OF CENTRAL ASIAN THINKERS ON THE CULTURE OF LIFE AND THEIR ROLE IN THE DEVELOPMENT OF SOCIETY.

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Abstract:

This article discusses the views of the Central Asian thinkers Ar-Razi, Abu Ali ibnSina, Farabi, Beruni, SayyidQasimi, Kaykovus and Ahmed Yassavi on the culture of life. Opinions were expressed on the important role of the legacy of our great thinkers in the development of society and the education of the next generation.

Key words: Culture of life, Perfection and the idea of a perfect person, Orientalism, humanity, determination, duty, hard work, sincerity, humility, physical and spiritual harmony, "Virtuous community", "Virtuous city", harmony, mutual respect and help, sweetness, hard work and correctness

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The role of the spiritual heritage of our great ancestors in the formation of the moral image of humanity is incomparable. Their eternal wisdom, noble qualities, generosity, didactic stories, wise advice and instructive narrations about them are an inexhaustible source of education. In difficult situations and conditions, people always rely on the "friendly support and support" of sages, they receive spiritual and spiritual support from them, they base their behavior, good or bad qualities on their life experience, They compare them to their gifts, advices, and try to draw useful conclusions from them.

Orientalism is a person who upholds human dignity, educates dedicated individuals in the field of morality, society, nature,

knowledge and enlightenment, has a deep understanding of the nation, and consciously follows the language, spirit, character and traditions of the people. , implies the cultivation of people who are well aware of their historical and ethnic roots, who can be proud of the past, present and future of their compatriots. Regarding the formal aspect of orientalism, it should be said that it is closely related to time and space.

Considering that the socialization of a person begins with the family, the role of the family in the formation of a person as a perfect person is invaluable. After all, the family has not been considered sacred for a long time. A person cannot imagine his life without a family, and it is in this family environment that he is



educated as a member of society. The upbringing environment in the family depends, first of all, on the culture of family relations. That is, a good relationship between parents and children, respect for the elderly, the extreme responsibility of parents for the education of children, an exemplary order and positive traditions established in the family, work of parents, social such as the correct attitude to life events are subtle aspects of the culture of family relations. If one of these is out of balance, it will damage the healthy environment in that family and cause unhealthy relationships to appear.

Therefore, the family is the main link of society. Family - natural biological relationships of people, household management, registration of legal marriage in civil cases, love, affection between parents and children and similar relationships. based unit. Any situations in family relationships (negative, positive) affect the mental and spiritual development of children. After all, moral qualities of a person such as humanity, determination, duty, hard work, sincerity, and humility are formed in the family.

In raising a child, it is important for parents to behave with each other and to be able to control themselves. Respect for elders, respect for children, kindness to each other, especially women should become a habit and a rule. It is a father's duty to teach children to respect and be kind to their father.

Usually, boys try to be like their fathers, and girls try to be like their mothers, imbibing their good qualities. Both father and mother are equally responsible for raising the child.

In this way, in a close-knit family with common interests, good habits and traditions are formed, a healthy environment, kindness, and dignity are created. Conditions will be created for children to get a good upbringing.

The high culture of relationship between husband and wife in the family has a direct impact on the happy and cheerful growth of children, their proper upbringing, and the creation of a healthy environment in the house. In a family where disharmony, rudeness, threats, nervousness prevail, there will be no happiness. Even a minor quarrel in the family first affects the mental state of children, causing

them to develop bad habits. When children grow up, they also do things like "doing what they see in the bird's nest". Therefore, in order to maintain a healthy environment in the family, parents should not disrespect each other, not lower their reputations, and resolve family disputes when the child is away.

The conclusion is that the appropriate use of our ancient rich spiritual heritage will undoubtedly have a great effect in educating young people to become well-rounded people.

Studying the views of Abu BakrAr-Razi has a special place in the rise of the culture of marriage. The famous Persian-Tajik scientist and philosopher Abu BakrAr-Razi (865-925) provides detailed information about the factors affecting human health in his works such as "Spiritual Medicine" and "Philosophical Life Culture". In "Spiritual medicine", medicine is divided into two categories: physical medicine - the prevention and treatment of diseases of the human body, and mental medicine - the development of human morals and the improvement of human spiritual qualities. He described the quality of the mind, not the passions, but the mind should control a person, the mind frees a person from fleeting passions for a moment, the mind armed with knowledge does not leave its passions uncontrolled.

