

SCIENCE PROBLEMS.UZ

ISSN 2181-1342

Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

Ijtimoiy-gumanitar fanlarning dolzarb muammolari

Son 1/S. Jild 4.

2024

SCIENCEPROBLEMS.UZ

ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ

№ S/1 (4) - 2024

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2024

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холиқулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Ҳожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулув Жамолитдиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудир;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАР:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Ҳашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Қаюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохидат Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психология кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

Содиқова Шоҳида Мархабобевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сейтов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

Ижтимоий-гуманитар фанларнинг долзарб муаммолари” электрон журнали 2020 йил 6 август куни 1368-сонли гувоҳнома билан давлат рўйхатига олинган.

Муассис: “SCIENCEPROBLEMS TEAM” масъулияти чекланган жамияти

Таҳририят манзили:

100070. Тошкент шаҳри, Яккасарой тумани, Кичик Бешёғоч кўчаси, 70/10-уй. Электрон манзил:

scienceproblems.uz@gmail.com

Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

МУНДАРИЖА**07.00.00 – ТАРИХ ФАНЛАРИ**

<i>Fayziyev O'rinboy Toshmuhammad o'g'li</i> O'ZBEKISTONDA ALOHIDA TA'LIM EHTIYOJIGA EGA BO'LGAN INSONLARNI IJTIMOIIY HIMOYALASH SOHASIDAGI ISLOHOTLAR	9-16
<i>Эсонов Зиёдбек Юлдашевич</i> ФАРФОНА ВОДИЙСИ МИНГ ЎЗБЕК УРУФИ МАНБАЛАРИ ТАРИХИДАН	17-22
<i>Rajarov Mardonbek Qosimboy o'g'li</i> AFRIG'IYALAR SULOLASI TARIXINING TURK TILLI TADQIQOTLARDA YORITILISHI	23-26
<i>Исмоилова Нигорахон Усмонжановна</i> НАЛИВКИН И ЕГО СВЕДЕНИЯ О ТУЗЕМНОЙ ЖЕНЩИНЕ	27-34
<i>Мирхакимова Феруза Холдоржон кизи</i> ВЗГЛЯД В ИСТОРИЮ МЕМОРИАЛЬНОГО МУЗЕЯ САДРИДДИН АЙНИ	35-40

08.00.00 – ИҚТИСОДИЁТ ФАНЛАРИ

<i>Zhao Rong</i> RESEARCH ON THE CONSTRUCTION OF CORE CURRICULUM STANDARDS FOR CROSS- BORDER E-COMMERCE MAJORS BASED ON HIGHER VOCATIONAL EDUCATION IN INNER MONGOLIA	41-48
<i>Husanboyev Sadafbek Yorqinjon o'g'li</i> FARG'ONA VILOYATIDA AGROTURIZM FAOLIYATINI RIVOJLANTIRISHDA RESURS SALONIYATINI VAHOLASH	49-58
<i>Malikova Gulhayo Turdali qizi</i> TIJORAT BANKLARDA INVESTITSION FAOLIYAT TAHLILI	59-64
<i>Maxmudov Anvarjon</i> SOLIQ HUQUQBUZARLIKLARINI TARKIBI, SHAKLLANISH MANBALARI VA ULARNI IQTISODIY MONIYATI	65-75
<i>Мухитдинов Ахрор</i> РАҚАМЛИ ИҚТИСОДИЁТДА ЯГОНА МАРКАЗЛАШГАН ДИСПЕТЧЕРЛИК ХИЗМАТИНИНГ САМАРАДОРЛИГИНИ БАҲОЛАШ УСУЛЛАРИ	76-82
<i>Jurayev Xusan Atamuratovich</i> KORXONANI MOLIYAVIY SOG'LOMLASHTIRISHNING O'ZIGA XOS XUSUSIYATLARI	83-89
<i>Butunov Shaymardan Berdiyrovich</i> NOANIQLIK ORQALI HARAKAT QILISH: IQTISODIY BEQARORLIK SHAROITIDA MOLIYAVIY TAHLIL	90-96
<i>Islomova Mohlaroyim Inomjon qizi, Ortiqova So'g'diyona Abdusodiq qizi, Abdurahimova Zulhumor Azimjon qizi</i> TURIZM XIZMATLAR SOHASIDA RAQAMLI TEXNANOLOGIYALARNI QO'LLASH	97-103
<i>Содиқов Анвар</i> ЎЗБЕКИСТОН ЭКСПОРТ САЛОҲИЯТИ ИСТИҚБОЛЛАРИНИ КЎП ОМИЛЛИ ЭКОНОМЕТРИК МОДЕЛЛАР АСОСИДА БАҲОЛАШ ВА МУҚОБИЛ СЦЕНАРИЙЛАРИНИ АНИҚЛАШ...	104-116

