

The Issue of Spiritual and Patriotic Education of Young Generation in the Scientific, Political and Literary Heritage of Central Asian Thinkers

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Abstract--- *The complex of material and aesthetic values that have been left to humanity since ancient times is called cultural heritage. As society changes, its culture and type will alter, but cultural development will not cease, an ancient culture will not disappear, and cultural heritage and traditions will be preserved. Each new generation does not inevitably create the basis of material and spiritual culture but receives cultural values created by ancestors. Central Asia is known for its eminent thinkers in the world community. A comprehensive study of the rich cultural heritage of these philosophers is a key task of today's scientists. The study of the legacy of these thinkers was banned during the Soviet era. They were treated unfairly from the point of view of communist ideology. The social and political alterations associated with the collapse of the Soviet Union in the last decade of the 20th century have radically changed the attitude towards the legacy of thinkers. Currently, their scientific heritage is being comprehensively researched. Particularly, the scientific, political and literary heritage of Central Asian thinkers depends upon a particular study of the spirituality and patriotism of young people. This is significant in bringing up the youth of the present time as highly moral and patriotic people.*

Keywords--- *Central Asia, Thinkers, Education, Spirituality, Renaissance, Heritage, Patriotic Education, Upbringing, Military-patriotic Problem.*

I. INTRODUCTION

During the period of the former Soviet Union, there was an outrageous policy aimed at deliberately destroying the identity, spirituality, and national values of the peoples living in the union republics. As a result of this wrong policy, the glorious history of nations within the Soviet Union was falsified. The activities and services of our great ancestors were denied. During this period, our rich cultural heritage has been unstudied, or there have been cases of distortions based on communist ideology. The purpose of such policy, which is completely contrary to scientific logic, was to keep the Soviet Union republics in bondage, depriving them of their spiritual heritage. In addition, such policy was also required to formulate an incorrect view that “the nations that belong to the Union were subject to culture and education only after the Russian occupation.”

After the collapse of the Soviet Union, the attitude towards the cultural heritage left by the scholars of the East radically changed. Great opportunities have been allowed to express an opinion on the cultural heritage of the thinkers, to thoroughly explore their monuments, and to restore their values.

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On the other hand, Central Asia has always been one of the centers of civilization. The Renaissance of Central Asia, recognized as the first Renaissance (IX-XII centuries) and the last Renaissance (XIV-XV centuries), is considered as a particular stage in the development of world science.

The rich cultural heritage created by our ancestors during the Central Asian Renaissance has intensified over the past quarter-century. Examining the impact of this cultural heritage on the spirituality of young people and exploring their patriotic ideas is one of the major challenges confronting the scientific community.

II. MATERIALS AND METHODS

In this study, the cultural heritage of Central Asian thinkers was explored using a comprehensive approach, retrospective study, analysis and synthesis techniques. Our research is based on “Book on the Way to Happiness” (Risola fi-t tanbih Ala As-Saadat), “City Management” (As-siyosat an-madaniya), and “Book about Troubled and Peaceful Life” (Kitob fi maoyish va-l xurub), “The Pleasant Manners” (As-Sīrat al-fazila) by Abu Nasr Farabi, and “Boburnoma” by Zahiriddin Muhammad Babur, as well as the scientific and political views of Abu Ali Ibn Sina and Alisher Navoi served as research material.

III. LITERATURE REVIEW

The Eastern Renaissance period has been of interest to the scientific community around the world. Specifically, this period is also deeply studied by academic and cultural fields of India. The scientific monograph “Historical significance of Nizamiddin Shomiy’s “Zafarnoma” by Mansura Haidar, scientific director of Indira Gandhi National Center of Culture, who has been working for a comparative study of Central Asian written sources of the fourth and 15th centuries, has received international recognition. This monograph is devoted to the detailed study of the unique book devoted to the state activity of Amir Temur during his lifetime. Mrs. Magida Mahloul, a professor at Cairo University and a prominent scholar in Turkish philology and literature, translated the Baburnoma into Arabic. This allows us to get acquainted with the excellent work of our great ancestor Zahiriddin Muhammad Babur in Arabic, along with English, Persian and many other languages. The book “Avicenna and His Impact on the Arab and Latin World” and the collection “Abu Sina and her heritage” by Yul Janssens, the author of more than 60 published works on various aspects of Oriental history and philosophy, are highly appreciated among not only specialists, but also readers around the world. The dedication of Dr. Mark Bonnel, a prominent physician in Europe, a recognized expert in the field of modern health care systems, deserves much respect. The Abu Ali Ibn Sina – France association contributes to the popularization of Avicenna's works in culture, philosophy and medicine in France and Europe. More than a dozen books and 60 articles published by the famous Dutch scientist Robert van Gent from the Utrecht Institute for Science History cover not only the current problems of astronomy, cartography and geodesy, but also their history, including the medieval East. The following words of the admired Spanish writer Cervantes prove that the unique works and scientific heritage of the great medieval Oriental scholars and thinkers are not just a nation or people but proves that it is the spiritual property of all mankind: “History is the treasure of our work, the witness of the past, a lesson and reminder for the present, and a warning for the future.”