In enjoying the beauties of life and the gifts of nature, in satisfying natural needs, one should follow a certain measure and create satisfaction: when eating, one should eat little, so that hunger is suppressed, and one should wear comfortable and let him be modest, let him live in a house that protects him from extreme heat or cold. Don't aim for royal living and excessive adornment. Ar-Razi, in his "Theory of Pleasure" taught people to enjoy a reasonable life, to live healthy, to avoid suffering, to be honest, morally clean, to be good and useful to people, to always serve them, makes the main requirement not to be afraid of death.

Ar-Razi encourages people to live according to the requirements of a philosophical culture of life, strongly condemns the negative moral qualities characteristic of some people: excessive passion, capriciousness, anger, lying, envy, greed, sadness, drunkenness, etc.



Scientifically substantiates the concept of philosophical living.

According to Ar-Razi, philosophers and scientists should be just and humane in life and should be the same people in their work and words. He taught that in teaching people the culture of behavior, they should explain the superiority of nobility, the fact that badness brings disaster, encourage them to do good, work honestly, and make them understand that it is the basis of a prosperous and healthy life.

Ar-Razi was interested in literature and art from a young age, wrote poems and created musical works, knew how to play music on musical instruments, and mastered the art of singing. He studied the Arabic language and literature, knew the Qur'an well.

He mastered worldly sciences: astronomy, mathematics, chemistry and philosophy. In his youth, he was engaged in the art of jewelry. Ar-Razi stressed the need to study, gain personal experience, and use the experiences of previous doctors to deepen his knowledge.

IbnSina says: "Morality is a science that calls people to good and prevents them from evil." IbnSina emphasizes that the role of society and family is very important in the formation of human maturity. Man was created weak by God Almighty. He is physically unable to compete with most animals. But despite this, it occupies a special place among all animals. Man is a great being who has the authority to enjoy the divine bounty, to establish an appropriate order in the world and to improve it. It is fundamentally different from animals with its appearance, structure, body. In many cases, the question arises as to what is the reason for the superiority of the human race over physically strong and energetic animals. According to IbnSina, God Almighty has given man such power that through him he can distinguish goodness from evil ("sharr"), intellectual perfection, maturity ("rashad") from lies. , it becomes possible to distinguish it from wandering ("gumrohlik"). According to Abu Ali IbnSina, the desire for beauty and moral perfection is a human characteristic. When a person achieves the commonality of intelligence and moral virtue in his activity, that is, in his culture of life, he becomes a wise and noble person. Depending on his efforts, he can

achieve his dreams and goals. The value of a person is mutual cooperation, the desire to have good moral qualities, wisdom, and the ability to do good to others.

Abu Ali IbnSina was one of the first to deeply understand the need to edit the relationship between the natural environment and human life. Human life and health depend on the influence of the external environment on the human body. Such conditions include weather, accommodation, its characteristics, seasons and their changes. One of the important factors for the functioning of the human body is housing. They affect the human body as follows: "The height or lowness of those places, or the presence of mountains (heights, lows) near them, the nature of the soil, i.e. whether it is clean soil, marshy, or muddy. or (soil) has mineral power? Such reasons include more or less water, the presence of trees, mines, cemeteries, dead animals and similar things near that place. So, from the first stage of human development to the present, the culture of life is of special importance in its social relations.

Therefore, due to the fact that man is the possessor of intelligence and occupies a unique place in nature, he acquires the right to rule over the kingdom of all living beings. He performs his practical and theoretical activities as a person who submits to the requirements of the "balance of wisdom" free from the judgment of random events and any changes that occur in nature through the light of reason.

IbnSina says that due to the existence of intelligence, human life and culture of people are fundamentally different from the way of living and adapting to the external environment of animals. In his opinion, a person becomes more and more meaningful, good and experienced. Endless enthusiasm for science, patience, daily life difficulties, knowing how to overcome difficulties with patience, constant striving towards the goal, waiting for the results of one's work - intelligence, wisdom is a partner and breather, in this regard, a person is unique. the face is not only the owner of external appearance, but also the direct creator of high moral values. He described his views in the field of medicine in detail in the work "Laws of Medicine" consisting of five volumes and six



books, written in 1012-1014, and in the medical epic "Urjuza". Health measures in the first volume of "Medical Laws".