Norov Asror Egamberdiyevich, Fazliddinov Shohruh Shamsiddinovich
O'ZBEKISTONDA DOKTORANTURA FAOLIYATI YO'LGA QO'YILGAN OLIY TA'LIM VA ILMIY
TADQIQOT MUASSASALARI 117-122

09.00.00 – ФАЛСАФА ФАНЛАРИ

Эшонкулова Нуржахон Абдужабборовна
ГЛОБАЛЛАШУВ ШАРОИТЛАРИДА ТАЪЛИМ ТИЗИМИ ТРАНСФОРМАЦИЯСИ:
ИЖТИМОЙ-ФАЛСАФИЙ ТАҲЛИЛ 123-130

Khalilova Shakhlo Abdurashitovna
IBN SINA AND HIS CONTRIBUTION TO SPIRITUAL AND MORAL EDUCATION: RETHINKING
THE HERITAGE OF EASTERN THINKERS 131-136

10.00.00 – ФИЛОЛОГИЯ ФАНЛАРИ

Saidov Hakim G'ofurovich
VATANPARVARLIK VA MILLIY G'URURNING FALSAFIY KATEGORIAL NEGIZLARI 137-141

Jabborov Jamshid Azimovich
MA'NAVIY EHTIYOJLAR JAMIYAT MA'NAVIY HAYOTINING TARKIBIY QISMI
SIFATIDA 142-148

Coatov Fayram
БАЙРАМЛАР – МИЛЛАТНИНГ ОЛИЙ ҚАДРИЯТИ 149-156

Raxmatova Xolidaxon Xolikovna
NAQSHBANDIYLAR EHTIROMIGA SAZOVOR BUYUK ZOT 157-161

Wang XiaoYu
AN ANALYSIS OF THE MYTHICAL PATTERNS IN ULYSSES FROM THE PERSPECTIVE OF
ARCHETYPE THEORY 162-170

Mamadkulova Kamila Abdukhalikovna
FEATURES OF 19th CENTURY LITERATURE: ROMANTICISM AND REALISM 171-175

Aripova Saodat Taxirotovna
INGLIZ VA O'ZBEK TILLARIDA KONCHILIK LEKSIK BIRLIKLARINING LEKSIK-SEMANTIK
XUSUSIYATLARI 176-181

Xudoyqulov Behzod Abbosovich
ITALYAN TILIDAGI FRAZEOLGIK IBORALAR TARJIMASI VA ULARNING O'ZBEK TILIDAGI
EKVIVALENTLARI 182-187

Mavlonova Gulnora Abdig'ani qizi
ADABIYOTDA QO'LLANILGAN EVFEMIZMLAR (ROMAN VA SHE'RIYAT) MISOLLAR
BILAN 188-192

Tuxtayeva Dildora Zokirovna, Izzatilloeva Sevinch Nusratilloevna
INGLIZ VA O'ZBEK TILLARIDA "YAXSHILIK" KONSEPTINI IFODALOVCHI MAQOLLARNING
MILLIY-MADANIY XUSUSIYATLARI 193-197

