

PHILOSOPHICAL VIEWS OF SAGES ON HUMAN VALUES AND GLORIFYING HIM

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Annotation: *In the article, it is shown that the views of the sages on the issue of human destiny and its value are reflected, and it is analyzed that it has taken deep roots in the hearts of every person and the whole people living in this country, and has become a spiritual need and a requirement of life.*

Key words: *Man, human value, destiny, spirituality, social and humanitarian sciences, society, education, training.*

Аннотация: *Мақолада инсон тақдири ва унинг қадри масаласида донишмандларнинг қарашлари ўз аксини топгани кўрсатиб ўтилган бўлиб ҳозирги кунда шу юртда яшаётган ҳар бир инсон ва бутун халқнинг қалбида чуқур илдиз отиб, унинг маънавий эҳтиёжи ва ҳаёт талабига айланиб кетганлиги таҳлил этилган.*

Таянч сўзлар: *Инсон, инсон қадри, тақдир, маънавият, ижтимоий-гуманитар фанлар, жамият, таълим, тарбия.*

Аннотация: *В статье показано, что отражены взгляды мудрецов на вопрос о человеческой судьбе и ее значении, и проанализировано, что она глубоко укоренилась в сердцах каждого человека и всего народа, проживающего в этой стране, и стать духовной потребностью и требованием жизни.*

Ключевые слова: *Человек, человеческая ценность, судьба, духовность, социальные и гуманитарные науки, общество, образование, воспитание.*

Due to our independence, the study of our national and spiritual values, the spiritual heritage of our ancestors, their contribution to the historical culture, the scientific interpretation of the ideas of enlightenment put forward by them and their wide use in the field of education are of great importance in raising the young generation as a perfect human being. In this regard, it is important to study the world of thought of our famous scholars, to analyze their world view in a broad way and to increase the ability of young people to learn from them. For example, Abu Nasr Farabi places in the center of his socio-philosophical and political views the study of man, his goals and objectives; showing the ways of achieving moral maturity and happiness.

A perfect person, in the eyes of a scientist, should be knowledgeable, intelligent, intelligent, fair, honest, humble, kind, considerate of society, proud

and possess other qualities. Al-Farabi emphasizes that the mind is related to the innate power unique to man-the spiritual power. A person is born with the power to understand, understand, discuss, and think, and these features develop as the child matures.

Farabi says that a person cannot reach maturity alone, he needs to be in contact with others, their support or relationships. In particular, Farabi says that "happiness arises in a community of people on the basis of a peaceful life, cooperation between people, ideals about a perfect person, and many positive qualities and characteristics of a person". depends on work, occupation, knowledge. "If a person works mentally, just as he works on the path to higher perfection, he will undoubtedly achieve the ultimate level of happiness that he is thinking about." This can be achieved through the correct implementation of Farabi education, because education carried out in accordance with the purpose makes a person intellectually and morally mature, in particular, a person learns the laws of nature and society correctly, and leads the right way in life, and has the right relationship with others. believes that it is beneficial for him and others to follow the rules of society. Therefore, Farabi believes that the main task of education is to educate a mature person who can meet the demands of society and serve this society.

Farabi's views on educational methods, methods, and tools are also valuable. He said that "beautiful qualities are created in a person in two ways-through education and upbringing. Education is only through words and teaching. And education is practical work with experience, i.e. being given to the work, profession, which consists of the practical skills of this people, this nation, - he says. He says that education combines theoretical qualities, and education combines innate qualities-theoretical knowledge and practical skills, moral qualities, education is carried out by words and learning, and education is carried out by practical work and experience. The combination of the two shows maturity, but it shows that maturity comes with the extent to which knowledge and practical skills are learned. He says that if the theoretical foundations of all sciences are studied in Farabi education, moral and ethical rules, etiquette standards are studied in education, and skills related to professions are formed.

Alisher Navoi, the great poet, philosopher and statesman of the East, assessed the importance of the family, society, and state in the physical and spiritual development of a person. The most perfect virtue for a person is giving. He puts the human heart above worldly wealth, teaches people to love and appreciate them. Navoi evaluates charity as the most beautiful tree in the garden of humanity and the most precious jewel of humanity's treasure. In his

opinion, all the world of sophistication is aimed at serving people, and all the subtle aspects and aspects of this sophistication are reflected in the beauty of God. Alisher Navoi says that the value of a person is determined not by his property, jewelry, position, social origin, but by his spiritual appearance, moral qualities, and how much benefit he brings to the world. His following words about this are commendable: "If people cannot convey benefits with words, then the thoughts in their hearts should be good. He should be happy when people are happy. If you are a real person, don't call him a person who doesn't feel sorry for the people". In his epic "Khamsa", Navoi emphasizes the importance of social environment in human development. And this is realized by hard work, purification, honesty, faith, it is scientifically proven by scholars.

