MORALS AND HISTORICAL CONSIDERATIONS OF ETHICS

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ABSTRACT

Objectives: The primary aim of this article is to examine the history of cultural heritage and philosophical thought in Central Asia, utilizing a scientific-theoretical perspective. The focus is on providing a comprehensive understanding of the historical stages of moral development among Central Asian thinkers, emphasizing the significance of these stages based on the principles of historicism.

Methods: The research methodology involves a thorough investigation of the moral heritage of Central Asian people. The study pays special attention to the unique features of moral views held by medieval Central Asian thinkers, highlighting their relevance to independence. The paper explores diverse aspects of socio-philosophical and moral thoughts in Central Asia, emphasizing their pivotal role in shaping and enriching the region’s moral heritage.

Results: The findings reveal that the issue of moral heritage extends beyond a global perspective, manifesting distinct characteristics in Central Asia. The article delves into the creative enrichment of views expressed by thinkers and mystics throughout the historical development of moral ideas, incorporating influences from folk art, “Avesta,” and Islamic values, including verses from the Qur’an and hadiths. The results affirm that this rich tapestry of moral heritage serves as a solid foundation for the spiritual identity of the region.

Conclusion: The conclusion drawn from the exploration of Central Asian moral heritage underscores the scientific basis of the tradition of succession in glorifying morality within the human values system. The article contends that the issue of morality, central to philosophy and mysticism, remains pertinent in the education of the contemporary young generation. The advanced traditions embedded in the moral heritage, as influenced by the holy book of Islam “Qur’an Karim,” “Hadith Sharif,” and Sufism teachings, have become a program guiding behavior, education, and personal perfection in the region.

Keywords: ethics, moral heritage, scholars, socio-political ideas, civilization, spiritual and moral views, cultural heritage, philosophical thinking.

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CONSIDERAÇÕES MORAIS E HISTÓRICAS DA ÉTICA

RESUMO

Objetivos: O objetivo principal deste artigo é examinar a história do patrimônio cultural e do pensamento filosófico na Ásia Central, utilizando uma perspectiva científico-teórica. O foco é fornecer uma compreensão abrangente dos estágios históricos de desenvolvimento moral entre os pensadores da Ásia Central, enfatizando o significado desses estágios com base nos princípios do historicismo.

Métodos: A metodologia de pesquisa envolve uma investigação completa da herança moral do povo da Ásia Central. O estudo presta especial atenção às características únicas das visões morais mantidas pelos pensadores medievais da Ásia Central, destacando sua relevância para a independência. O artigo explora diversos aspectos de pensamentos sócio-filosóficos e morais na Ásia Central, enfatizando seu papel fundamental na formação e enriquecimento da herança moral da região.

Resultados: As descobertas revelam que a questão do patrimônio moral se estende além de uma perspectiva global, manifestando características distintas na Ásia Central. O artigo se aprofunda no enriquecimento criativo de pontos de vista expressos por pensadores e místicos ao longo do desenvolvimento histórico de ideias morais, incorporando influências da arte popular, "Avesta", e valores islâmicos, incluindo versos do Alcorão e hadiths. Os resultados afirmam que esta rica tapeçaria de herança moral serve como base sólida para a identidade espiritual da região.

Conclusão: A conclusão extraída da exploração da herança moral da Ásia Central ressalta a base científica da tradição de sucessão na glorificação da moralidade dentro do sistema de valores humanos. O artigo afirma que a questão da moralidade, central à filosofia e ao misticismo, permanece pertinente na educação da geração jovem contemporânea. As tradições avançadas embutidas na herança moral, como influenciadas pelo livro sagrado do Islã "Alcorão Karim", "Hadith Sharif", e os ensinamentos do Sufismo, tornaram-se um programa que guia o comportamento, a educação e a perfeição pessoal na região.

Palavras-chave: ética, patrimônio moral, estudiosos, ideias sociopolíticas, civilização, visões espirituais e morais, patrimônio cultural, pensamento filosófico.

1 INTRODUCTION

In the long-term process of historical development, the great scientists, scholars, and poets of Central Asia have been interested in moral issues. For this reason, in the history of Central Asia's socio-philosophical and moral views, it is difficult to find any thinker who has looked indifferently into the field of ethics and education. Every thinker, whether he is a naturalist, musicologist, philosopher, writer, poet, or creator, has expressed his opinion on this or that area of ethics, expressing his attitude toward moral problems. This shows that the historical roots of moral thought go back to the distant past.
2 METHODOLOGY

The study of the history of cultural heritage and philosophical thought of Central Asia from the scientific-theoretical point of view requires, first of all, the periodization of its most important stages on the basis of the principle of historicism, historical approach. This task is directly related to the study of historical stages of moral views of Central Asian thinkers and their important features. This task is directly related to the study of the historical stages of the moral views of Central Asian thinkers and their important features. The above scholars in their works within the framework of scientific research of the history of philosophical thought of Central Asia have shown the most important philosophical trends and features of this or that historical stage, the place and role of the development of moral teachings in this philosophical-historical process. Based on the ideas put forward and scientifically substantiated in them, we believe that the moral heritage, which has been formed and polished in Central Asia over long historical periods, can be briefly characterized as follows.