Djurayeva Orzigul Gafurovna
QAXXOR BAXSHI RAHIMOV IJODINING O'RGANILISHI 198-204

Gafarova Shahnoza Hayrullayevna
TIL VA TA'LIM: MUAMMO VA YECHIMLAR 205-209

12.00.00 – ЮРИДИК ФАНЛАР*Исломқулова Шоҳсанам Ваҳобжон қизи*ВРАЧНИНГ КАСБИЙ ЖАВОБГАРЛИГИНИ СУҒУРТА ҚИЛИШНИ ФУҚАРОЛИК-ҲУҚУҚИЙ
ТАРТИБГА СОЛИШНИНГ ОМИЛЛАРИ ВА ЗАРУРИЯТИ 210-215*Sarvinov Sunnatillaeva*PROCEDURAL CHALLENGES IN THE REGULATION OF ABUSE OF DOMINANT POSITION IN
UZBEKISTAN 216-222**13.00.00 – ПЕДАГОГИКА ФАНЛАРИ***Soliyev Ibodulloxon Ismatullayevich*FACTORS AFFECTING THE EFFICIENCY OF REFORMS IN THE MANAGEMENT SYSTEM OF
HIGHER EDUCATION INSTITUTIONS 223-233*Shokirov Po'lat*TALABALARGA ATLETIK GIMNASTIKA MASHG'ULOTLARINI JOZIBADORLIGINI OSHIRISHING
USLUBIY ASOSLARI 234-238*Begmatova Dilnoza Muxtarovna*JAHON MIQYOSDA TA'LIM JARAYONI SUBYEKTLARIDA MADANIY IMMUNITETNI
SHAKLLANTIRISH TENDENSIYALARI 239-243*To'rayev Panji To'xtayevich*MILLIY KURASH MASHG'ULOTLARIDA UMUMIY JISMONIY TAYYORGARLIKNI TASHKIL
ETISH VA SHAKLLANTIRISH 244-248*Axmedova Nafisa Isaxodjayevna, Azamatov Abdullo Isaxo'ja o'g'li, Lutfullina Rumiya Anvarovna*
OLIV TA'LIM MUASSASALARIDA JISMONIY TARBIYA VA SPORT FAKULTETLARI TALABALARI
UCHUN ANTIDOPING QOIDABUZARLIKLARINING OLDINI OLISH MEXANIZMINI

YARATISH 249-256

*Egamberdiyev Javlonbek*TA'LIM MUASSASALARIDA MA'NAVIY-MA'RIFIY ISHLARNI TASHKIL QILISH VA UNING
ILMIY-USLUBIY ASOSLARI 257-260*Kenjaboev Abdisalim Erkaboevich*ZAMONAVIY TA'LIM- TARBIYA JARAYONIDA PEDAGOGIK RAHBARNING
KOMPETENTLIGI 261-265

Khalilova Shakhlo Abdurashitovna

Doctoral student at Samarkand State University

IBN SINA AND HIS CONTRIBUTION TO SPIRITUAL AND MORAL EDUCATION: RETHINKING THE HERITAGE OF EASTERN THINKERS

Abstract. The article examines the relevance of spiritual and moral education in modern society, especially in conditions of moral crisis and geopolitical problems. The author emphasizes the importance of a harmonious combination of national and universal values in creating a new model of the educational process. Special attention is paid to the study of the heritage of thinkers of the past, in particular, the contribution of Ibn Sina, an outstanding thinker of the East. Ibn Sina presented education as a complex process, including mental, physical, aesthetic and moral development. His ethical ideas, especially in the field of morality and friendship, can be valuable for modern teachers and specialists in the field of spiritual and moral education. The article calls for rethinking and using the heritage of Eastern thinkers in the process of raising children and adolescents, as well as in the professional training of future teachers.

Keywords: education, national and universal values, education, morality, youth, Ibn Sina, aesthetics, ethics.

