

GREAT ORIENTAL INTELLECTUALS ABOUT CIVIL CULTURE

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Annotation. *The article discusses the incomparable role of the cultural heritage of the past and the teachings of great thinkers in the formation of civic culture among students.*

Key words: *civil culture, community, phenomenon, initiative, political culture, consciousness, cultural heritage, public welfare, pedagogical category, material and spiritual wealth, spirituality, satisfaction, intelligence, perfection, humanity.*

It is known that at any age, the attitude towards the state, the country, people, and workers is formed through the sense of citizenship and is formed in the process of people living and working as a team.

Civic culture is considered the main indicator of active citizenship and reflects citizens' initiative and active participation in community life.

Since the 60s of the last century, western political scientists began to see the concept of civil culture as a concept similar in content to the concept of political culture. But in 1980, G.Almond and S.Verba's works under the name "Civil culture" were published, and in them it was scientifically proven that this phenomenon has its foundations.

The concept of civic culture primarily refers to the level of understanding of the citizen's place and duties in society and the factor of their practical application in the life of society.

Civil culture is a component of civil life and represents the level of maturity of society's consciousness.

The cultural heritage of the past and the teachings of great thinkers play an incomparable role in the formation of civic culture among students.

According to Amir Temur, Abdulla Avlani, Abu Nasr Farabi, Ibn Sina, Yusuf Khos Hajib, good habits, good manners, good discipline, self-awareness, and getting used to work for the welfare of the people are formed only with the help of civil culture.

In his works, Ibn Sina consistently considered one of the important categories of pedagogy, education and upbringing issues, and recommended his thoughts and views in

this field to community leaders, teachers, and parents. Ibn Sina's ideas on civic education are of great pedagogical value. Ibn Sina, who is a passionate child of his country, his people, and his homeland, calls on young people, regardless of their nationality, to fight for the development of their people, country, prosperity, peace and happiness of the country. For this reason, Ibn Sina believed that children should carefully study the borders, workers, material and spiritual wealth, historical heritage of their country from a very young age and have a positive attitude towards it.

According to Ibn Sina's opinion on psychology, children are mobile, excited, curious and aspiring to the things and events that surround them. Therefore, during this period, it is necessary to monitor children's behavior, behavior, and discipline, to direct them in a positive direction, to teach them to love work and nature, to develop their abilities and opportunities in every way, and to form the first civic feelings.

Pedagogical scientist M.X. Makhmudov gave a philosophical-pedagogical interpretation of this work and wrote: The main purpose of the story "Solomon and Ibsol" by the great scholar is to glorify and promote the noble human qualities of Ibsol, to show as an example the bravery of a determined young man who is on the path to perfection.

In the development of culture and enlightenment of the IX-XII centuries, Yusuf Khos Hajib, a prominent thinker of this period, symbolized the best human qualities and characteristics in his work "Kutadgu Bilig" ("Knowledge that leads to happiness") written in 1069-1070. The work describes the social nature, role and function of an ordinary citizen, a working person in political and economic life, and puts forward the idea that a citizen truly matures with the help of his knowledge, work, attitude towards others, behavior, intelligence, patience, and justice.

In the work, recognition of the professional characteristics and human qualities of various professions - farmers, herdsman, artisans, etc., means the expression of love and respect for these professions. In the content of all professions, the citizen's level of knowledge, intelligence, intelligence, satisfaction, and patience are expressed, and they are interpreted as a factor that brings a person to perfection. That's why Yusuf Khos Hajib advises the kings to be educated, intelligent, contented, not to allow arbitrariness and lawlessness.

Yusuf Khos Hajib emphasizes that one of the important qualities of civil culture is the great influence of contentment on the rise of intelligence. Instilling spirituality, culture, morality, enlightenment into the minds of students, teaching them to act on the basis of intelligence, contentment helps to develop the components of civil culture, civil duty, civil feelings, and civil thinking.

The opinions of Amir Temur, one of the culture-loving and culture-loving statesmen of the Uzbek people, about civil culture are important and significant for today.

Another characteristic of Amir Temur's civil culture is his focus on the development of enlightenment, country improvement, civil peace and architecture. He gathered in his palace such scholars as Maulana Abdujabbar Khorazmi, Maulana Shamsiddin Munshi, Maulana Abdulla Lison, Maulana Badriddin Ahmed, Maulana Nughmonuddin Khorazmi, Khoja Afzal, and did great educational and cultural works in the fields of mathematics, geometry, architecture, astronomy, literature, history, and music. paid attention to development.

Amir Temur pays particular attention to the development of culture in his country, especially to the improvement of civil culture of the population, in "Temur's Laws" he talks about the 12 rules (principles) of civil culture that the citizens should follow as the example of the people of the Sultanate.

The first rule: Unity of word and work.

The second rule: Fairness and honesty.

The third rule: Strict adherence to Islam and prioritizing matters related to it over daily and worldly affairs, and treating with respect those who are glorified by the command of Allah Almighty.

Fourth rule: Care for the poor and needy.

The fifth rule: Have mercy on the poor, look at everyone with compassion.

Sixth rule: Practice truthfulness.

The seventh rule: Faithfulness to the promise, not breaking it and fulfilling it clearly.

The eighth rule: as the custodian of God's property on earth, to protect the people's property, not to look at other people's property, to give donations to the raiyat.

The ninth rule: religious and worldly knowledge.

The tenth rule: Be honest and religious.

The eleventh rule: Respecting Sayyids, scholars, sheikhs, virtues, relying on their opinion in solving religious, legal, intellectual issues.

The twelfth rule: Treat all members of the country equally, look at them with the same eyes.

Alisher Navoi, the great thinker, the sultan of speech, who left invaluable works in the direction of educating the civil culture of a person, paid great attention to the moral and spiritual formation of the young generation, to its upbringing as a perfect citizen. In his epics "Khayrat ul-Abror", "Farkhod and Shirin", "Layli and Majnun", "Sabai Sayyor", "Saddi Iskandari", the question of a perfect person resonates.

The main idea of Alisher Navoi's work is the sense of justice, concern for the welfare of the people and the country, which is considered an important component of the civil culture

of the individual. The poet considers the citizens who fought for the ideas of justice and humanity as his talent and compares them to a candle that illuminates the path of life and thinking.

Abdulla Awlani's teaching on personal civil culture can serve as a program for educating civil society workers. When analyzing from the point of view of studying the pedagogical heritage of Abdulla Avloni, instilling it in the minds of students and young people, and on this basis, forming a civil culture in them, we recommend paying attention to the following:

- the basis of civil culture is morality and ethics;
- To be a selfless person for the society, the nation, the people, to obey justice, truthfulness, conscience, commandments;
- recognizing good manners as a force capable of making any person strong, tenacious, and satisfied;
- avoid bad habits, because they lead to ignorance and destruction;
- morals, ethics, integrity are a powerful force for the formation of civil culture, therefore, their education in students is an urgent problem of today.

The teachings of Eastern thinkers about a virtuous person, a learned citizen, and a perfect human being can serve as the most important program in educating the young generation to be hardworking, patriotic, and humanitarian. The opinions of great scholars about a well-rounded person and a cultured citizen have methodological importance. Because they have important methodological importance not only for the past, but also for today and the future. Therefore, the teachings of great thinkers should be widely used in the educational process of higher educational institutions, debates, debuts, educational hours on their creations in classes, free time outside of classes, raising the morale of students and young people, the level of literacy, and the process of forming civil culture in them. accelerates This is an important factor for inculcating the national idea in the minds of young people and strengthening and developing independence.

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