3 RESULTS AND DISCUSSION

Stage 1. Having honorably gained independence, we have had the opportunity to realize that the historical roots of our philosophical and moral heritage, which constitute it, go back three thousand years, and talk about it in detail. A vivid example of this is the recognition that the sacred historical monument "Avesta" was created on the banks of the Amu Darya, in the Khorezm region. The first stage in the history of moral heritage of our people who lived in Movarunnahr between two rivers continues from the spiritual and religious heritage based on Zoroastrianism to the early Middle Ages of our era. As the first president noted, the set of moral requirements of the "Oriental Code of Ethics" was embodied in the Avesta, which was the basis of the moral standards of the way of life of the local population up to the Arab conquest. "Central Asia," writes the academician N. I. Konrad, "has been from ancient times in a place where the paths of human civilizations meet or cross, and has itself been one of the centers of this civilization. Relying on such foundations, spiritual-philosophical development and moral principles have transcended the boundaries of centuries and created the next great development".5

4 И.Муминов. Из истории общественно-философской мысли в Туркестане конца XIX-начала XX вв. Ташкент: Узполитиздат, 1957.
5 Н.И.Конрад. Запад и Восток. М.: 1972, Р. 81-82.
Stage 2. The academician M.M. Khayrullaev calls this stage the period of the first Eastern Renaissance. In support of this view, he refers to the fundamental works of scholars-historians, in particular Adam Metz's "Muslim Renaissance" (1966) and N.I. Konrad's "The West and the East" (1972). From a chronological point of view, it is correct to limit this phase of moral heritage to the ninth to twelfth centuries and analyze it in terms of high culture and philosophy. During this period, science, philosophy, mysticism, and logic developed to an incomparable level in Central Asia and the Near and Middle East. Al-Kindi and Abu Nasr Farabi created Islamic sciences, doctrines and worldviews with pantheistic content, moral standards based on Islamic religion, and true humanism were given priority in the life of society and state. We believe that from this point of view it is expedient to investigate the moral heritage as a separate stage. Three characteristics were fundamental to the Renaissance, which in many ways underlay moral standards, to make humanity broad and free; to bring man to the first stage of artistic and intellectual activity; humanism, liberation from the shackles of fanaticism, which hardened the human mind; reliance on ancient scholars, the ancient world, and extensive use of their achievements. The 9th and 12th centuries were the time of the Arab Caliphate in the Near and Middle East, and during this period advanced thinkers showed great interest in the philosophy of the ancient world, especially in Aristotelianism. It is known that science, philosophy, and education flourished in the 9th and 12th centuries, which were important at the time.

Stage 3. Central Asian thinkers Musa al-Kharazmi, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Firdavsii, mystics and theologians of Sufism such as Abdouholik Gijduvani, Ahmed Yassavi, Motrudi in 9-11 centuries in Bagdad, Damascus, Esfahan, Nishapur, Samarkand developed culture, education as well as Islamic theology. At the same time, this means that our great ancestors had a high rank from the spiritual and moral point of view and is the greatest stage of our moral heritage. The famous scholar I.N., who studied the Renaissance in Italy from the 11th to the 21st century. Golenischev-Kutuzov writes that the Middle East gave Western Europe not only commentaries on the works of Aristotle, Ptolemy, Galen and works in the Greco-Arabic languages, but in Baghdad and Cordoba in the 7th and 12th centuries mathematicians and thinkers from Central Asia created a remarkable scientific school, their influence on science and culture.

led to the beginning of the Renaissance in Western Europe in the 11th century. Hence, the cultural, scientific, and educational renaissance that took place in Central Asia and the Near and Middle East in the ninth and twelfth centuries represents the greatest stage and golden fund of our moral heritage.

Stage 4. This stage is connected with the creation of advanced philosophical doctrines and socio-political ideas in Central Asia in the 11th-20th centuries and shows that our spiritual and moral heritage was passed from generation to generation. The following statements by Academician V. M. Zhirmunsky on this subject are very typical: Samarkand of Ulughbek's time (first half of the 10th century) and especially Herat of Navoi's time (second half of the 11th century) resemble in many ways the cities of Boccaccio and Petrarch, the first humanists and great artists of the Renaissance. These cities also produced the first secular culture, a philosophy of free-thinking and enjoyment of life. Similar thoughts about culture, science and thinking of the 11th-19th centuries were expressed in the works of famous Uzbek scientists Kori Niyozi, I. Mominov and M. Khayrullaev. At the same time, thinkers of that time and scholars of later periods also wrote about injustice, oppression and religious ignorance under the feudal system. Even in such a complex and confusing socio-political, cultural-educational, religious-spiritual environment, the moral and ethical foundations of our people were preserved and our moral heritage developed.

