

SCIENCE
PROBLEMS.UZ

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

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2024

SCIENCEPROBLEMS.UZ

**ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ
ДОЛЗАРБ МУАММОЛАРИ**

№ 11 (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;

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

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

Саидов Сарвар Атабулло ўғли – катта илмий ходим, Имом Термизий халқаро илмий-тадқиқот маркази, илмий тадқиқотлар бўлими.

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;

Хожаев 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 Ойсулов Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудири;

Носирходжаева Гулнора Абдукаххаровна – 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 Норқизилевич – 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:

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

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

Эсанова Замира Нормуротовна – 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 ҳавфсизлиги 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;

Эргашев Икром Абдурасулович – юридик фанлари доктори, профессор, Тошкент давлат юридик университети;

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;

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

Тайланова Шохид 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 Навбаҳор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси 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.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

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

Сеитов Азамат Пулатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

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

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атакулович – 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.

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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).

MUNDARIJA

07.00.00 – TARIX FANLARI

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MORAL, AESTHETIC AND ENVIRONMENTAL VIEWS ON THE LEGACY OF EASTERN THINKERS

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Abstract. The history of our country, national cultural heritage, the moral, aesthetic, environmental views of our thinkers in the upbringing of the younger generation, as well as their views on the idea of a perfect person are scientifically studied and based.

Keywords: morality, Oriental decency, value, upbringing, goodness, humanity, elegance, friendliness to nature.

SHARQ MUTAFAKKIRLARI MEROSIDA AXLOQIY, ESTETIK HAMDA EKOLOGIK QARASHLARI

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Annotatsiya. Yurtimiz tarixi, milliy madaniy merosi, mutafakkirlarimizning yosh avlod tarbiyasidagi axloqiy, estetik, ekologik qarashlari hamda komil inson g'oyasi to'g'risidagi qarashlari ilmiy o'rganilgan va asoslangan.

Kalit so'zlar: axloq, sharqona odob, qadriyat, tarbiya, yaxshilik, insonparvarlik, nafosat, tabiatga do'stona munosabat.

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Introduction. From time immemorial, the peoples of Central Asia created their rich heritage of education, on the basis of which they brought up young people on the basis of universal qualities such as humanity, hard work, friendship, generosity, kindness. Indeed, the invaluable cultural heritage left by our ancestors forms the core of our national spirituality. Therefore, it is advisable to use it widely today in the education and upbringing of our young people. Because "the legacy of our ancestors is a source of strength and dedication not only for the past, but also for the perspective of our nation" [1:47]. The idea of a perfect person forms the core of Eastern philosophy. After all, this idea is inextricably linked with spirituality and Oriental decency. The possibility of being a person of high spirituality and the embodiment of spiritual courage is present in each of us [2:290]. By the present time, wide opportunities have emerged to explore our national-cultural heritage, values, spirituality and further elevate it.

Literature analysis. In harmony with the development of society, all its spheres develop. This development takes place mainly on the basis of new technologies, approaches,

trends. At the moment, it is worth noting that the principles of continuity, continuity in the structure of didactic principles of Education have been recognized as one of the important factors in ensuring the quality and effectiveness of Education. This principle, on the other hand, relies on historical-national foundations. Along with didactic works such as "Avesto", the aesthetic views of Eastern thinkers are also an important source for the upbringing of a harmonious Generation [3:16]. After all, the Uzbek people are rightfully proud of their great contributions to the Tamaddun of the world. We are delighted by the presence of female allomas in the ranks of Imam al-Bukhari, Abu Nasr Farabi, Ibn Sina, Alisher Nawab. Of these, we can give an example of the Mohlar mom Nadir. From our jadids there is a great scientific, spiritual-cultural, artistic-aesthetic heritage from allomas such as Abdurauf Fitrat, Abdullah Avlani. The educational and educational significance of these scientific legacies has not lost its prestige and significance in all times. In this sense, the use of their heritage in modern educational practice can be recognized as one of the important factors in strengthening the national-historical basis of Education. In particular, although the aesthetic views of Eastern thinkers were not exactly called aesthetics at that time, we can see that their thoughts, pedagogical views and teachings paid serious attention to the issue of the upbringing of a harmonious personality [4:16]. As important qualities of a harmonious personality, it is undoubtedly assessed that it is composed of its inner and outer beauty, aesthetic attitudes towards surrounding events and phenomena. In this sense, the study, analysis of the aesthetic views of Eastern thinkers and the development of the content, methodology for their use in the modern system of artistic education, as well as the definition of the approach and means used are significant as one of the important conditions of modern artistic education, as well as one of the special areas of pedagogical research.

