

THE ROLE OF THE HERITAGE OF THE ANCESTOR IN THE DEVELOPMENT OF INNOVATIVE OPPORTUNITIES OF THE YOUNG GENERATION

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Annotation. The article scientifically analyzes the role of the clan heritage in the formation of innovative abilities of the younger generation. Abu Nasr al-Farabi warns people against bad habits such as laziness, idleness, ignorance, unprofessionalism, etc. Abu Raikhan Beruni prioritizes free creativity and a high level of knowledge in shaping the innovative abilities of young people.

Keywords: Heritage, value, spirituality, youth, innovation, abilities, talent, people.

In the realization of abilities and talents, along with a person's interest in a particular occupation, his work on himself plays an important role. Talented people need to work hard on their talents to reach their full potential. For example, Alisher Navoi, Ibn Sina read diligently even at night without sleep, and Amir Temur's efforts to master the art of war are proof of our opinion. The study of the life of mature figures shows that the main thing in their creative activity is the ability to constantly seek, for months and years to strive for the goal set for oneself, to struggle, to tirelessly seek ways to achieve it. Therefore, each teacher, in addition to teaching students in the process of their pedagogical activity, must educate them in the ability to set and achieve goals, constantly seek and work, a strong will and purposefulness.

The beginning of the development of natural science in Central Asia is associated with the names of the great scientists Ahmad al-Fergani and Musa Muhammad al-Khorezmi. Both are among the leading scholars of Bait-ul-Hikma in Baghdad. In 1998, the 1200th anniversary of the birth of Ahmad al-Fergani was widely celebrated in our country. His death is 861. He is a famous astronomer. His main works are «Introduction to Astronomy and Astrolabe», «Reasons from Heaven», «Methods of Astrolabe Science», «Celestial Movements and the Science of the Stars» and others. Ahmad al-Fergani's book «Fundamentals of Astronomy» was at that time an encyclopedia of astronomical knowledge. It describes the ancient knowledge of astronomy, its rules and methods. The work was translated into Latin in the 12th century and served as a textbook on astronomy in Europe for many centuries. Ahmad al-Fergani himself was known throughout Europe as al-Fraganus.

Muhammad Musa al-Khwarizmi (780-850) was a great thinker and encyclopedist of the East. His knowledge of astrology, geodesy, geography, especially mathematics, is invaluable. He knew Arabic, Hindi, Latin, Greek, Persian [6, p. 34]. The most famous of these is the book «Al-Jabr» and «Al-Mukabala» on algebra. This work marked the beginning of the emergence of a new independent science in mathematics - algebra. He discovered two ways of solving equations - al-jabr, that is, bringing opposite signs into one positive sign, and al-muqabala, that is, opposing the same terms.

Khorezmi is the author of «Sind Hind», «Ziji Khorezmi», «Treatise on the Astrolabe», «Treatise on the Sun Hour», «Book on the Shape of the Earth», «Trigonometric Tables», «Treatise on Music», «On History» and others ... One of his great services was to introduce the science of Europe and the Middle East to the decimal system of the ancient Indians. In Europe it was called «Algoritmus». The algorithm is its Latin name.

It is difficult to imagine the development of philosophical, social, moral thought in the East of Abu Nasr al-Farabi (873-950). He is a renowned thinker, awarded the titles «Aristotle of the East» and «Second Teacher». In the East, the most famous philosopher of Ancient Greece, Aristotle, was called the «First Teacher». Farabi is an encyclopedic scientist who speaks many languages. The total number of his works is 160, which can be divided into two groups: a) works devoted to the translation, interpretation, popularization and study of the scientific heritage of ancient Greek philosophers and natural scientists - Aristotle, Plato, Euclid, Galen and others. ; b) treatises on natural, socio-philosophical sections of medieval science. These include Aristotle's Commentary on Metaphysics, Aristotle's Commentary on the Heavenly System, Aristotle's Commentary on Ethics, The Word of Substance, The Source of Problems, The Law of Laws and the Cosmos. Book «,» Word of Music «,» Views «of the residents of the city of Fazil» and others [7, p. 39]. According to Farabi, the victory of man and society, the achievement of good and the ascent to moral and intellectual perfection are in the hands of man and society.

He divides the state into virtuous and ignorant. He believes that science, philosophy, morality and education should come first in virtuous cities. He says that then the society will mature. Fazil says that the mayor should be a lover of knowledge, truth, hatred of lies and liars, a supporter of justice and a fighter for justice. Farabi considers good deeds, good deeds of people who served a person for improvement, good. He warns people against bad habits, such as laziness, idleness, ignorance, ignorance, lack of a profession, which hinder human perfection as if it were evil.

Farabi believes that the highest goal of life is the achievement of happiness, which people achieve through the study of the world, the acquisition of professions and sciences - enlightenment.

One of the factors determining the eternity of a person is science, the thinker believes. Such views of the eternity and eternity of human life are commendable. In the end, living spiritual personalities, who left their eternal name in history, sealed their names for eternity only through knowledge and their good deeds. The candles of knowledge and enlightenment that they lit have illuminated the path of mankind for centuries and will continue to shine for centuries to come. These numbers include people with secular and religious knowledge.

