



THE ROLE AND IMPORTANCE OF SPIRITUAL HERITAGE IN THE DEVELOPMENT OF SOCIAL AND HUMANITARIAN SCIENCES

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Annotation

The development of science serves as a guarantee of the development of every state and society. The development of natural and technical sciences creates the basis for achieving great achievements in the economic and production sectors of the country, while the development of social and humanitarian sciences serves to form a strong civil society based on democratic principles in the country.

Keywords: Science, social and humanitarian sciences, renaissance, spiritual heritage, Imam Bukhari, education.

In a society where the ground is created for the full-fledged formation and development of social sciences, it becomes possible to study social reality from a scientific perspective, to timely and correctly understand the essence of processes in society, to identify negative trends in social processes, to study the causes and consequences of various social problems, to create scientific predictions about the future of society, and to shape the worldview of members of society in accordance with social interests. Most importantly, social sciences have been and will remain an important factor in improving the human personality, that is, in forming his life goals, developing knowledge, skills and abilities, determining his beliefs, and directing his behavior and activities to the interests of society[5].

If natural and technical sciences are compared to the body of society, then social and humanitarian sciences are the soul, the spiritual image of this society. When attention is paid to the body and the soul is left behind, this leads to the collapse of society, the introduction of various threats, and a spiritual crisis. Therefore, along with the development of natural, technical and exact sciences, which are the body of society, it is necessary to seriously consider the development of social and humanitarian sciences, which affect its spiritual development. The reason is that spiritual decline



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and spiritual crisis have become a problem for the whole world today. The development of natural and technical sciences has reached its highest point in developed European and Asian countries. However, social and humanitarian sciences, which study man, society, culture and history, lag far behind [7].

Today, in the development of social and humanitarian sciences, it is important to scientifically study the works of Eastern scholars, which have become a spiritual heritage. In this sense, President Sh. Mirziyoyev emphasizes that “it is clear today that the issue of further development of fundamental research has been somewhat neglected. Because we see that countries where fundamental research is rapidly developing are significantly ahead of other countries in terms of economic development. It is no coincidence that achievements in the field of science in the world have been achieved precisely in the direction of fundamental research. Therefore, comprehensive support for fundamental sciences and providing the sector with talented young personnel are now being put on the agenda of our state as one of the important tasks”[1].

In the scientific articles of researcher U. Mukhtarov, it is emphasized that in the development of philosophical education in the development of New Uzbekistan, it is impossible to achieve a certain result without familiarizing yourself with the achievements and rich experience of foreign, especially Western, scholars in this area in studying the scientific and philosophical heritage of the scholars of the Eastern Renaissance. [6].

One of the main reasons for the conflicts and instability occurring in the world today may be the lack of sufficient attention paid to the spiritual sphere, and the lagging behind of social and humanitarian sciences. The fact that the President of Uzbekistan Shavkat Mirziyoyev, among the urgent tasks of the New Uzbekistan Strategy in the field of fair social policy and spiritual development, has focused on social and humanitarian sciences also indicates the urgency of the problem in this area.

The need to develop and implement the law “On the procedure and principles of teaching social sciences in the system of continuous education” in the Strategy of New Uzbekistan and the expediency of creating and implementing the “Strategy for the humanization of the sphere of continuous education and upbringing of the Republic of Uzbekistan for 2022–2030” also require a new approach to teaching



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social and humanitarian sciences. It is necessary to strengthen the foundations of spiritual education in the system of continuous education, and in this regard, it is necessary to take into account the age characteristics and aspirations of the growing generation, and the great importance of the system of social and humanitarian sciences in developing our national spirituality and instilling it in the lives of our people, especially our youth [2], draws the main attention of our President Shavkat Mirziyoyev.

There is no doubt that each state relies on the achievements of social and humanitarian sciences in explaining its history, culture, and socio-political life to the younger generation, as well as in teaching them to preserve and cherish their rich cultural and spiritual heritage, and in forming a sense of recognizing the fate of their country as their own. Therefore, it is advisable to make effective use of the rich spiritual heritage of Eastern thinkers in conveying to students the content of a number of social and humanitarian sciences taught in the continuous education system of Uzbekistan. The effective use of the works of our philosophers, scientists, thinkers, and scholars, based on relevant topics in social and humanitarian disciplines such as education, history, literature, philosophy, ethics, linguistics, and law, plays an important role in developing feelings such as respect for the work of our thinkers, national pride and honor, and self-confidence in the hearts of students and in their acquisition of high spirituality.

