



SOCIAL, SCIENTIFIC AND EDUCATIONAL THOUGHTS IN WRITTEN SOURCES ON ISLAMIC CULTURE

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Article history:	Abstract:
Received: 20 th August 2021	The article describes the development of social, scientific or educational ideas in written sources on Islamic culture and the issues of a healthy social attitude towards it.
Accepted: 17 th September 2021	
Published: 30 th October 2021	
Keywords: Islamic culture, thought, social relations, spiritual labor, science, socio-psychological	

INTRODUCTION.

Like any social process or event, national values have their own laws of development. Attempts to artificially idealize national values and use them for negative purposes have been proven many times to have ugly consequences. In particular, the people of Uzbekistan are a multi-ethnic and multi-religious state, and our citizens, in turn, can not accept national and religious instability.

In recent years, there have been ample opportunities to study the traditions, our sacred religion, to enjoy the cultural and spiritual heritage of our ancestors.

In our recent history, along with some social sciences, philosophy, history or pedagogy has been taught under the influence of the wrong ideology on theory and history, from the point of view of political ideas and party instructions. On this basis, in the analysis of the socio-political and cultural situation in Central Asia, a number of proposals and recommendations have emerged on the need to rely on the original sources and the scientific work of our scientists during independence.

ANALYSIS OF THE LITERATURE ON THE SUBJECT.

On the problem, the scientist O. Abdullajonov expresses the following views: "The transition from one system to another is accompanied by economic and social tensions, spiritual crises, lawlessness and crime. Because the legal norms of the new system will not be fully developed. Criminals and offenders who take advantage of this will become more active. They wanted to do the same with us. But a year later, crime growth slowed and economic growth slowed. However, the freedom of religion was ensured in practice, and ideological gaps began to be exploited by fanatical groups. Thus, the roots of fanaticism that threaten our independence today were hidden in the bosom of the former Soviet regime." [1:39]

In general, the call for society, parents, patriotism, humanity, justice in the sources of Islamic culture does not lose its educational value at any time and continues to contribute to the spiritual and enlightenment activities of society.

Commenting on Islam's attitude towards science, Sheikh M. Yusuf said: "When we talk about science in Islam, we mean its literal meaning. If only religious science were meant, it would be singled out and emphasized. It should not be forgotten that in Islam, religion and the world are not separate concepts, but are interrelated things. In the sciences you call secular, Muslims have been at the forefront, and they have been called upon to do so by the Qur'an and the teachings of Islam.

That is why all sciences have a religious color. " [4]

It should also be noted in the definition of religious psychology that, in contrast to religious ideology, various emotional processes - various emotions, moods and sufferings associated with supernatural beliefs - also play an important role in it. This condition lasts for as long as people are under the influence of supernatural forces. [5:19]

In our lives, along with the pursuit of universal values, Eastern philosophy is finding a worthy place. Time and time again show the great educational significance of the establishment of such noble qualities as Islam, kindness, mutual tolerance, respect, and healing for others.

Doctor of Philosophy I. Khudoyberdiev: "Currently, religious goals have changed significantly. The scope of human religious behavior has expanded. The level of knowledge and preparation for spiritual work is of great importance here. Secondly, knowledge expands the range of spiritual interests of people, strengthens the desire to study the socio-economic laws of development of society, to realize their potential. [3:22]

In our opinion, religious psychology covers not only the emotional and expressive aspects of the mind, it also affects the areas of knowledge - both emotional and rational, and also covers aspects of thinking, concludes the philosopher I. Khudoiberdiev. [3:19]

The heritage of scholars and great figures testifies to the development of science, all spheres and branches of culture in Central Asia in the past. gives [5: 176]

Islamic scholar Z. Husniddinov says: "It is well known that the formation of a new ratio in Uzbekistan between secularism and religion has ensured inter-religious tolerance and interethnic harmony, as well as the fact that our sacred land has long been one of the centers of world civilization.

It is safe to say that the development of secular views and religious belief culture is also a different aspect of the overall process. In general, life has shown that the artificial separation of religious and secular principles, their opposition, is doomed. "[6:14]

Unfortunately, in some sources it can be seen that ignorance cannot be reconciled with science. It is no secret to any reader that sometimes Farobi's philosophy, Ibn Sina's medicine, Beruni's encyclopedia, Navoi's poetry fell victim to ignorance.

Let us take not only our long history, but also the late nineteenth and early twentieth centuries as an example. The scientific-pedagogical, educational views and opinions of Munavvarqori Abdurashidkhonov, Fitrat, Abdulla Avloni, Ashurali Zohiri, Abdulkadir Shakuri, Mahmudkhoja Behbudi were also persecuted or not given a public character at all. In this sense, we must admit that the words of the scholar Mahmudkhoja Behbudi: "To live in the world, you need secular science and knowledge, a nation without modern science and science will be a violation of others."

In her doctoral dissertation, pedagogue K.Kilicheva not only theoretically and practically states that the formation of students' spirituality through the teachings of Sufism is an urgent pedagogical problem based on existing philosophical, methodological, historical, artistic, scientific-pedagogical and manuscript sources, but also highlights an important aspect of the sources. [2:10]

RESEARCH METHODOLOGY.

Therefore, it should be noted that in our long history, Islamic culture reflects the spirit of ethnic tolerance and tolerance. The fact that it is reflected in the works of Pharaoh and Ibn Sina, including the fact that the city of the nobles is a community of people organized not only on religious but also cultural and moral grounds, can be studied not only in the work but also in the history of cities or human societies. .

It is known that the ideas of education were first reflected in folk pedagogy. This can be seen in scientific research on folk pedagogy. The study of the experience of the people in education has always aroused the interest of thinkers. There is no doubt that the education of the people, its first pedagogical ideas - is the main foundation or basis in the education on the basis of Islamic culture, the emergence of educational elements specific to our nation in Islamic sources.

ANALYSIS AND RESULTS.

An objective and detailed analysis of the social and epistemological roots of religion, its social essence, origin and development is a modern requirement. The spiritual root of religion depends on the characteristics of the human psyche. The spiritual roots of religion can be interpreted as the sum of certain aspects of the human psyche that are formed and manifested in a particular socio-historical background. The psychological roots of religion are the states, processes, mechanisms of social and individual, group psychology that create the best psychological conditions for the emergence and assimilation of religion. Socio-psychological roots are the hallmarks of the psychology of societies and groups, i.e., stressful situations of the socio-psychological environment, negative public and group suffering and hardship, social thought, influence, imitation, transmission of traditions from generation to generation, and so on. We believe that the concept of 'spiritual roots of religion' also includes concepts such as human intellect, thinking, and emotion.

CONCLUSIONS AND RECOMMENDATIONS.

The national values of our people have been closely intertwined with Islamic values for almost 14 centuries. Therefore, it is necessary to deeply master the teachings of Islam, the religion of humanity, enlightenment, purity, glorified by our ancestors, on the spiritual and moral healing of society, in particular, the ideas of morality and family upbringing, which are its integral parts. Indeed, the strength of social relations between people determines the strength of society.

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