The great scholar, encyclopedic scholar Abu Ali ibnSina described the hygienic requirements for human health in his work entitled "Treatise on Health". The book consists of seven articles, each of which is devoted to different aspects of people's daily life activities. According to the author's pamphlet, this work was written by the minister of Khorezmshahs, Abu al-Hasan Ahmad ibn Muhammad, during his service in their palace in 1002-1011. and focused on behavioral warnings. The author writes that the purpose of this book is to describe the ways to eliminate the conditions that have a harmful effect on the human body, by correcting the mistakes in its lifestyle. In the first article of the book, he expresses his opinion about these errors and about measures to balance them. In separate articles of the book, it is described about the air, its various conditions - purity, humidity, dryness, and the effects of it on the human body, and it shows ways to protect against them. He shows that both stagnant air and moving air are harmful to the body.

Abu Ali ibnSina pays special attention to the issues of raising the culture of life in the context of people's physical health. In his teaching, it is suggested that the culture of a person's life is determined by his spiritual maturity, physical and mental maturity. Emphasis is placed on the need for physical exercises, physical education, sleep, rest, nutrition, and always following a routine for human health. Abu Ali ibnSina, in his work "Medical Laws", substantiates the importance of physical education in the healthy life of a person from a scientific and pedagogical point of view, and argues that in order to maintain health, attention should be paid to the moderation of the client's behavior.

A great scientist studies a person from the point of view of the laws of physical and spiritual harmony. His works on medicine, logic, wisdom, catastrophes and other sciences have served for the physical and spiritual perfection of man for centuries. In these works, the great ruler scientifically and practically analyzed the ways to achieve virtues such as kindness,

generosity, patience, perseverance, courage, diligence, sweetness, duty, trust, and loyalty in people. IbnSina said: "The first of the great doctors I am leaving behind is cleanliness, the second is diet, the third is physical education, and the rest is the mood with the client." He emphasizes that people who follow these three things live a healthy life.

In Ibn Sina's works, including the treatise "Tadbiri Manzil", the idea that "human nature is not inherently moral or immoral" is of great importance. In fact, people are not born with ready-made virtues, habits and life skills. Such characteristics are gradually formed in their social life under the influence of personal and other people's experience, ancestral traditions, national customs, customs, and education. Education and training under the spiritual influence of others, a person forms positive moral qualities and traits in himself, or "bad friends", i.e., he is given to selfish moods as a result of his negative vices and habits, to their owner. becomes As much as it is difficult and difficult to find positive qualities and habits in the development of a person, it is even more difficult to get rid of the negative aspects and habits that have become embedded in the spiritual image of a person.

Although the inertial state that applies in shaping a person into a perfect person affects the perspective of the process, on the other hand, a number of practical and theoretical possibilities of education are also unlimited. But their realization depends on the real capabilities of people and society. Anyone who sincerely wants to correct their own shortcomings needs to know the specific negative qualities of their client. However, if this requirement is not followed, all efforts of such a person will be wasted and will not achieve any effective results. As a result, the unity of words and deeds is damaged.

At the same time, a person is a product of a certain society. A person lives under the direct influence of the people who surround him, receives education, grows up and is formed as a person. If this influence of society is characteristic and a person does not consider its spiritual and moral requirements to be foreign to him, his spiritual maturity will be accelerated. He will get rid of his shortcomings without



unnecessary difficulties, without wasted efforts, he will grow up as a morally honest and pure person, the unity and commonality of high moral qualities and mental-intellectual maturity will prevail in him. It is important that such a harmony of science and ethics should be the only goal of any education.

Ibn Sina is one of the first great thinkers in the history of socio-philosophical and educational thoughts, who drew the attention of intellectuals to the family and the place of women in raising children. Inspired by the spiritual heritage of Islamic traditions and famous scholars, he came to the theoretical conclusion that mutual respect, cooperative work, and sincere family relations in the family are the main basis for the effectiveness of education. He recognizes a woman with seventeen qualities and virtues as an ideal coach. These include a woman's intelligence and faith, modesty and honor, cleverness and prudence, cuteness, love for her husband, not lashing out, not being oppressed, obedience, purity of language, following her husband's back. qualities such as not gossiping, chastity, restraint, seriousness and grandeur, being able to be a balm for her husband in his troubles, kindness, and patience.