Stage 5. It is known that as a result of the collapse of the powerful centralized empire of the great Amir Temur, along with the political decline, there was a cultural and spiritual decline in Movarounnahr. However, despite the depression and confusion during this period, the development of early science did not stop completely. It is true that in the first half of the twenty-first and nineteenth centuries works in natural and exact sciences are rare. Meanwhile, a large group of great poets and writers, mystics and philosophers who worked in the field of social sciences and humanities, more precisely in Sufism, philosophy and ethics, appeared. They are Psrhoja, Makhdumi Azam, Majlisi, Mashrab, Sufi Allahor, Zayniddin Wasifi, Binay and others. Famous philosophers Mirzajan Shirozi and Yusuf Karabogi lived and worked in Bukhara in the 13th century. The above-mentioned thinkers wrote works on morals, upbringing, and rules of conduct. It is necessary to note that the next V stage is connected with creativity of Mukimi, Furkat, Anbar Otin, Zavkiy, Avaz O'tar, Sattorkhan.
Stage 6. This period, as it were, is associated with the emergence of another Renaissance in Central Asia, primarily in Uzbekistan. Under the new socio-economic conditions, the formation of bourgeois relations gave birth to the enlightenment-modernism movement here. On the basis of the schools of the new method, Jadidism put forward such advanced ideas as awakening of social consciousness, achievement of knowledge independence, familiarizing youth with the advanced culture of Europe, and protection of youth from the pernicious influence of the emerging bourgeois morality. It is on this basis that a great stratum of intellectuals emerged, trying to unite the moral principles of the new age, formed since ancient times and emerging, with the moral values of our people. In the vanguard of this stratum were such enlightened intellectuals as Mahmudkhoja Behbudi, Abdurauf Fitrat, Munawwar Kori, and Abdullah Avloni.

Stage 7. This stage in our moral heritage is associated with the era of the Soviets. The Soviet authorities pursued a policy based on the conquest-imperialist idea, that is, on the principle: "If you want to conquer the people, tear them away from history and spirituality. During this period an atheist policy was pursued, many mosques were destroyed, priests, intellectuals, and free-thinking scientists were persecuted. All this was a policy aimed primarily at the destruction of our spiritual and moral heritage and the spiritual enslavement of our people.

However, as a result of fortitude and persistence, struggle and creative activity of many conscientious and courageous sons of the Uzbek people, our moral heritage was preserved and passed on to future generations. A study of the detrimental consequences of attitudes toward moral heritage at the present stage will help shed light on the importance of our spiritual and moral heritage.

Stage 8. The attitude of our spiritual and moral heritage during the years of independence, based on such principles as deep humanity, respect for our history, reverence for our great ancestors, loyalty to universal values, patriotism, international friendship, inter-ethnic and interreligious tolerance, shows the invaluable role of our moral heritage in raising a comprehensively developed generation.

On this basis, it is advisable to study the moral heritage of our people and pay attention to the important features of the moral views of medieval thinkers of Central Asia and their significance for independence. The priorities in the history of socio-philosophical and moral thought in Central Asia are unique, and each of them plays an important role in the formation and enrichment of the moral heritage. The problem of
moral heritage is reflected not only at the global level, but also in Central Asia in its own way. This can be explained by the fact that ethical ideas voiced in folk literature, Avesta and Islamic values - verses and revelations of the Quran have been polished by thinkers and thinkers in the process of historical development and support our spiritual life today. The nature of inheritance of the moral heritage of Central Asian thinkers is scientifically substantiated as a question of glorification of morality in the system of universal values. The main theme in philosophy and mysticism, the question of ethics, with its rich and developed danger, is evident in the fact that even today it remains the main program in the education of the younger generation. It is appropriate to pay special attention to the features of ideas about behavior, education and development of personality put forward in the sacred books of Islam - the Holy Quran, Hadith Sharif, as well as in the teachings created by scholars of Sufism. The reason is that in the recent past the ideology of the Soviets has led a false and deceitful propaganda against this moral heritage and allowed such patterns of behavior as indecision, hesitation, disregard and neglect to emerge in public opinion. Now the challenge for us to address these obstacles, to examine the important features of our moral heritage, and to use it effectively, is a cross-cutting one.

4 CONCLUSION

In the moral heritage of the Central Asian peoples, the main object is the education of man, his behavior, manners, way of life, profession, attitude to the family, and the question of learning knowledge and honest labor is put as the main means of its implementation. The fact that the call for each person to learn knowledge and life by honest work is defined as the main task of moral education allows us to use this heritage effectively today.
REFERENCES


