

**THE VIEWS OF CENTRAL ASIAN THINKERS ON MORALITY AND A HARMONIOUS PERSON AND THEIR EDUCATIONAL SIGNIFICANCE TODAY**

**Madumarov Talantbek Tolibjonovich**

*Andijan State University, Dean of socio-economic faculty, doctor of Legal Sciences, professor*

**Alisherova Zarnigor**

*Andijan State University, Faculty of philology, philology and Language Teaching, Russian language direction 3-course student*

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**Annotation**

in this article, The opinions of Central Asian thinkers about morality and a harmonious person and their educational significance in the present day are given in detail.

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At present, one of the urgent tasks is the study of the spiritual and moral heritage and values left by our ancestors from the theoretical and philosophical background, and their integration into the minds of young people. After all, it is no secret to anyone that in the 21st century there are threats that pose a threat to humanity. One of the most urgent problems today is the Prevention of nuclear weapons threat, the fight against various extremist views, fanaticism, fanaticism, terrorism, cocaine trafficking, destructive and destructive ideas.

In general, in Islamic philosophy, people's feats, deeds, profit-loss brought to society, attitude to adults, parents, self-restraint or indifference, greed and malice, politeness, kindness, manners, knowledge or ignorance, humanity or malice, truthfulness or fraud, nobility or lowliness, generosity, putting a lipstick on wealth, and ignorance or malice are the main causes of their actions. It is divided into good and evil, depending on its ingenuity, attitude towards women, tolerance, envy and gossip, and other actions.

In our land, large representatives of the science of Hadith, mukhaddis have reached. Abu Abdullah Muhammad ibn Ismail al-Bukhari (810-870), Abu Muhammad ibn Isa at-Termiziy (824-892), Abu Muhammad ibn Abd ar-Rahman ad-Dorimiy as-Samarkand (797-868) and others made a great contribution to the Hadith studies.

Abu Nasr Forabi (873-950) the great thinker of Central Asia, in his philosophical, social, political, moral views, the spirit of humanism is perceived. In particular, he put forward his valuable ideas about humanism

in his works "the city of virtuous people", "about happiness", "Civil policy", "proverbs of great people", "a treatise on ways of Happiness", "a great book about music" and others.

In fact, when the Thinker in his philosophical teaching observes such issues as the relationship between society and Man, humanity, justice, the perfect team, the perfect person, the ways of achieving happiness, he approaches them from the point of view of theoretical–philosophical, rationalistic, universal and humanistic criteria.

He considered that the perfect state should be a virtuous city or state, while dividing the city–states into virtuous and ignorant. After all, such a state should bring its people to happiness, and its head has already covered 12 qualities, and should be fair, resolute, knowledgeable, educated, polite, high–moral, wise and wise, as well as other positive qualities. The heads of ignorant cities will put a lipstick on the accumulation of wealth and will be given to temptation. "The leaders who come out of them, too, says Forobi, see leadership as multiplying the goods World. Therefore, they will also be in the action of collecting goods late in the morning. In the people of the city, under the hands of such leaders, all sorts of corrupt habits, sexual desires, inability to see each other, robbing each other, enmity, quarrels arise."

The virtuous community of thinkers, the teaching of the state is closely connected with the ideas of achieving its moral perfection and happiness.

A perfect person, in the eyes of a scientist, should be knowledgeable, intelligent, intelligent, just, pure, humble, kind, caring for the benefit of society, caring about people, loving the truth, proud and owner of other qualities.

Abu Ali ibn Husayn ibn Abdullah ibn Sina (9803037) is a world-famous thinker. He is an encyclopedic scientist who lived and worked in Central Asia.

The Thinker is the author of more than 200 works devoted to medicine, psychology, philosophy, disaster, logic, theology, literature, ethics, etc. His works "Medical laws", "book an–Salvation", "book ash–healing", "event–E address", "treatise on compassion", "treatise on Love", "treatise on lust" and many others have reached US and serve as an important source in revealing the worldview, socio–political and moral views of the scientist, the essence of humanism. In fact, the humanistic views of Ibn Sina are manifested in the thoughts that his care about human health, well–being, his life support various methods of treatment, the rational management of the state and the ruler's justice and mercy on his subordinates, the ascension of Man and his virtues to the heights, education, morality and manners.

From the above we can conclude that in the history of Islamic thinking, the ideas of humanism, humanism, good deeds, humanity, tolerance have been given a wide place. In them there is a condemnation of acts contrary to humanity, such as evil, oppression, despotism, ignorance and ignorance, injustice and injustice. Looking at history, we can see the invaluable ideas of our great scientists about a harmonious person and his upbringing in the ideas of humanism.

This article covers the main place of small business and business in today's market economy. Including scientifically analyzed the development of small business and business, and the legal basis, at this time financially support small business and business, the latter is amended and the rules for this branch of national legislation are added.

Reliable system evaluation quality education allows satisfy informational needs various participants educational relations (students and parents, teachers and managers, employers and specialists), a also adjust politics on ensuring quality education. In an article consistently revealing the principles of the Bologna process for measuring the quality of education, the dynamics of internationalization and the logic of integration in European higher education and in Eurasia.

This article analyzes the co-evolution of the family and society, the diversity of approaches to family development, the variability of the family in space and time. In addition considering the modernized forms of the modern Western family, there emphasized one-sided approaches to developing family. It reveals the need to take into account the dominant influence of the social environment while strengthening family

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relations.

Constitutions have a law and an internal structure. The external structure of the Constitution describes its relationship with other sources of law, the totality of relations, its place and role in the legal system and its significance in the system of social and normative regulation in society.

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