Ibn Sina believes that it is better to start the first family education with diligent study of the Holy Qur'an, the purpose of religion, and the grammatical rules of the language. The child should gradually master the rules and grammatical bases of his native language and foreign languages, and enter the very important aspects of the necessary fields of science, such as medicine and geometry. Memorizing the areas being taught, keeping it in memory and repeating it often when the time comes, occupies an important place in knowledge and education. They strengthen the child's memory, revive interest in books, provide access to a wealth of knowledge, form a certain discipline in the student, and raise the culture of debate to an incomparable level.

According to Farabi, every person's interests related to marriage, intellectual knowledge, spirituality and moral characteristics are created in communication with other people. They achieve them with the help of their activities.

Farabi emphasizes the harmony of intellectual, aesthetic, physical and labor qualities in a healthy generation. He lists them one by one, noting that only a person who embodies twelve innate qualities can be a healthy generation. He believes that an important condition for building a "Virtuous community" and a "Virtuous city" is the acquisition of knowledge, and he divides knowledge into language science, medicine science, logic science, mathematics science, and political science. In Farabi's opinion, education is aimed at making a person mature and perfect both intellectually and morally, and the main task of education is to raise a person who can meet the demands of work and fight for his well-being. In Farabi's teaching, labor education is hardworking, humane and a virtue

The thinkers of this era dreamed of a just society where everyone helps each other without exception, where relationships between people are based on mutual agreement, where selfishness, favoritism, and tyranny are eliminated, and to raise a healthy generation. It should also be noted that they considered the Islamic religion, Sharia rules, and Muslim jurisprudence to be a very important task of establishing fair relations between people. According to their point of view, Sharia rules call for achieving real human relations, establishing order in society, not oppressing others, and not violating the rights of others, and those who abuse their position and commit injustice and injustice for their own personal interests are punished mercilessly.

Every country cares about the fact that its citizens grow up to be educated, well-informed, morally sound, in a word, perfect human beings.

Beruni recommends learning to improve the culture of life in relation to the whole being, the universe. He is "truth and truth", "good and evil", "honesty and falsehood", "pride and sadness", "anger and ignorance", "honesty and impurity", "associates moral categories such as friendship and enmity" with the nature of people, piety, correctness, self-preservation, piety, justice, human modesty, gentleness, steadfastness, prudence, generosity, gentleness, in politics and management also mentions the qualities of knowledge,



entrepreneurship, ability to guess correctly. He also deeply analyzes the customs and culture of many peoples.

From the sources that have reached us, it is known that girls in Eastern families were brought up in the spirit of such qualities as obedience to parents, self-restraint in communication with adults, not looking straight in the face of a man, and speaking in a calm tone. After all, the main goal of this type of education was to ensure the priority of oriental manners and spirituality in the family environment.

In conclusion, it should be noted that it is appropriate to control the above-mentioned evidence not only in the case of the family, but also from the point of view of society.

Yusuf KhosHajib recognized that the culture of life can be achieved by controlling the behavior of the officials of the country, and the medicine that corrects the mistakes of the beks is intelligence and knowledge. Anyone who becomes corrupt will be severely wounded by the arrow of time. It is said that luck will turn away from a mischievous person, he will be the cause of grief. According to Alloma, in order to become the head of the country, a person must have original roots, pure blood, pure, thoughtful, pure character, unlimited intelligence, not haste, not lust for frivolous affairs, not angry, every it is necessary to always be alert, not to be careless, not to lie. Don't put your trust in a renegade: your life will be wasted, you will take revenge yourself. Bek should be healthy, alert, alert. If they are careless, trouble will come. Two things are a firm foundation for a nation: one is vigilance, and the other is justice. These two are the root of the nation's safety. The one who is alert will strengthen the hand, and the evil one will tear his neck and rain down on him calamities. Whoever conducts the right (just) policy in his country will make his country brighter and brighten its days. If these two things are completed, the people will live forever. Vigilance increases the nation. Ignorance is the way to destroy hope. That is why it is necessary to be vigilant, to break the neck of the devil, so that he cannot enter the country. Indeed, in order for peace and harmony to prevail in society, its leader should be a person of good

character. Otherwise, the country will face a crisis.