Халилова Шахло Абдурашитовна

Докторант Самаркандского государственного университета

ИБН СИНА И ЕГО ВКЛАД В ДУХОВНО-НРАВСТВЕННОЕ ВОСПИТАНИЕ: ПЕРЕОСМЫСЛЕНИЕ НАСЛЕДИЯ ВОСТОЧНЫХ МЫСЛИТЕЛЕЙ

Аннотация. В статье рассматривается актуальность духовно-нравственного воспитания в современном обществе, особенно в условиях морального кризиса и геополитических проблем. Автор подчеркивает важность гармоничного сочетания национальных и общечеловеческих ценностей в создании новой модели образовательного процесса. Особое внимание уделено изучению наследия мыслителей прошлого, в частности, вклада выдающегося мыслителя Востока Ибн Сины. Ибн Сина представил образование как сложный процесс, включающий умственное, физическое, эстетическое и нравственное развитие. Его этические идеи, особенно в области нравственности и дружбы, могут быть ценны для современных педагогов и специалистов в области духовно-нравственного воспитания. Статья призывает к переосмыслению и использованию наследия восточных мыслителей в процессе воспитания детей и подростков, а также в профессиональной подготовке будущих учителей.

Ключевые слова: образование, национальные и общечеловеческие ценности, образование, мораль, молодежь, Ибн Сина, эстетика, этика.

Xalilova Shaxlo Abdurashitovna

Samarqand davlat universiteti doktoranti

IBN SINO VA UNING MA'NAVIY-AXLOQIY TARBIYAGA QO'SHGAN HISSASI: SHARQ MUTAFAKKIRLARI MEROSINI QAYTA KO'RIB CHIQQISH

Annotatsiya. Maqolada ma'naviy-axloqiy tarbiyaning zamonaviy jamiyatda, ayniqsa ma'naviy inqiroz va geosiyosiy muammolar sharoitida dolzarbligi ko'rib chiqiladi. Muallif ta'lim jarayonining yangi modelini yaratishda milliy va umuminsoniy qadriyatlarining uyg'unligi muhimligini ta'kidlaydi. O'tmish mutafakkirlari merosini, xususan, Sharqning atoqli mutafakkiri Ibn Sino hissasini o'rganishga alohida e'tibor qaratilgan. Ibn Sino ta'lim-tarbiyani aqliy, jismoniy, estetik va axloqiy rivojlanishni o'z ichiga olgan murakkab jarayon sifatida

ko'rsatdi. Uning axloqiy g'oyalari, ayniqsa, odob-axloq va do'stlik haqidagi ma'naviy-axloqiy tarbiya sohasidagi zamonaviy o'qituvchi va mutaxassislar uchun qimmatlidir. Maqolada Sharq mutafakkirlari merosidan bolalar va o'smirlar tarbiyasi, bo'lajak o'qituvchilarni kasbiy tayyorgarligi jarayonida qayta ko'rib chiqish va foydalanishga chaqiriladi.

Kalit so'zlar: tarbiya, milliy va umuminsoniy qadriyatlar, ta'lim, axloq, yoshlar, Ibn Sino, estetika, axloq.

DOI: <https://doi.org/10.47390/SPR1342V4SI1Y2024N17>

Introduction. Education, fundamentally, serves as the tangible manifestation of societal ideals and stands as a paramount requisite for the welfare of the state. Within the milieu of a burgeoning global moral crisis, shifting state ideologies, and prevailing geopolitical challenges, the imperative of adequately preparing the younger generation for adulthood assumes a fundamental significance, commensurate with the urgency of addressing public safety concerns.

The accumulation of knowledge across various historical epochs by representatives from diverse fields of humanities advocates for a synergistic approach in addressing the delineation of educational content, particularly concerning spiritual and moral education. Within the framework of this approach, the development of a novel educational paradigm that aligns with contemporary sociocultural demands necessitates a harmonious integration of national and universal values, alongside the traditions of indigenous pedagogical schools and contemporary educational advancements.

In light of these principles, a comprehensive and multidimensional examination of the scholarly and spiritual legacy left by past thinkers assumes significance. Within the realm of spiritual and moral education, morality emerges as a pivotal concept, the interpretation of which is subject to the influence of various societal factors. Notions surrounding morality underpin ethical doctrines, thereby shaping the conceptualization of education.