IV. RESULTS AND DISCUSSION

A. The Need to Study the Legacy of Thinkers

The invaluable cultural heritage, scientific and artistic works left by Musa al-Khorezmi, Ahmad al-Ferghani, Imam al-Bukhari, Abu Isa Muhammad al-Tirmidhi, Qaffol al-Shashiy, Abu Mansur al-Moturidi, Abu Rayhan Beruni, Abu Ali ibn Sina, Abu Nasr Farabi, Yusuf Khos Hajib, Mahmud Qashghari, Mahmud az-Zamakhshari, Burhonuddin al-Marghinoni, Ahmad Yassawi, Najmiddin Kubro, who are scholars lived in the first renaissance period, and great historical figures such as Amir Temur, Bakhovuddin Nakshband, Mirzo Ulugbek, Kazizade Rumi, Alisher Navoi, Hussein Voiz Koshifiy, Sharafiddin Ali Yazdi, Zahiridin Muhammad Babur, are valuable not only as a spiritual wealth of the nation, but also of the whole humanity. Studying them, exploring them from different perspectives, propagating and promoting their content open up great scientific discoveries for all of humanity. In this regard, Islam Karimov, the first President of Uzbekistan, said: “It is our task and our duty to use this rich heritage that has reached our days in a rational and effective manner for the benefit of all mankind. The role of selfless scholars deserve special attention, and thanks to their hard work we rediscover the invaluable scientific heritage of the past. You know, I sometimes think, there are a lot of disciplines in the world, and great achievements of science can be seen in all areas. I always admire such hard work. Our people have a proverb: “Dealing with science is like digging a well with a needle”. Well, may those people, who ‘drilled a well with this needle’, be live long! They are people who have been working on the manuscripts for 10-20 years or even forever. In the hearts of those who work so patiently, the desire to represent the legacy of the great genius to the world is so strong that no human being can prosper without such geniuses.” [3] Indeed, the comprehensive study of the rich cultural heritage of the Eastern thinkers, the implementation of theoretical and practical conceptual ideas and conclusions outlined in them are the most pressing challenges facing the scientific community.

“The main reason for the cultural upheaval in the Middle East was a new phase of feudal relations. The strengthening economic ties of the Arab Caliphate countries and the close interrelation and interaction of different cultures - Indian, Central Asia, Iran, Arab, Greek, and Roman - play a major role in the cultural development of this period.” [4]

B. Science Trends in the Renaissance of Central Asia

During the Renaissance, science was developed in the following areas:

1. The first one is the natural sciences and medicine, in this field thinkers such as Muhammad Musa Khorezmi, Abu Rayhon Beruni, Zakariya al-Razi, Ahmad Farghoni, Jurjani, Abu Ali ibn Sina did the great job for the development of such subjects as mathematics, chemistry, astronomy, mineralogy, geodesy, pharmacology.
2. The second is a socio-philosophical direction, which includes such subjects as philosophy, logic, eloquence, history and jurisprudence. Scholars such as Farabi, al-Kindiy, Zahiriddin Bayhaqi, Abu Ali Ibn Sina, Muhammad Narshahi did much in this sphere.
3. The third direction is pedagogical and didactic. In this regard, scholars have expressed their moral views in scientific works of philosophical and educational character. In the science of the time, the issue of spirituality and morality was considered as the main problem of human problems. That is why the thinkers

have paid much attention to the issue of morality and upbringing, and they regard this problem as a decisive factor in the spiritual and moral development of the person.