The role of Turdi, Huwaido, Gulkhani, Makhmur, Nodirabegim, Uvaysi, Munis Khorezmi, Ogakhi, Feruz and others in the development of spirituality and enlightenment of the 18th-19th centuries is unique.

It should be noted that the development of spirituality and enlightenment in Central Asia in the 19th century was closely associated with the creativity and educational activities of Ahmad Donish (1827-1897). He says that a person can master various sciences and learn the secrets of the world.

«We were born», said Ahmad Donish, «to make the world prosperous, to discover its riches, to explore the wonderful secrets of the world, to know all its continents and inhabitants». Ahmad Donish puts forward educational ideas that it is possible to get rid of backwardness through the development of science, education, and literacy of people.

Uzbek enlightenment occupies a special place in the works of Mukimi, Furkat, Avaz Otar, Zavka and others.

It should be noted that the ideas of enlightenment were associated with the struggle for the freedom of the nation in the activities and works of Behbudi, Munavvar Qori, Abdulla Avloni, Fitrat, Cholpon, Abdulla Qadiri.

Thus, the spiritual and educational views of the peoples of Central Asia are an integral part of the rich spiritual heritage of our people. In the spiritual and educational views of the peoples of Central Asia, the central place was taken by the problems of man and his qualities,

education, morality. It can be emphasized that the problem of the ideal man has found its own solution.

Our national values in the field of morality, education are spiritual and moral wealth that can play a significant role in the spiritual and moral life of all mankind. This is the restoration of our national and moral values; Fully enjoying them, teaching them to the younger generation will remain an important factor in strengthening our independence, in defining the universal and oriental influential qualities of people, such as humanity and patriotism. Here we are talking about national moral values, such as spiritual and moral purity, faith, honesty, piety, honor, kindness, hard work, humanity, cooperation, solidarity, solidarity, hospitality, kindness, efficiency. It is well known how important such moral values are for economic development, cultural and spiritual maturity, and the moral purification of our society. It is known that Turkestan has always been the center of science, education and culture, one of the most ancient centers of literature and art, moral maturity. Especially in the IX-XV centuries, our great ancestors Musa Al-Khorezmi, «Master-son» - the second teacher or Abu Nasir Farobi, awarded the title of Aristotle of the East, the father of medicine «Sheikh-ur Rais» Abu Ali ibn Sino, not only the East, but and all Abu Raikhan Beruni, the great scientist of encyclopedic wisdom, al-Fergani, the bright star of medieval astronomy, Imam Ismail Bukhari, Abu Isa Termezi, Khoja Ahmad Yassavi, our great ancestors Alisher Navoi, Zahriddin Hundreds of great people such as Babur, a number of enlighteners, scientists, poets and writers, Jadids, who encouraged the acquisition of knowledge, glorified the name of Turkestan all over the world. The great thinkers and enlighteners who grew up in Turkestan enriched world science and culture with their discoveries and immortal scientific works, raised them to the top and effectively influenced its centuries-old development.

One of the most pressing problems today is increasing the interest of young people in the profession and science, scientific analysis of new views and approaches based on ethical factors, through the spiritual heritage of orientologists on the development of students' values in the educational process as a factor in improving the quality of education in Uzbekistan. After all, universal and spiritual values, moral factors that are passed on from generation to generation in the development of mankind, are reflected in the spiritual heritage of the scientists of the East of the 9th-12th centuries. In particular, Abu Nasr Farobi in his work «The City of Noble People» treats the issues of education, which is an important tool for acquiring values, passing on generations, as an important part of philosophy. According to him, the greatest and most mature product of existence is man. He advises studying a person as a whole, arguing that a person consists of a comprehensive whole and interrelated parts. He warns people against bad habits, such as laziness, idleness, ignorance, ignorance, unprofessionalism, which hinder human perfection as if it were evil [1].

Abu Raikhan Beruni, one of the scientists of the East, in his work «Monuments of ancient peoples» also contains a lot of information about national and universal values, education [2]. According to the teachings of Abu Raikhan Beruni about spirituality and enlightenment, the essence of human life and society is determined by intellect, work, thinking and education. In «Geodesy» Determining the boundaries of addresses to determine the distances [between settlements] «reminds that the emergence and development of society, the formation of the spiritual and moral image of a person stems from the need for people to work together. This idea is the main programmatic essence of his socio-political, philosophical doctrine. Truth, justice, fairness is a sign of high spirituality and morality. He speaks the truth, albeit to his own detriment, teaches them to be fair and impartial in everything and becomes for them an example of lifelong devotion [3].

An invaluable treasure for us is the scientific heritage of the scientist Abu Ali ibn Sina (980-1037), who made a great contribution to world culture and enlightenment and was awarded the title «Sheikh-ur Rais» in the East and Europe. ... The thinker calls people to

friendship and truth, to the value of friendship. He considers man to be the greatest of all beings in the universe. Ibn Sina had a great influence on the development of culture and education in the Middle East and Europe.

The great thinker Alisher Navoi believes that the formation of values in a person is formed in relationships with other people, as a result of the spiritual influence of people on each other. Everyone who is a member of society focuses on the development of values such as serving people, bringing them benefit, putting the interests of people above their own interests [4].

In conclusion:

The rich spiritual heritage of orientalisists is a program for the development of the innovative abilities of young people, which contributes to the development of creative excellence, the elimination of laziness and the further development of intellectual potential.

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