Literature review. Efforts are currently underway within our nation to reassess and extensively reform the system of spiritual and moral education for the youth. Among its focal points is the exploration of the legacy of Eastern philosophers, not solely for scholarly pursuits but also for educational objectives. Considering the societal demands and developmental prospects, we prioritize the works of scholars from the Eastern Renaissance era. This epoch was characterized by eminent polymaths such as Khwarizmi, Farabi, Ibn Sina, Beruni, and others, renowned for their vast contributions to knowledge and wisdom.

During that era, Ibn Sina, a prominent intellectual, significantly advanced the fields of natural science and progressive socio-philosophical studies, earning the esteemed title of "Shaykhur-raisi" (head of scientists) as a testament to his exceptional contributions.

Ibn Sina considered the process of education as a single one, including mental, physical, aesthetic and moral education. In addition, he gave a philosophical interpretation of such concepts as good and evil, modesty, will, but problems of morality occupy a special place in his work. In his work "The Canon of Morals," he analyzed in detail the key terms and concepts of his ethical teaching. His system of ideas about ethics, as scientists note, "has little in common with Aristotelian psychology (which, however, Ibn Sina did not deny), and the theory of intuitive grasp of the subject of knowledge can cause associations with Sufism" [1]. However, Ibn Sina's ethical ideas are of interest not only to philosophers or theoretical researchers. The legacy of the great scientist can be fully used both for the spiritual and moral education of

children and adolescents, and in the process of professional training of future teachers. The relevance of Ibn Sina's judgments is confirmed, in particular, by the quotation below:

"Beware of being greedy and, while maintaining honor, do not demand more from fate than you have. Know that greed awakens a destructive passion in us, And whoever is engulfed by it is easy to perish" [2].

Avicenna's in-depth analysis of the reasons for the emergence of negative and positive qualities in the general traits of a person's character is also valuable for teachers. Ibn Sina considered, for example, friendship to be an important aspect of the manifestation of a person's ethical qualities. As B. Turaev notes, "Ibn Sina identified 3 types of friendship: firstly, no matter how difficult it is, a person tries not to leave his friend; secondly, ideological friendship, that is, friendship between people who have common interests; thirdly, it is friendship that arises out of profit and benefit." "Don't strive for friendship with everyone you meet, And don't trust secrets to just anyone, They are liars, stay away from scoundrels, Otherwise you will harm yourself in the least."

The "Canon of Morals" contains many rules that allow young people to successfully enter society and build correct relationships with others:

"And do not submit to the will of a scoundrel, Do not exceed the permitted limit, If you tarnish your honor, do not blame yourself, Just as you do not shed tears, there will be no faith in your tears." [3].

The relationship between the categories of good and evil, their manifestations and consequences of manifestation in everyday reality is also the object of close study by Ibn Sina:

"You, who left a stamp on the world of villainy,
You ask for grace to descend on you.
Don't hope: there will be no forgiveness forever,
For he who sows evil must reap evil."

Discussion. Speaking about the dignity of a person, Ibn Sina states that "for a person, one of the main qualities from which his dignity begins is undoubtedly the elimination of his bad qualities, since worthy behavior of a person is the simplest quality among the good qualities of a person, a special place among which is occupied by care and attention..." [4].

It is noteworthy that the ethical concepts of the scholar were not artificially segregated from broader social realities. Within Avicenna's works, moral considerations are intricately interwoven with aesthetic perspectives: according to Ibn Sina, every human aspiration embodies a pursuit of beauty fueled by love, with beauty equated to perfection in his view.

Ibn Sina's depiction of humanity as the apex of physical and organic evolution, coupled with his assertion of human potential for rapid advancement towards perfection and beauty, attests to the profound humanism underlying his philosophy. The conceptual frameworks for the expression and cultivation of moral virtues elucidated by the eminent Eastern thinker, alongside the ethical principles he delineated, retain their relevance today. Consequently, they hold promise for effective integration into contemporary educational frameworks and pedagogical practices.