In the cultural heritage of the Eastern thinkers the views of the motherland, patriotism, internationalism and peace are described in the works of the third direction and serve as scientific and methodological basis for the education of young people in the spirit of enlightenment and military-patriotic spirit. The deep philosophies of the thinkers' minds are instilled in the minds of the young people, which, of course, give them a sense of national identity, loyalty to their country, patriotism, pride of their nation and respect for other nations. It is more important than ever in today's globalized world to enlighten the essence of this cultural heritage, to popularize its philosophy of national and universal values among the population, especially the youth.

C. The Issue of Upbringing in the Heritage of Abu Nasr Farabi

Clearly, it is important to study the rich cultural heritage of our great ancestors, to examine the extent to which their ideas of patriotism, internationalism and peace are reflected in the education of young people in the spirit of military patriotism. Indeed, the same themes were reflected in the views of early Renaissance scholars. In particular, the scientific heritage of Abu Nasr Farabi is a valuable source of rich information on natural, scientific, and socio-political issues. In his works such as “The Book about Ways Lead to Happiness” (Risala fi-t tanbih ala asbob as-Saadat), “City Management” (As-siyosat an-madaniya), “Book about Troubled and Peaceful Life” (Kitob fi maoyish va-l xurub), “The Pleasant Manners” (As-Sīrat al-fazila) he covered such issues as socio-political life, governance, ethics, and education. Farabi’s book "The Origin and Classification of Sciences" describes more than 30 subjects that were known at that time and their significance was elucidated. The scientist also classified the sciences into 5 groups: 1) science about language; 2) logic and its parts; 3) mathematics; 4) natural science and metaphysics; 5) science about city: Political Science, Law, and Religion (Islam). By summarizing the 5th category in the classification, it is possible to call the subjects of Law, Ethics and Pedagogy. In Farabi’s works of this category we see his views on spirituality and patriotism. In his book “On the Meanings of Wisdom”, Farabi analyzes the concept of reason in a comprehensive way, arguing that it is based on internal and external sources. According to Farabi, the mind is the innate force that is inherent in man - a spiritual process. “People who are smart are told that they are virtuous, sharp-minded, devoted to useful work, who have the ability to discover and invent what is needed, and avoid evil. For those who have intelligence to think about bad things, they should not be called smart, they should be called cunning and deceptive.” [5, p.67] – Farabi claimed.

Concepts of spirituality and patriotism are socially important and closely linked to the concept of society. Man only needs spirituality and enlightenment in society, and in turn, spirituality and enlightenment only grows and develops in society. Farabi’s teachings place special emphasis on the concept of society. He was one of the first to study the notion of society in the Middle Ages, and made a systematic commentary on its origins, goals and objectives. Farabi's social studies cover public administration, education, ethics, education, religious beliefs, estrangement and reconciliation, labour and other issues. According to him, these concepts are key to establishing social relationships. In his book *The Advice of People of a Good City*, the scholar says of society's emergence: "Every human-being is so naturally created that he needs many things to live and to attain the highest levels of self, which he cannot obtain alone, and he needs the team to achieve. The activity of such team members, as a whole,

delivers to each of them what they need to survive and reach maturity. Therefore, human beings multiplied and settled in the inhabited part of the earth, resulting in the human community.” [5, pp.67-68] According to Farabi, society is a product of need and a whole. The fact that people live as a community creates a community interest and it unites around concepts such as cooperation, peace, patriotism. The scholar considers the city (society) to be a mature form of social organization, a necessary means for the attainment of human perfection. He calls all people to cooperation, nations to peace, and dreams of creating a single human community in the world. Farabi's views on society are guided by the principles of equality and mutual respect, as opposed to views that discriminate against human dignity. From this we can see that the idea of cosmopolitanism and views on democracy, which later emerged in Western philosophy, existed in Farabi's scientific and political teachings centuries ago. In the essence of such cosmopolitan and democratic views in the teachings of Farabi, we can see that the ideas of homeland, patriotism, nationalism, peace, humanity exist in a synthesized state.

