

## HISTORICAL ROOTS OF GREAT SPIRITUALITY

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Central Asia is one of the ancient centers of human civilization with its unique material and spiritual monuments formed in the process of long historical development. These are our great grandfathers who made great discoveries and brought great progress to human life. "We should pay special attention to instilling the priceless heritage of our great scholars and writers, our saints, the bravery of our indomitable commanders and heroes into the minds of young people, and strengthening their feelings of national pride and pride" - really, each of us should know and understand this great heritage. It is known that in the 9th-12th centuries, the desire for knowledge and enlightenment among the peoples of Central Asia, and the emergence of great thinkers who amazed the world, this region, as the cradle of knowledge and scientific discoveries, became known as "Central Asia" in history. It is not for nothing that it is evaluated with concepts such as "Renaissance", "Muslim Renaissance". The work "Muslim Renaissance" by the Swiss orientalist Adam Mes is a unique book dedicated to the history of cultural development in the Muslim East in the 9th-10th centuries. It covers social life management, finance, laws, tax system, urban life, crafts and trade, as well as scientific and cultural life, religion, literature and other topics. The author claims that the common root of the Muslim Renaissance and the Renaissance in Europe is Greek science. had achievements. Our motherland has delivered great thinkers to the world who made a great contribution to the development of civilization and science. One of them is Abu Ali Ibn Sina, a great scientist, philosopher and physician, the founder of modern medicine, known in Europe as "Avicenna". Ibn Sina (real name Husain, father's name Abdullah) in Afshana village of Bukhara, He was born in 980, in the family of an official. In 986, Ibn Sina's family moved to Bukhara, and from that time young Husayn started to get basic education and study science. The doctor's youth, boyhood The last years of the Samanid rule correspond to the reign of Nuh II ibn Mansur Samani (976-997). If anyone can take a lesson from events, this sky, which is like a hard-headed horse, will obey him! - he said. Ibn Sina memorized the Qur'an at the age of 10, and from the age of 13 he began to study basic mathematics, logic, jurisprudence, and philosophy. Although Ibn Sina was young, he studied philosophy under the guidance of Abu Abdullah Natili, medical science from Hasan ibn Nuh al-Qumri, and gradually practiced medicine. Along with the deep study of the works of Eastern thinkers who passed before him, he diligently studies the ancient Greek natural-scientific and philosophical heritage, especially the works of Aristotle, Euclid, Ptolemy, Galen, Hippocrates, Pythagoras, and Porphyry. Even in the 16th and 17th centuries, Ibn

Sina was known as a famous physician-judge. In addition, the priceless manuscripts that have come down to us greatly help to revive and develop cultural life. The first rulers of the Soman state, which gained independence as a result of long political and economic struggles, realized that it is impossible to preserve the independence of the state without uniting the society on the basis of cultural and spiritual values. Without banning artistic creation in Arabic script, the Samanis fully supported authors who wrote in a language that the common people could understand. They patronized not only literary people, but also all scholars, and created a huge library that could compete with the library of Shiraz. According to the great scholar Ibn Sina, the library has many rooms, Arabic books are stored in one room, and fiqh books are stored in the other. Books on a certain field of science are arranged in each room.

The most important and largest among them was the dynastic library of the Somanites. On the eve of the Mongol invasion (the beginning of the 13th century), Samarkand, Marv, Balkh and other large cities were cultural centers where people interested in science gathered. In these centers, increasing attention to writing books, decorating books, embellishing them with patterns created the necessary conditions for the improvement of the art of painting and drawing.

It is known from history that after the conquest of Bukhara by the Karakhanids in 999, Ibn Sina left Bukhara and went to Khorezm, which is considered one of the cultural centers, where he was admitted to the academy of his time, which united scholars from the court of Khorezm governor Ali ibn Ma'mun. There, Beruni, Abu Sahl Masihi, Abul Khair Hammar, Abu Nasr ibn Iraqa met great scholars. Mahmud was forced to leave Khorezm and wander in different cities of Khorasan, Iran, fleeing from the pursuit of Ghaznavi. Arriving in the city of Jurjan, Ibn Sina lived as a famous physician in the palace of governor Qabus ibn Vashmgir, where he met his future student Juzhoni. During his tenure as a minister in Hamadan, he could not agree with the governor and was kept in prison for 4 months. There are more than 450 works of our great compatriot, unfortunately, only more than 160 works have reached us. Many of his works were lost due to various disasters and palace conspiracies. His great work, known to us, "Kitobush-Shifo" (Book of Healing) consists of 22 volumes, in which issues related to logic, physics, mathematics, and metaphysics are covered. The scientist's "Kitab un-najot" (Book of Salvation), "Kitoblisonul-arab" (Book of Arabic language), "Donishnoma" were written in Persian and translated into Russian. Translation of these books into Uzbek is a huge moral debt on our shoulders today!

We are once again witnessing that Abu Ali Ibn Sina achieved a high level in the science of medicine in his time and is receiving special recognition even today, especially in today's trying days.

In addition, our grandfather's moral principles, which serve humanity today, are also commendable. In his works on ethics, Ibn Sina taught that people should pay special attention to basic rules such as humility, respect, courage, correctness, and

honesty in their daily work. Among other things, Ibn Sina noted the need to educate and educate the child in school, and he was against educating the child alone at home, saying that everyone's children should go to school and be educated together. The useful aspects of the child's studying at school as a group are expressed as follows: not to book the child at once, to give knowledge by going to the light in education, the exercises are suitable for the children's age, etc. These requirements are valuable in that they are consistent with current educational principles. He devotes a special section to the above issues in his work "Tadbiri Manzil". In the section "Education and upbringing of a child at school" ("Education and care of a madrasa child"), the process of education and upbringing is revealed. The above principles are not for the child to learn lightly helps to get deep and solid knowledge in all aspects. In world medicine, the method of treating shoulder dislocation by simple pressing is still the "Avicenna method", the method of fixing the spine using a wooden device was rediscovered by the French physician Calo in the 15th century after Ibn Sina, and for the first time in the history of medicine, differentiating diseases and treating them separately (quarantine) Are you studying the life and rich legacy of the great physician who correctly described the symptoms and course of diseases such as jaundice, leprosy, measles, chicken pox, anthrax, zotiljam, meningitis, wound, stomach ulcer?" the question arises.

To conclude, in the end of our opinion, it is inevitable that the children of the country, who have alms, will develop their talents and grow up to be mature people who will serve the country. Today, we young generations should grow up to be worthy children of our ancestors and introduce the beauty of our country to the world. So that we should not forget that we are the generation of great geniuses.

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