Education is a process of regular and purposeful influence on a person, on his spiritual and physical formation, in order to prepare him for industrial, social and civilized activities. Education is not a separate process; it is inextricably linked with training and formation, since these processes are aimed at the individual as a whole. In the areas of education, it is quite

difficult to determine some components that affect feelings, will, character, value orientations and mental abilities. It should also be noted that there are differences in the processes of education and formation. If we compare it with education, where the main goal is the formation of the individual's cognitive processes, his abilities, and his assimilation of information, education sets the goal of developing the individual as a person, his relationship to the environment and connections with it.

Education represents a vital social institution, constituting one of the foundational elements of societal structure. The educational content mirrors the prevailing societal conditions, delineating the transition from one societal paradigm to another. Presently, this transition encompasses the shift from the industrial society of the 20th century towards the post-industrial or information-based society of the 21st century. The development and operation of education are contingent upon a myriad of societal factors and circumstances, encompassing economic, political, social, and cultural dimensions, among others. Concurrently, the overarching aim of education lies in fostering the holistic development of individuals aligned with the societal demands of their respective milieu, as reflected in both education and culture.

Within the sphere of education and upbringing, a primary imperative is the instillation of our nation's core values into the consciousness of the younger generation.

Abu Ali Ibn Sina, a great scientist of Central Asia, was born in the village of Afshana, near Bukhara. He wrote his first scientific work at the age of 17. The scientific heritage of Ibn Sina is enormous, covering all areas of human knowledge of that time. His works are used not only in Central Asia, but also in European countries. In the field of education, Ibn Sina created such works as "The Book of Justice", "Canon of Duty", "Management of Body and Thought", "Canons of Morality" and others.

Ibn Sina, in his work "The Canon of Morals," revealed the reasons for the emergence of negative and positive qualities in the general traits of a person's character. The scientist in this work points out that positive and negative qualities appear from habit and under the influence of state nobility. Ibn Sina in his works explains such concepts as: justice, generosity, patience, responsibility, loyalty, composure, modesty and other qualities. A learned man, he believed, should be honest in all respects and treat others in a polite manner. He considered it especially important to renounce the pleasures of life in favour of oneself. Gives an explanation for such positive qualities as justice, cleanliness and also reveals negative shortcomings such as fear, hypocrisy, stinginess, theft, fraud.

Ibn Sina in his works pays special attention to friendliness and responsiveness between people, believing that baseness prevents people from being friends. His works reveal such concepts as being kind to friends, not sparing help, and not turning away from the shortcomings of your friends and helping them get rid of them. Based on the educational program, Ibn Sina identified 3 types of friendship: firstly, no matter how difficult it is, a person tries not to leave his friend; secondly, ideological friendship, that is, friendship between people who have common interests; thirdly, it is friendship that arises out of profit and benefit [5].

Results. A scientist compares a true friend to a mirror because a mirror shows a person's real reality. If a person does not reveal the shortcomings of his friend in time, this means that he has forgotten his duty as a friend, which means that we must teach students to choose real friends, appreciate them and point out mistakes in time. Why is it necessary to

conduct educational conversations between students on the topic: “Strengthening friendship and how to be frank towards friends” [6], dwelling in more detail on Ibn Sina’s statements about friendliness, kindness, and philanthropy.

He demanded from the teacher: “When dealing with children, the teacher must be restrained. He must pay special attention to how students implement the acquired knowledge. In the learning process, the scientist believed, it is necessary to use a variety of methods and forms of work with children, take into account their individual characteristics, and interest them in activities. The teacher’s thoughts should be accessible to all students. He must accompany his words with facial expressions and gestures so that the learning is more intelligible and evokes an emotional attitude in children” [7]. All these thoughts of Ibn Sina fundamentally contradicted the prevailing teaching methods in schools of that time. Ibn

Sina deeply understood the complexities and difficulties of the education process. An analysis of his works convinces us that he proposed to resolve them from a humanistic position, and gives advice on how to talk to children about their shortcomings and ways to correct them. “... Such conversations should not be intrusive, bother the child, much less hurt his pride. You can talk to a child only if you know his individuality.” [8].