In *The Advice of People of a Good City*, Farabi expresses his views on the ideal society, emphasizing that any society should have a system of governance. The person who governs society says that he should be distinguished by the following innate qualities and abilities: an intelligent mind; ability to articulate clearly, succinctly; health, cleverness, having a strong memory, intelligence, good manners, striving for enlightenment, self-control against selfishness, honesty, generosity, no interest in wealth, justice and courage.

In Farabi's dream of the ideal society, people are grouped according to their natural characteristics, talents, mental abilities, and experience, not according to their social background, religious beliefs and sects, nationality and race. Some of these traits in humans are innate and some are formed as a result of education and life experience, the scientist says. The scholar does not support the teachings that call for obedience, and he emphasizes that obedience has a negative impact on the development of society. Farabi's views on freedom serve as an important valuable source in the appreciation of independence by the youth of the country, the formation of a sense of patriotism in them.

In the current conditions of spiritual renewal in our society and the growing need for a return to spirituality in the human community, inculcating the philosophy of freedom in the minds of young people is important in the formation of humanistic ideas related to nationalism and patriotism.

The scholar calls humanity the primary basis that unites them in relation to people. The ability to acquire a profession is included in a person's innate abilities. He sees the fact that people take into account their innate abilities in choosing a profession as an important factor in achieving maturity in this field. In particular, the scientist believes that in order to be a representative of the military, a person must have innate human qualities such as thoughtfulness, spiritual maturity, spiritual freshness, persuasiveness, physical strength, courage and, most importantly, patriotism. In his view, in addition to his intellectual ability, which is considered useful and beautiful, a captain should also have moral qualities that are common to all soldiers. If he wants to complete these actions, he uses the qualities inherent in soldiers. His courage suggests that he must conform to the courage shown in the particular actions of the military.

D. The Issue of Spirituality in the Works of Abu Ali ibn Sina (Avicenna)

The great encyclopaedist Abu Ali Ibn Sina also studied at the Mamun Academy. In medical science, the scholar praises the power of psychic influence, and says that psychic influence can only be exercised by a spiritually rich person. He sees the concepts of spirituality and enlightenment side by side. He writes: "The enlightener (arif) is a brave man, otherwise he would not be! He is generous and not afraid of death. That would not be the case! He is far from greedy for all things, and he is kind to all who go astray. That would not be the case! He is glorified with his self-control. That would not be the case!" In these thoughts of Ibn Sina, his views on an enlightened person with high intellectual potential are expressed. Indeed, an enlightened and highly intelligent person has the qualities of perseverance, commitment to universal and national values, humanism, devotion to the implementation of patriotic ideas.

The scientist divides the science of philosophy into two sections: the first is theoretical philosophy, which combines metaphysics (higher science), mathematics (secondary science) and natural sciences (lower science); the second is a practical philosophy, consisting of the study of politics, law, housework - economics and ethics. Thus, practical philosophy is divided into three parts and differs according to its subject and object of study: ethics – the study of the person and his qualities, spiritual and moral concepts and rules; economics – the study of the issues necessary for the management of the family, its requirements, tasks and activities; politics – a field that studies the principles of governing the state, the relationship between officials and citizens, building a just society. His scholarly views on morality, humanity, patriotism, freedom and liberty are reflected in his works in the field of applied philosophy.

E. Patriotic Education in the Views of Alisher Navoi

Alisher Navoi, in his rich literary and scientific heritage, also pays great attention to educating young people in the spirit of spiritual enlightenment, patriotism and humanity. In particular, in the first part of the work "Mahbub ul-Qulub" (Lover of Hearts) he comments on the "status, behaviour and importance of speech" of forty different categories of professionals. [1] The work reflects Navoi's political, socio-ethical and enlightenment views. In the first part of the work, Chapter 9, is entitled "On armies and irregular troops on the military march," in which he expresses his views on the behaviour, spiritual and moral qualities of the military. Navoi says that courage is the most important quality for people, especially a military man. Speaking about brave people, the author says, "Do not stay away from such people, and do not forget this point, even if you lose your head. Life is unfaithful, but courage is eternal." Indeed, these thoughts expressed by the scholar are a very important quality for every serviceman who has taken an oath for the defense of the state. It raises their fighting spirit, raises the military-patriotic spirit in the interests and defense of the motherland, the people and the country.