AziziddinNasafi, who lived in the 13th century, wrote in his work "Zubdatul-haqayq" ("Cream of Truth"): "Since destiny cannot be changed from time immemorial, it is impossible for each person to surpass his predetermined status." . Souls come to this world and remain unchanged in their words and deeds. Each of them "has a predetermined standard, which cannot be exceeded. This shows that every soul that comes into this world has a certain limit", that is, according to the previous known status, how long it stays inside the body, how much it breathes, how much it eats and drinks, how much he will speak, what he will learn, think, etc. will be clearly defined in advance, - he says. But AzizuddinNasafi knows very well that such an opinion is contrary to the opinion of the people of wisdom (that is, philosophers). According to them, there are "no predetermined measurements" for people's words and actions. Acquiring knowledge and wealth depends on a person's efforts," it is said. Therefore, the more a person strives, the more his knowledge and level will increase. Doing good or bad, eating less or eating more is at the discretion of a person.

Family harmony, harmony, mutual respect and support, sweetness, hard work and correctness have a positive effect on the child. Where the family and family relationships are based on strong discipline, the country and the nation will be so strong and great. Only then, not only the family, but also the social environment of society will be healthy and prosperous. A. Nasafi defines a perfect person in his treatise "The perfect human being" and writes: "Know that the perfect human being is said to people who are mature in Sharia, Tariqat and truth, and if you do not understand this phrase, let me say it with another phrase: know that the perfect human being is I am such a person, let the following four things be perfected: good deeds, good words, good morals and knowledge. From this definition given by him, he emphasized that being a perfect human being is fully developed and four things are perfected in him: good manners, good character, fluent speech, cultured and knowledgeable in science. It means that he



must have mastered his skills well. Also, A. Nasafi highlights two things as a sign of human perfection: the first is morality, and the second is self-awareness. Taking into account these qualities, according to Nasafi, a person is decorated with all moral qualities, and self-awareness, that is, knowing "I" is a sign of human perfection. It is realized with understanding".

SayyidQasimi understands that bringing a child to perfection in the family means "his spiritual perfection". The thinker in his work "Majma' ul-akhbar" ("Bundle of Messages"):

That is, he says, "If you step on the path of perfection, you should give up sensual dreams and immerse yourself in the enlightenment of Sufism." Therefore, the first requirement for the perfection of a person is knowledge. One of the philosophers of Sufism, JullabyHujviri (11th century) in his work "Kashful-Mahjub" explains the concept of "faqrufana" as "acquiring knowledge that teaches lessons from absolute truths". After all, SayyidQasimi also puts forward the view that in order for a person to reach perfection, he must first be armed with knowledge. Because the above-mentioned thinkers have written their names in history thanks to knowledge, and we are still using their teachings as valuable advice. The thinker SayyidQasimi refers to this in his work "Haqiqatnama":

Take a look people, hearts are in pain,
Learn the meaningful lesson.

That is, "If you look at the lives of dear people, they have reached this level because they understood the meaning of various sciences." Therefore, it is necessary to deeply analyze the meaning of everything being taught in learning. Because if you don't understand the meaning of your given education, you can't get knowledge just by reading books and attending classes. Understanding the essence of everything and doing it diligently is learning. Thanks to science, a person's mind becomes clearer, his mind sharpens and his spirit grows. Such a person cannot be misled.

SayyidQasimi shows Etiquette as the second requirement for the perfection of a person. About this in "Haqiqatnama":

Religion is all pandu etiquette,
It is surprising if it reaches a rude country.

That is, he says, "The path to perfection consists of good manners, because a person without good manners cannot be perfect." All Sufism philosophers such as SayyidQasimi strongly advocated morality. For example, Abu Hafs Haddad Nishapuri (IX) said: "At-tasawufqulluhudab - Sufism that perfects people consists of manners as much as possible."

SayyidQasimi, among his predecessors, often preaches that man becomes the owner of the world due to manners. In his opinion, it is necessary to be afraid if an immoral person reaches a secular state. Because, because he is rude, he makes a fool of himself and others. He says about this in the work "Gulshani Roz" ("Confession of Secrets"):

Walk the path of intellectual order,
Property is a real pain
That this type of kingdom is beautiful,
If you look at it, it's the same.

That is, "Follow the path of dear people and raise the flag in the property of truth." It is a kingdom that knows no poverty. May this be the case for you."