Conclusion. An interesting summary of Ibn Sina’s ethical and sociological views can be read in the final part of his philosophical encyclopaedia “Kitob-ash-Shifo”. Where he develops the idea that man is a social being and therefore the most important condition for people’s lives is their constant cooperation, ensured by reasonable laws and justice. Ibn Sina paints an ideal state with a just ruler who makes sure that everyone is engaged in socially useful work. “If the ruler is unjust, rebellion against him is justified and should be supported by society” [9].

Thus, in the development of youth as individuals, the following is important:

- studying the concepts of national values and their transmission in the form of accessible information;
- revealing in young people a sense of patriotism, love for the Motherland and struggle for it;
- in the education of youth, use and explain such concepts as the perfect generation, personality, scientist, sage, activist, intellectual and others.

Therefore, enhancing the intellectual development of the youth today requires prioritizing the integration of our national spiritual heritage, instilling a sense of pride and patriotism. This endeavor holds immense significance as it fosters respect, moral integrity, generosity, and other essential virtues among young individuals. Guiding the upbringing of the younger generation is a dynamic process that relies on various cultural, social, material, and organizational approaches.

Литература/Адабиётлар/References:

1. Эргашева М. Х. Замонавий таълим синергетик тизим сифатида //Философия и жизнь международный журнал,(SI-1). – 2022.
2. Alikulov S. A., Rizaev I. I. Methodological problems of research of social systems //Theoretical & Applied Science. – 2020. – №. 2. – С. 717-720.
3. Usmonov F. Ethical differences between science and pseudoscience //European Journal of Interdisciplinary Research and Development. – 2023. – Т. 18. – С. 84-88.
4. Samatov K. Issues Naqshbandi teaching peace and harmony in society //Theoretical & Applied Science. – 2016. – №. 2. – С. 175-179.

5. Charfi A., Namatov N. A., Turaev B. O. The rise of islam //International Journal of Intellectual Cultural Heritage. – 2022. – Т. 2. – №. 2. – С. 121-132.
6. Mardonov R. Historical and philosophical analysis of Eastern and Western education systems //International Journal For Advanced Research In Science & Technology/A peer reviewed international journal. www. ijarst. in. – 2021. – Т. 11. – №. 02. – С. 252-256.
7. Muminova Z. O. Objective and subjective factors that forms human being's moral being //Theoretical & Applied Science. – 2016. – №. 2. – С. 72-74.
8. Ризаев И. Chaos and order in the dynamics of the social system //O 'zbekiston Milliy universiteti xabarлари, 2022,[1/7] ISSN 2181-7324.
9. Yuldashevna Y. D. Science and Its Significance in the Process of Forming Spiritual and Moral Values //JournalNX. – 2021. – Т. 7. – №. 04. – С. 248-253.
10. Кубаева Ш. Т. Развитие инновационного мышления в Самаркандской академии Улугбека //Universum: общественные науки. – 2014. – №. 5 (6). – С. 2.
11. Мардонов, Р. С. Проблемы в инновационном развитии (на примере Узбекистана) / Р. С. Мардонов, И. И. Ризаев // Географические и экономические исследования в контексте устойчивого развития государства и региона : Материалы IV Международной научно-практической конференции в 2-х томах, Донецк, 10–11 ноября 2022 года / под общей редакцией Е. Г. Кошелевой. Том 1. – Донецк: Донецкий национальный университет, 2022. – С. 244-246.
12. Qahramonovich H. N. Worthy descendants of the Samarkandians: enlighteners Jadids //World Bulletin of Social Sciences. – 2022. – Т. 13. – С. 37-40.

SCIENCEPROBLEMS.UZ

ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ

№ S/1 (4) – 2024

АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

Ижтимоий-гуманитар фанларнинг долзарб муаммолари электрон журнали 2020 йил 6 август куни 1368-сонли гувоҳнома билан давлат рўйхатига олинган.

Муассис: "SCIENCEPROBLEMS TEAM"
масъулияти чекланган жамияти

Таҳририят манзили:

100070. Тошкент шаҳри, Яккасарой тумани, Кичик Бешёғоч кўчаси, 70/10-уй. Электрон манзил:

scienceproblems.uz@gmail.com

Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).