He also mentioned, "Do not be deceived by the enemy. The intention of the enemy is to do evil. If you do not compliment him and do not consider it necessary to accept him, he will stop fulfilling his purpose. Today, in the period that through information technology and the media, it pursues its own selfish goals in the form of a variety of different information, the above thoughts of the scholar further increase his importance, of course.

F. The Military-Patriotic Problem in the Legacy of Zahiriddin Muhammad Babur

Among the thinkers of the East, the life and work of Zahiriddin Muhammad Babur serve as a great school of life in educating young people in the spirit of military patriotism. The military-patriotic theme found its practical expression in all aspects in the example of Babur's life. The study of Babur's personality and life helps young people to understand that the defence of the country, the protection of the borders of the homeland is a high duty. It forms in them such qualities as honour, devotion, pride, courage.

In "Boburnoma" the author's image as a commander, king and poet is vivid. In particular, his character as a commander, his psyche, his hard work for the fate of the Motherland, his sense of courage in his life are qualities that deserve to be an example for future generations. In fact, the biggest factor that spread Babur's fame around the world was his martial arts and commanding skills. At the end of the work, the secretary, who copied it, says that it is impossible to describe his king's good deeds with writing and saying. **"But it's right that he had the following eight qualities: firstly, he was in high spirit; secondly he was generous; thirdly, he was the skilled commander; fourthly, he was a good organiser of country defence; fifthly he always thought about the welfare of the people; sixthly, he always dreamed well; seventhly, he could entertain the soldiers; finally, he was fair.** [6] These qualities are the most essential qualities for people working in the military.

V. RECOMMENDATION

The following features of the cultural development of Central Asia can be distinguished: the pursuit of knowledge – during this period, thinkers aspired to the centres of enlightenment and enjoyed the achievements of science in the East, ancient Greece, Rome, India, developed natural, philosophical and social sciences; interest in nature – the strengthening of the natural sciences, the discovery of natural laws and the belief in the power of the mind, the view of truth as the basis of human imagination and knowledge; bringing up a perfect person – to bring up a person by developing his mental, spiritual-aesthetic, creative, physical abilities. It is in this direction that the views of service to humanity, patriotism, justice, peace and prosperity of the country are expressed; encyclopaedic research – the fact that thinkers engaged in several disciplines at the same time was one of the important aspects of the culture of that period.

As the main principles of educating young people in the spirit of military patriotism, there is the issue of pride in our ancient history and culture, our national heroes who fought selflessly for the independence and development of the Motherland, the formation of a sense of worth. Based on this conceptual task, the scientific community faces the following issues:

- To ensure objective and detailed coverage of the ancient history of Central Asia, to inform the world scientific community;
- To strengthen the knowledge of young people about the history of the Motherland and the formation of their sense of pride as a representative of a nation with deep cultural and spiritual roots;
- To study the rich cultural heritage of our great ancestors, to promote and propagate its incomparable importance to the world community;

- To explain the essence and significance of patriotism to young people, promoting the glorious way of life of our national heroes who fought selflessly for the motherland in history;
- To help young people to develop as a generation worthy of our great ancestors and national heroes, to form in their minds a sense of national pride and honour;
- To form in young people confidence in the strength and potential of our national army in the spirit of military patriotism.

VI. CONCLUSION

The XXI century has entered the history of mankind as the century of inter-civilizational communication, the century of technical and technological and information communication systems. At the same time, the assessment of events and processes in the world in terms of globalization trends, interethnic interactions between countries and peoples allows us to draw the right conclusions. Today, the view of human history as a process of civilization, their various manifestations and stages, occupies a leading position in science. The global changes taking place in the world today are also affecting the field of education and upbringing. Achievements and problems related to globalization and education are also reflected in the first president I.Karimov's book called *High Spirituality is an Invincible Force*, "Speaking of the phenomenon of globalization," he said, "it should be noted that today the term has a very broad meaning as a scientific, philosophical and vital concept. From a general point of view, this process means the formation of a completely new economic, socio-political, natural and biological global environment, and at the same time, the existing national and regional problems are becoming global problems." [2] Just as every social phenomenon has its pros and cons, the process of globalization is no exception. In such conditions, it is more important than ever to improve the morale of young people, to form in them a sense of patriotism. The invaluable legacy of the great thinkers who are our ancestors serves as a great scientific treasure for us in this regard. Its study is one of the most pressing tasks facing the scientific community.

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