So, a decent person flags the truth. Being honest is a real state. This lesson is very important for us today, because some of our young people fall under the influence of selfish people and lose their way. Such saints have not passed through the lands of those who lead them astray. Therefore, they are promoting impure ways.

In conclusion, SayyidQasimi points out that it is possible to enrich a person's external knowledge and his heart with good moral qualities, decorate his character with beautiful qualities, and enlarge his heart through moral education in the family. According to Alloma, a decent person is considered to be the strongest person. He recommends a strong reliance on science and manners in the education of a perfect human being.

In "Nightmare" it is emphasized that the duty of parents is to give a good name to the child first, and then to give knowledge and teach him a good trade and profession. Kaikovus gives an example from his life and says: "I showed my father all my knowledge and craft. My father told Hajib and the staff: "Others can do the trades you taught me for my child



when needed, but while he is doing it himself, others can't do it for him." "What is his profession?" - they said. "I want to swim in the water, not all people can do such a thing for my child."

In fact, every parent should always make an effort so that their child grows up healthy, studies, learns a trade, participates in sports, and learns! It is natural that there will be certain economic difficulties during the transition to market relations in our country. Young people can perceive the changes taking place in society differently, give in to passions when difficulties arise, and be influenced by various harmful ideas. Therefore, the most important task before parents and public organizations is to start young people on the right path, to create all the conditions for their education and vocational training, to protect them from the influence of harmful ideas. It is necessary to establish an organic cooperation of the community together with the family.

Kaikovus also talks about the importance of respecting parents, not offending them, receiving their prayers, learning a trade, and being rich in mind rather than wealth.

Also, using the word in its proper place, not admonishing one person in the midst of many people, not being stingy with good words, doing good to those who know good, each one being able to rule over himself. He also advises on the necessity of talking with scholars and avoiding the ignorant.

Kaikovus also dwells on the manners and manners of eating food, the manners of drinking wine, the two worldly benefits of not drinking, the harm of eating too much, the manners of visiting and receiving guests.

To collect wealth through advice to a child, to achieve it honestly, to compare expenses and income, the harm of extravagance, the benefit of being prudent, not to betray a deposit, to raise a child, to educate him, to make friends, to be kind to good people. It also gives valuable advice on dealing with bad people with the tongue, what kind of friend to be close to, and what kind of friend to stay away from.

Ahmed Yassavi's "DevoniHikmat" complex is an encyclopedic work based on the

foundations of Islam, the secrets of Sufism and the rituals of the sect. It is dominated by divine love and didactic theme. Yassavi's wisdom leads to beautiful morals and good deeds, moving away from the worldly remedies and getting closer to the world of enlightenment. Enlightenment is not brought to the human mind and heart from outside, but is intellectual and spiritual power. Enlightenment is first of all a person's self-awareness.

Yassavi believes that the beginning and continuation of all mistakes is the love of the world, that is, worldliness.

According to him, the root of any vice and evil should be dried up in the mind of a person. The remedy for this is enlightenment.

The main idea of Yassavi's wisdom is the issue of patience and spiritual courage, correctness and sincerity, victory over ego.

Khoja Ahmed Yassavi connects the unhealthy culture of human life with lust and emphasizes the need to fight against it. He strongly condemns lust, greed, malice, ignorance, and arrogance. According to him, lust is something "as elusive as a wild bird." When this "bird" "flies" at its own will, it dehumanizes a person day by day, causes him to commit serious sins, and brings him into disrepute, because after falling into the trap of lust, a person does not find anything, does not care about uncleanness, at the expense of others. He thinks to live well. As a result, he becomes a tyrant, merciless, hypocrite.

Studying Yassavi through "Divoni Hikmat" means getting closer to priesthood, enlightenment, and spirituality. Ahmad Yassavi brought concepts such as arif, dervish, fakir, miskin, eran to Turkish literature and united them around the concept of a perfect human being.

Ahmad Yassavi is considered the first creator of the traditions of wisdom studies. His wisdom was good morals and good deeds, and his goal was orifona. That is why his creations are called proverbs.

For Yassavi, every word, every concept in the "Qur'an" is a decree of truth. He considers it the highest task and duty of a person to fully surrender to these decrees, both outwardly and inwardly. There can be no doubt that a deep study of the highest level of thought in Yassavi's



work is knowledge and enlightenment is an integral part of high life culture.

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