Discussion. The book "Avesto", the law and thinker of his time, is considered one of the most ancient spiritual sources in the history of mankind. Reflected in its content – the principle of "good thought, good word and good deed" [3:275] forms the basis of our national spirituality. On this unique monument, thoughts were given on the morality, education, professional studies, hard work and hospitality of the peoples who lived at that time. At the same time, Justice is promoted, ideas about good behavior, environmental (honoring nature and preserving it) thoughts are widely promoted.

Human qualities such as beautiful behavior, humanity, patience, passion between the ilmu trade, hard work, wisdom, freedom, friendship, truthfulness, valor, loyalty to one's duty and love for the Motherland have long been greatly glorified among our people. Particular attention was paid to the formation of these qualities in the upbringing of children [4:108]. Therefore, from among our ancestors there were many brave warlords, scientists and fozil, wise men and thinkers.

The use of the treasure of ancestors who left their immortal heritage in the upbringing of a perfect person is one of the important tasks of today, and taking a lesson from the scientific and secular knowledge, works and views of our great ancestors in the meaningful Organization of the educational process is an indispensable issue for the prosperity of our nation. Let's dwell on some of them.

Imam Bukhari, a major thinker of the Islamic world, who left a rich educational and spiritual heritage, points out in his works that the role of upbringing is incomparable, noting that qualities such as honesty, purity, respect for parents, kindness, admiration, truthfulness,

Sahawat, science, patience, fairness, forgiveness are qualities that glorify a person. Alloma believes that whoever does good, even if it is a particle, is the basis of the moral norms and principles reflected in the works of Imam Bukhari, that a person will certainly receive the reward of ajru, and, on the contrary, a person who has done evil, even if it is a particle, will certainly suffer.

Grandfather Abu Nasr Farabi, known in history as the "second teacher", tried to scientifically substantiate it by introducing the theme of "human happiness" into science. Alloma explains in his work "the treatise on the pursuit of happiness" that higher happiness is the highest level of perfection, that moral virtue is achieved by understanding mental perfection in connection with theoretical and philosophical truth, that is, a person claims that happiness is possessed by reason, and not by ambition [5:23]. This includes the region in which a person lives, the climate, the location of celestial bodies far or near the globe and their impact on human health, the harm of intoxicating products to a person and the social environment that surrounds a person. The requirements of moral perfection advanced in the teachings of Abu Nasr Farabi are: health, subtle wisdom, good memory, ingenuity, shirinsuchanism, thirst for science, lust, truthfulness, nobility, humility, righteousness, perseverance.

Ibn Sina, an Eastern thinker known in Europe as Avicenna, expressed his valuable views on the methods of child education and upbringing. Raising a child is the main goal and task of the parent in the family. He argued that a parent capable of correcting his own shortcomings could be a caregiver. Ibn Sina believes that the most important moral wealth is justice. But no matter how knowledgeable, scientist, a person relies on moral law, he allows indecency and evil. Ibn Sina, in his work "the language of the bird", denounces such qualities as hypocrisy, falsehood, treachery. "The best qualities of a person are that they strive to understand and lose their shortcomings," he says. From these thoughts it turns out that we need to start the correct upbringing of children from birth, increase our love for Mother Nature (animal and plant world) and become an example of this ourselves. After all, in our people the proverb "What do you do, you wrap it up" is not said in vain.

