

## The Issue of spiritual, Moral and Humanistic Heritage in the work of teacher Khaidar Alikulov

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**ABSTRACT:** The article analyzes the philosophical and spiritual-moral heritage in the works of teacher Khaidar Alikulov, as well as the development of humanistic ideas in Central Asia and Iran.

**Key words:** Khaidar Alikulov, spiritual and moral heritage, humanism, Central Asian thinkers, Central Asia and Iran, socio-philosophical, Davoni.

### Introduction

In order to study the spiritual, moral and humanistic heritage of our great ancestors, scientific research is being conducted, the results of which are being published, and a new socio-philosophical thinking is being formed in our country. Doctor of Philosophy, Professor Kh. Alikulov has published about 400 monographs, pamphlets, articles and collections on the life, work and humanistic heritage of scientists who contributed to the formation of Central Asian and Eastern philosophy. His "Socio-utopian ideas in Central Asia" (co-authored in 1992), "Ethical views of the Middle East and Khorasan" (1992), "Humanistic heritage and personal maturity" (2006), "Philosophical heritage and the development of spiritual and moral thought" (2009), "Justice in the Interpretation of Great Wise Men" (2010) are valuable to our scientific research as they reveal different aspects of the problem. Kh. Alikulov noted that the philosophical and spiritual-moral views of Central Asian thinkers, creativity, especially ghazals, various stories, anecdotes and proverbs are also reflected in the parables. [1] That is why socio-philosophical ideas in our country are expressed, first of all, in works of art, and our researchers pay

great attention to the study of the spiritual and moral heritage of the people of art. Even A.Akhmedov and U.Hasanov studied the socio-philosophical, moral and aesthetic views of the people in this regard.

[2] “Good and evil, justice and injustice have served as the main criteria in all periods of moral development. With the passage of time and epochs, the exchange of one system with another, the change of moral relations between people, the essence of good and evil has also changed, one denying the other ... At all stages of historical development, conscientiousness, self-control, justice, honesty, truthfulness, perseverance, humanity, honor, generosity, kindness, compassion, righteous deeds, patronage, mercy, humanity, mastery of science and profession, tolerance, generosity, respect for parents and the elderly, assistance to others, orphans and captives, and other national and universal values have been enriched with new content, albeit in opposition.”[3] So, at the heart of the spiritual, moral and humanistic heritage lies the above high, noble, human qualities. Therefore, when researchers study the spiritual, moral and humanistic heritage of Central Asian thinkers, they pay attention to the above qualities, the ways and means of their formation, inculcation in the hearts of young people.

The humanistic heritage respects man, his dignity, his virtues, his intellect, and he says, , it means to be kind to others, to be tolerant and forgiving.”[4] The scholar points out that humanism is a reality peculiar not only to the peoples of Italy and China, but also to the philosophical thinking and worldview of Central Asia and Iran. In contrast to Eurocentrism, he writes: “In the East, more precisely in Central Asia, the Renaissance appeared long before the Western Renaissance, in the ninth century ... During this period, al-Kindi, Muhammad al-Khwarizmi, Marginani, Abu Nasr al-Farabi, Beruni, Ibn Sina, Bahmanyar, Nasir Khusraw, Ibn Miskawayh, Imam Bukhari, al-Termizi and others worked. The second stage of the Renaissance dates back to the XIV-XV centuries. This cultural rise in Central Asia was a logical continuation of the cultural development that took place in the IX-XII centuries. During the reign of the Timurids, such thinkers as Taftazani, Jurjani, Kamol Khojandi, Lutfi, Durbek, Giyosiddin Jamshid, Qazizoda Rumi, Ulugbek, Ali Kushchi, Behzod, Jami, Navoi, Binoi, Hussein Voiz Kashifi, Khandamir lived and worked. Then in the book, the ideas of the philosophers who created this and Islamic philosophy, mystical teachings on spiritual and moral, human perfection, lust, hard work, seeking knowledge and enlightenment, living life, respect for life, kindness, benevolence, step by step, periodically - the period is revealed. This book is a logical continuation of the work "Humanistic

heritage and the spiritual maturity of the individual," an expanded version, supplemented by a study of the legacy of IM Muminov and Jalaliddin Davoni.

The monograph explores the socio-philosophical heritage of academician I.M. Muminov and its important features as the subject of independent research for the first time. [6] The topic of Jalaliddin Davoni is a continuation of the scientist's 1971 dissertation. More than thirty years have passed since then, allowing the scientist to reconsider the spiritual, moral and humanistic heritage of Jalaliddin Davoni. "Davoni," the researcher writes, "exposed all the bad habits, vile and degrading behavior in man, and believed in the elimination of negative vices with the help of reason and wisdom." In particular, he praised the power of science, emphasizing its role in overcoming violence, oppression, injustice, evil and educating people in society. "[7] Kh. Alikulov also focuses his research on the ideas of our great ancestors about justice, happiness - a happy life, building a humane society. According to him, Central Asian thinkers have widely covered the issue of justice. Therefore, he studies the views of philosophers, poets, hadith scholars and mystics such as Abu Nasr al-Farabi, Ibn Sina, Abu Rayhan al-Biruni, Imam Bukhari, al-Termizi, Zamakhshari, Naqshband, Imam al-Ghazali, Abdukhalik Gijduvani, Ahmad Yassavi, ar-Razi, Abdurahman Jami, Alisher Navoi, Hussein Waz Kashifi, Bina, Mahdumi Azam, Poshshahoja, Mashrab, Ogahi, Avaz Otari, Munis Khorezmi, Fitrat, Berdakh on governing the state and justice. [8] R.N. Nosirov, V. Alimasov, Z. Akhmedova have also published scientific articles on this topic. [9]

Kh. Alikulov's scientific articles aimed at covering the spiritual, moral and humanistic views of Central Asian thinkers are also published in various journals and scientific collections of the Republic. Although the objects of research are various thinkers, scholars and mystics, the scientist focuses on the spiritual - moral and humanistic heritage. Because, in his opinion, it is important to restore the moral values of the past, which meet the moral ideals and requirements of society, to inculcate them in the minds of people, especially young people. [10]

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