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The Inextricable Connection of the Philosophy of History with Spiritual Moral Heritage

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Abstract: The most important and meaningful page of the philosophy of history is the spiritual and moral heritage. Ethics has attracted the attention of our thinkers, both in the past and now, and will remain the same after that.

Keywords: spiritual and moral heritage, ethics, society, history, social relations, national culture, values.

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Morality is a component of the spiritual heritage of society. It cannot be studied without a fork from human spiritual heritage. It is polished in the process of studying nature, the social environment, various human relationships, knowing the existing phenomenon and striving for its transformation, leading to the enrichment of the spiritual qualities of the people. Not only today, it is formed on the basis of centuries-old spiritual heritage and develops richly in the process of continuous cultural ties with other peoples, the exchange of spiritual and philosophical values. Already, history is a product of thought.

Each phenomenon in our past was influenced by a certain spiritual-spiritual, spiritual-moral, socio-political environment. In the process of this research, the task was put forward to illuminate this historical history, to convey our rich moral heritage to the minds and minds of people, as well as to solve philosophical problems such as thinking them, perceiving the past and choosing the future with the guidance of reason. In finding a solution to this problem, the historical and philosophical heritage of our great ancestors was taken as a basis. It is no secret that on the basis of the philosophical and moral heritage of Central Asian thinkers, there is a person and his essence, values inherent in a person, inherent in dignity, justice, loyalty, duty, fidelity and goodness. It develops inextricably with the socio-economic, political conditions, lifestyle and spiritual progress of society, and is a supposedly barometer that determines the level of spiritual development of peoples, peoples, nations in a particular society. When viewed superficially, morality and social prosperity seem to imply separate concepts. And in fact, morality is in the composition of social prosperity. The level, scope of the historical progress of society, as well as what evaluates the society and the people who operate, existing in a certain social environment, is moral. The ethics that society evaluates to its members are relative in nature and develop and transform

in close connection with social life.

Morality is not just a social phenomenon that evaluates members of society, it embodies the issues of difference, scale, level of social life from one stage to another, as well as the ethics of classes, social groups in a particular society, finally the nature of the succession of moral heritage. This incarnation finds expression in social prosperity. Central Asian thinkers are scientists who have made an outstanding contribution to the spiritual rise of society with their literary, artistic, philosophical and moral views. In a number of scientific works published in our republic so far, the scientific and philosophical analysis of the heritage of our great-grandparents has been studied mainly on the philosophical and moral views of Ahmad al Fergani, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sino, Mirzo Ulugbek, Abdurahmon Jomi, Alisher Navoi, Maxtumquli, Muhammad Rizo Ogahi, Muqimi, Zokirjon Kholmuhammad ugli Furqat and others. But Ahmad Yassawi, Mir Sayyid Kulol, Khoja Bakhovuddin Naqshband, who left an indelible mark on world philosophical thought, the philosophical and moral heritage of dozens of great scientists was ignored. The philosophy and shariah of the Islamic religion, the great doctrine of calling humanity to perfection, were not studied. The philosophy of mysticism, its content of deep humanity, has long been in need of scientific analysis, and today there is still a great need for such research. Thanks to independence, there was a wide opportunity for a thorough scientific analysis of this area as well.

Scientific and philosophical analysis of important features of moral heritage has been established. Moral views, which express the requirements that arise on the basis of a social lifestyle, associated with the daily practical life of people, religious ethics, which are inextricably linked with the rules and laws of Islam as it arises, and, finally, faith, honesty, patience, which are aimed at philosophical analysis of a number of human-specific moral ideas, concepts. Reflecting on the important features of the moral views of Central Asian thinkers, an attempt was made to show, mainly, on the basis of vivid examples, what are the peculiarities of the moral heritage of the major founders of the doctrine of morality, moral heritage and mysticism in the doctrine of mysticism.

In principle, serious attention was paid to the analysis of historical moral heritage through philosophical thought. Scientific-philosophical, theoretical, practical research lessons of ideas about the problem of moral heritage and the upbringing of a harmonious person lead to the fact that cultural and educational heights are aimed at interpreting socio-philosophical progress, idolatry of faith, full adherence to the rules of national morality, knowledge of enlightenment, humanity, popularization, love of national values, courage, purification, adherence to Islam.

The study of our moral heritage, which is a component of the history of philosophy, the scientific analysis of its content and essence, will serve to fulfill this task. The study of moral heritage and its absorption into the minds and hearts of our people is a comprehensive and complex process. It follows that, taking into account that the research of moral heritage has its own directions, directions, diverse appearance, we expressed our views on their important importance in human moral education. As mentioned above, as the consciousness of the growing younger generation, national pride increases, their dedication to their own history, spiritual and moral value, tradition, deeds, rituals increases.

In this regard, the researcher of this problem B.Ochilova's idea of “educating people, especially young people, in the spirit of devotion to the heritage of our famous ancestors, to make them live in a state of disdain for how many millennia of history, unique culture and values we have”[1] is the same. Effective work was carried out in the following years on the study of moral heritage and its absorption into the minds of young people. In particular, works on ethics of the salafs were published, manuscripts and stone works in Persian, Arabic, Turkish were translated into Uzbek, many research works were carried out, a number of candidate and doctoral works were performed. In addition to these, the philosophical and moral heritage, pedagogical views of our ancestors in schools, colleges and higher educational institutions are included in the curriculum.

All this serves as an important factor in the upbringing of the perfect generation as mature people, in the

formation, expansion and deepening of the views of past thinkers on high moral qualities, universal values and humanism, traditions and deeds, rituals, youth spirituality, lifestyle, holiness and worldview. It should be noted that these activities are not enough, because among young people, parents, those who do not respect the elderly, are found engaged in fraud, deception, theft, violence and other non-societal activities. It is in such conditions that the strengthening of educational work among young people, the use of methods of propaganda and propaganda work, exposure to their minds by various means, can work. To instill in young people a love for the moral heritage of our ancestors, pandemics, to strengthen patriotism and humanism should become an important task of education.

In order to further study moral heritage and increase its role in the spiritual education of the individual, we make the following proposals: to illuminate the philosophical–historical research of our spiritual heritage in connection with the role and role of the individual in the prosperity of society, to develop and enrich in principle the theoretical-methodological problems of comprehensive research in the spirit of, in philosophical-historical analysis, scientific conferences, seminars, meetings, round tables on "globalization and ethics", organization of moral heritage, study of moral heritage, service to renew and purify human thinking and consciousness, self-realization of the beginning of a person's interest in his past and ancestors, exhibitions of works of art related to the problems of moral heritage, the organization of discussions of works of art, the establishment of a "family library" of works dedicated to the problems of moral heritage, the development of spirituality, etc.

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