If we look at history, we can observe that during each historical period, state leaders carried out special work to form an educational space and develop it. This is called the state's policy in the field of education. In particular, Mirzo Ulugbek's educational activities - the creation of a scientific school, the gathering of representatives of various fields of science in Samarkand and their patronage - can serve as an example and model for this[3].

Also, in the content of the hadiths, human qualities such as honesty, faith, respect for parents, and generosity are presented in the examples of authentic hadiths. It is advisable to widely use them in teaching subjects such as ethics, upbringing, and spiritual studies. Teaching students to perform tasks such as memorizing Bukhari hadiths as an independent assignment and highlighting their importance in our socio-spiritual life depends on the professional skills of the teacher. In particular, the rich



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and valuable scientific heritage of the great scholar of hadith, Imam Bukhari, who lived in the 9th century and was the sultan of the science of hadith, has reached us. His many works, such as “al-Jomi’ as-sahih”, “al-Adab al-Mufrad”, “at-Tarix as-sag‘ir””, “at-Tarix al-avsot”, “at-Tarix al-kabir”, “Kitob al-Ilal”, “Barr-ul volidayn”, can be widely used today in teaching subjects such as ethics, education, and spiritual studies.

Imam Bukhari also participated in mosques and public scientific gatherings. Muslim ibn al-Hajjaj, one of the famous hadith scholars of his time, acknowledged Imam Bukhari's profound knowledge and sincerely said to him: "Only the envious can see you. I firmly believe that there is no scholar as great as you in the world." In conclusion, the issue of illa' (fault) in hadiths assumes great importance, and those who deal with it require pure religion, piety, and ability. The caution that Imam al-Bukhari adopted as his main program in this area shows that he reached a high level of religion, faith, sincerity, and piety.

Another of Imam Bukhari's greatest qualities is that he was far from any manifestations of fanaticism. If we take a closer look at his masterpiece, "Sahih al-Bukhari", we will see that Imam Bukhari approached the information in his book with great care and caution. The fact that he included the hadiths in his work only after being completely convinced of their authenticity, which he had collected with great difficulty, and after thoroughly checking them, confirms this idea once again[9].

Also, during the years of independence, in particular, on February 10, 2017, the "Encyclopedia of the Scholars of the Middle East" was created by the scientific staff of the Imam Bukhari International Center (under the scientific supervision of Sh.Y. Ziyodov, Ph.D.) based on the innovative state grant in the field of social and humanitarian sciences I-2015-1-20 "Encyclopedia of the Historical and Philosophical Heritage of Scholars and Thinkers of the Middle East", approved by the Committee for Coordination of the Development of Science and Technology under the Cabinet of Ministers of the Republic of Uzbekistan on February 25, 2015. The encyclopedia includes historical information about more than 650 Eastern scholars and thinkers who lived in the 8th–16th centuries.[8] This encyclopedia in the field of social and humanitarian sciences serves as a source base for improving



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the national pride and worldview of members of society, especially young people, and for schoolchildren, college and lyceum students, university and institute students, researchers of scientific and research centers, historians, and source scholars.

Based on the above considerations, we can naturally say that the ideas of Central Asian scholars on morality, spirituality, and enlightenment, as well as the ways of forming ideological education, have not lost their significance for our current development, as well as for the upbringing and future of the younger generation. Their life experiences, the role of man in society, and their ancient thoughts on ideas play an important role in the formation of the ideological and political culture of each growing young generation. Therefore, we can widely use the ideological views and values of such great thinkers as Abu Rayhan Beruni, Alisher Navoi, Abu Ali ibn Sina, Abu Nasr Farabi, Yusuf Khos Hajib, Amir Temur (Tarag'ay Bakhodir), Mirzo Ulug'bek (Tarag'ay), and Zahiriddin Muhammad Babur in strengthening the independence of our independent country, in forming the ideological and political culture of youth, and in the educational process [4].

In conclusion, social and humanitarian sciences serve as a key factor in raising the spirituality of society, creating a spiritually healthy environment, and developing the education of the younger generation. Organizing lessons using the rich scientific and spiritual heritage of Eastern thinkers, teaching students to scientifically analyze the works of our great scholars, philosophers and thinkers, and increasing interest in their work require a new approach to social and humanitarian sciences. The ideas of past thinkers about a harmonious, perfect person, humanistic, and creative ideas are still a valuable and unique treasure in the formation of our ideological and political culture today. Therefore, it is necessary to effectively use them, starting from the family, in improving education and upbringing, in the formation of the ideological and political cultures of our children.



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