Known for his creative work and ideas on the upbringing of a harmonious personality, Sultan of the ghazal estate hazrat Mir Alisher Navoi paid special attention to the strength and power of upbringing in the maturation, maturation of a child in his works. Navoi, in particular, saw the desire to learn science as one of the most necessary qualities that serve to ensure human perfection. Defines a learned person, a people, as a saving factor from ignorance, ignorance. With the help of the ideas advanced in the content of his works, he encourages people to be learned and enlightened. The Thinker believes that learning science is the human duty of everyone. Alisher Navoi has a special place in the system of aesthetic views of Eastern thinkers. Although Navoi achieved the status of Sultan of the poetry estate, his views on art, his practical activities are described in historical sources. In particular, his care for musicians, calligraphers, cover artists, engravers, the memory and instructions about them are useful for use as an important historical resource for modern art education.

Among Eastern thinkers, the educational and educational views of female allomas are also valuable as an important resource. In particular, the views of Mohs mom Nodira towards man and nature are expressed not only by a personal feeling, but also by the youth upbringing of a progressive-minded creative person and philosophical reflections on social relations, moral and aesthetic categories. Humanitarian ideas: Justice, dishonesty, the interest of the people

occupy an important place in the nadir's views on upbringing. Nodira considers the fundamental essence of life to be the building of good [6:57]. He believes that whoever has built good in his lifetime will leave a vivid memory in life after himself with these noble deeds.

Thinker Abdurauf Fitrat's "leader of salvation" is fully devoted to educational issues. In particular, the third chapter of the work is devoted to the topics of family, upbringing of a child, morality, and these issues are still of great importance in modern times. It is the duty of a Fitrat parent to educate their children as mature ones, in which:

- 1) physical education-health;

- 2) mental Education-Common Sense;

- 3) it is argued that moral education is a moral sanction, i.e. that one should pay attention to moral purity [7:226]. Fitrat says that we "need to realize that we are responsible for children in the field of upbringing, that there is no place for vacation in upbringing, for loquacity." In response to Alloma's opinion, we can see the need for parents to be more responsible for child Tabia than ever in the era of today's technical progress and threat, to work on what they are interested in, their worldview, talent, talent, behavior.

Another of our thinker is Abdullah Avlani's argument: "discipline is either a matter of life – or of death, or salvation – or of destruction, or of happiness – or of disaster for us " [7: 217]. The importance of these views has not been overlooked to this day. National upbringing is the development of activities in the assimilation of the nation, Elat, the national culture, heritage, values, customs, traditions of the people who make up the nation. Avloni argues that it is necessary for everyone to enter faithfully into their mission, if he is a coach, to put a spark of enlightenment in the hearts of their disciples, to spread enlightenment among the people. The main directions of education are organized by the likes of nationalism, popularism, hard work, the development of high humanity, the development of heritage, traditions and values, the desire to master science and technology, the understanding of the essence of national and universal values and the formation of a spirit to follow it.

Result. The analysis of historical sources indicates that at the center of the creative activities of Eastern thinkers, the issue of a harmonious generation is seen in a priority way. Thinkers are based on various narratives, stories, samples of Hadith in the content of their works devoted to the upbringing of the younger generation, which, in their opinion, with the help of these instructive tools, the process of absorbing positive qualities into the worldview of students is accelerated. In this way, the pedagogical views of Eastern thinkers in this area also have significant didactic significance for the modern educational and educational system.

Knowledge of methods and means of upbringing in the assimilation of approaches, ideas, views on education in the creative activity of Eastern thinkers into the minds of the younger generation, the formation of the skill of their correct use in life is one of the important features in the pedagogical skills of professors in the process of higher pedagogical education. After all, youth education is an important social phenomenon for society, the most step-by-step and eternal spiritual value that ensures the formation of an individual. It is noteworthy that in the content of these values, special attention is paid to the interpretation of aesthetic ideas in the complex structure of the upbringing of the younger generation as a harmonious personality. Thus, the upbringing of the perfect generation will continue to be passed down from generation to generation as the main value that ensures the existence of Man and society.

In conclusion, no external force, idea or ideology can truly influence a generation who possesses a spiritual exaltation, modern science, has a rich spiritual heritage of our ancestors. It is no doubt that the people who have brought up such a generation will have a bright future, a great future [8:94]. Since upbringing in turn begins with a family, we want to see the strength of our own family, which is a spiritual pillar that ensures the happiness, perfection, iqbol, great man and the continuity of generations of the eternity of life, it is important to strengthen attention to all types of upbringing in the family, raising our children in a healthy and harmonious way.

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