Indeed, a healthy social environment plays an important role in promoting spirituality, enlightenment and culture. A healthy environment makes it possible for all work to be solved correctly, goals and tasks to be fully realized. A healthy environment is one of the essential conditions, especially for educational institutions. Indeed, a healthy environment breeds a healthy generation. It is not for nothing that our people say, "They do what they see in the bird's nest." He matures under the influence of the lessons he has seen and heard in the youth center and educational institution. In this matter, the following lesson of our country's president is instructive: "We must raise a healthy generation and bring it to adulthood. When we say a healthy person, we mean not only physical health, but a person who has matured in the spirit of oriental morals and universal ideas. As it can be seen from these thoughts, young people who have imbibed oriental morals and universal ideas are considered to be highly spiritual people. Already, unity, organization, cooperation and solidarity play an important role in a higher education institution.

People of Central Asia have long been interested in the personality and activities of Najmuddin Kubro, one of the well-known and famous Sufi sheikhs, the founder of the Kubro sect. It is no secret that there are many legends about the life and achievements of this great man. Information about Najmuddin Kubra's life, Sufi order and activities are given in the books "Safinatul avliya" by Mohammad Daroshukuh, "Riyazul Orifin" by Rizaquli Khan Hidayat, "Khazinatul Asfiya" by Mawlavi Ghulam Sarvar Sahib Lohuri, "Nafahotul uns" by Abdurahman Jami.

Many people do not know that the real name of our ancestor, who is known as Najmuddin Kubra, was Ahmad ibn Umar ibn Muhammad Khivaqi al-Khorazmi. In this article, our compatriot, who is considered one of the greatest

mystics in the Muslim world, not only looks at the way of life, but also at the views of human dignity and its promotion.

Najmuddin Kubro was born in Khivaq, Khorezm, in 1145 AD. His father Umar and his mother Bibi Hajar tried their best to make their children grow up mature and perfect people in every field. Seeing his interest and love for science from his youth, his parents sent him to different countries to study science. At the age of 16-17, in order to deepen his education, he left Khorezm and traveled to Iran, Egypt, Syria and Iraq.

According to Ali Akbar Dekhudo's famous "Dictionary", "the reason why that person was called Kubra is that, due to his ingenuity and inexhaustible intelligence, he would solve any problem when asked, and whoever argued with him would win."

Najmiddin Kubro, who devoted more than 25 years of his life to the study of science, returned to his native Khorezm in 1185 with the advice of his teacher and mother-in-law Ruzbehan in Egypt. Here he built a large house and created his own religious school. He called people to goodness, knowledge, generosity and courage. Hundreds of people who received his training enjoyed mystical enlightenment.

According to his belief, a person, by his essence, forms a microcosm, that is, a small world, which embodies everything in the universe, which is a macrocosm, that is, a big world. But since the divine attributes are located one after the other in specific statuses in the higher heavenly spheres, the seekers of the truth must go through certain mathematical paths in order to rise to such heights and acquire divine attributes, that is, in order to achieve perfection. For this, each person should rely on ten principles: repentance, asceticism, trust, contentment, uzlat, mulozamatuz zikr (always remembering God), tawajjuh (turning to God with the whole body), patience, murakaba and consent.

Najmuddin Kubro is not satisfied with theoretically promoting Islamic rules and Sufism among the people, but he also shows it in practice with his heroic actions. The fact is that when the Mongol hordes invaded the land of Khorezm, he did not want his murids from other countries to die in a foreign land, so he sent them to their native lands, and he himself went to the defense of the city. In response to his students' suggestions to go together, he said: "I will be a martyr here. I am not allowed to leave Khorezm!" - he says and holds a sword in his hand, fills his chest with stones, and goes out to face the enemy. He throws stones at them and knocks down several of them with spears. Enemies shoot at him from a bow. One of the bullets hit Sheikh in the chest. While he was being martyred, he took the flag from the hand of the enemy and held it so tightly that even ten people could not take the flag from his hand, so

they had to cut his fingers. Khorezm's great son he will die an honorable death while protecting his motherland from enemies.

Thus, Najmuddin Kubro played a major role in the development of Sufism and its spread throughout the Muslim East. His name became famous in the Islamic world. Najmuddin Kubro called people to goodness, knowledge, generosity and courage. In this way, he became an example for others. The life path of our great grandfathers is a beautiful example for our generations. Due to the honor of our independence, in 1995, the 850th anniversary of the great scholar Najmuddin Kubro was widely celebrated in our Republic and several pamphlets were published.

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