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The Role of the Unity of Knowledge and Example in the Improvement of Personal Moral Qualities

**Amonlaev Abdurasul
Khakimovich**

**JDPU, Associate Professor,
Head of the department of philosophy, education and legal
education, Uzbekistan**

ABSTRACT

This article describes the role of the unity of knowledge and example in the improvement of moral qualities of a person. Also, in the matter of knowledge and wisdom, the importance of the teachings of the enlightened people to the spiritual maturity of a person is analyzed.

Keywords:

Knowledge, example, personality, morality, spirituality, education.

Introduction

Since the most ancient times, intelligence and insight, knowledge and enlightenment, behavior were considered socializing factors of human nature.

This is not for nothing, because the human psyche has always felt the need for knowledge, enlightenment, knowledge and understanding, physical and spiritual growth.

A major researcher of Islamic civilization and culture, the American orientalist F. Rosenthal studied the early period of Islamic culture and proved in his book "Celebration of Science" that the Muslim civilization of this period was in a much more developed stage compared to the West in all respects. The author has shown that the concepts of "knowledge and faith" are closely related in the Islamic religion, that they are not contradictory to each other, on the contrary, they are compatible and cannot even be imagined separately from each other.

Discussion

In order to emphasize the importance of knowledge in the Islamic religion, the American scientist specifically noted that the words

based on the verb ilm (alima) - "to know" are found more than 750 times in the pages of the Holy Qur'an. After all, knowledge itself is a lesson. That is why the classification and essence of science and knowledge is given a great place in religious and divine sources, especially in hadiths.

Although human nature, character, and moral qualities are not directly analyzed in the sacred religious sources, it is noted that the achievement of knowledge and knowledge is a great and unique quality. Because knowledge itself is the perfection that inspires example.

One of the invaluable qualities of knowledge is to understand one's own essence, to try to understand who one is, why, for what purposes and tasks one was created, to purify oneself with good deeds and ijihad in the path of enlightenment.

"Where you see the perfect mind, there you will not see greed and bad morals," says Plato.

As human knowledge increases, it becomes nobler, fairer, higher, and freer. Ayyzuddin Nasafi concluded: "Man's duty is to strive for continuous enlightenment and to fill

his being with light, to find knowledge and achieve purity"[1].

One of the distinctive features of the quest for knowledge is to study and search for the secrets of existence, and to imagine the life of one's self and others more deeply than before.

The pursuit of knowledge and enlightenment is also the pursuit of manhood, freedom, and rebellion against injustice, oppression, and all forms of tyranny[2].

Knowledge connects science and teaching. Science is a treasure, and knowledge is the guardian of this treasure.

Thus knowledge leads to admonition. And the lesson continues in another heart, another mind and experience.

Knowledge plays a decisive role in all worldly and religious matters. Due to its effective influence, morals, faith and belief are formed and gain a solid position. Morals and beliefs that reject knowledge are stupid, they cannot stand the tests of life. Since the human race has memory, emotional-emotional and mental powers, thanks to these spiritual powers, every person can distinguish truth from injustice, justice from injustice, truth from lies, wisdom from ignorance, friend from enemy, good from evil, good from evil.

Knowledge is the main source of morality, an important point of reference and the joy of human life. If the client's nature is corrupted, his upbringing is inappropriate, and his low behavior prevails, his thirst for knowledge, interest, and desire to enjoy its wonderful pleasures will not develop. Any desire for knowledge, positive inclination honors a person's personality and glorifies his dignity and career.

"Knowledge is such that it remains with you even when you are naked, and even water cannot lose it when you enter the bathroom" [3], Abu Rayhan Beruni admits.

Farabi emphasizes that it is possible to achieve socio-spiritual improvement and happiness through the combination of mental and moral qualities that are formed through knowledge and enlightenment. He warns that the acquisition of wisdom is very difficult and difficult, and he writes: "Whoever wants to

learn the science of wisdom, he must first be young, a good customer, and a person who has learned the science of manners in all respects".

First of all, such a person should acquire knowledge of the Qur'an, language and jurisprudence. Such a person should be kind to people, clean, honest, free from debauchery, malice, treachery, machinations and deceit..."[4].

Another sage of the East, Ibn Sina, is a thinker who created programmatic guidelines on the importance of learning the basics of science.

"Knowledge," writes Alloma, "is said to perceive things." This is what the human mind needs to achieve before it falls into error and error. If these proofs are clear and the proofs are real, then it is called wisdom [5].

Ibn Sina's practical activity is based on knowledge. So, it is not difficult to understand that spirituality, formed on the basis of knowledge, talent, experience, and skills, gives a unique direction and opportunity to human activity.

"Science is such a unique miracle, it has never been, and will never be, under the yoke of self-interest" [6].

After all, science, which is literally a source of lessons, is born in mathematics, hard work, debate and turns into a scientific and practical life principle. As Sheikh Saadi said, "Three things cannot stand without three things: wealth without commerce, knowledge without controversy, property without country-politics"[7].

As long as knowledge requires work and alertness, the result of this process can be seen in creativity and productivity of knowledge. If a scholar has solid knowledge, faith, and intellectual potential, the nation, state, and society will benefit from his knowledge. If his science is based on interest (in most cases, interest is the priority), then the science will have neither result nor effect.

The result of someone's decades-long "activities" "falls off the wagon" or "disappears like water poured into sand" with a simple political turn. However, despite the fact that it has been thousands of years, we still feel a great need to dig up from the depths of ancient

history the heritage of our ancestors who glorified eternal values, which is the original product of philosophy.

Of course, no one has yet been lucky enough to completely break out of the shell of the environment that formed him. We would like to say that there is no way that the creation is not affected by the modernity, the level of development of science, and the personal qualities of its owner. However, in any case, the fact that the results of "creation" disappear in an instant, like a soap bubble, probably indicates what kind of "creation" it was... We need to draw appropriate lessons from such cases.

That is, it is necessary for us to deeply understand that if science is subordinated to the will of ignorance, as a result, science and science will be discredited, and what the people will see and forgive will be nothing but harm [8].

Yusuf Khos Hajib's unique written monument of the 11th century Turkic peoples, *Qutadgu Bilig* ("Knowledge that leads to happiness") contains comprehensive views on knowledge, manners, guidelines for state management, national and cultural values, comments have been reflected. Its essence is a human problem.

In "*Kutadgu Bilig*", in the passionate descriptions of the possessors of knowledge and intelligence, scientists and fuzalo, knowledge is interpreted as a torch, a beacon illuminating the path of enlightenment. The author urges the rulers to appreciate the wise people, to be close to them, to give gifts, and to make the scientists happy and happy. He considers people without knowledge among the ignorant and unenlightened [9].

According to him, all vices are cleansed and purified in enlightenment. Every knotty work can be solved thanks to science.

Ahmad Yugnaki elaborated on the subject of knowledge, the qualities of a learned person, the commonality of knowledge and teaching in his work "*Hibat ul-haqaiq*" (Gift of Wisdom). In the first part of the work, called "About the benefits of knowledge, the harm of ignorance", it is written: "Knowledge opens the

way to happiness, so be knowledgeable, look for the way to happiness".

"One person with knowledge is equal to a thousand without knowledge, the equalizer (God) has measured the one who has been given knowledge, here, look and try, what is more than knowledge. Through knowledge, a person rises higher, ignorance lowers him downwards, don't melt, be knowledgeable" [10], - says A. Yugnakiy.

In fact, because the human qualities such as foresight, eloquence, imagination, oriyat are relatively well formed in the possessor of knowledge, he can distinguish relevant examples from the surrounding events, interpersonal communication, and the variety of human relationships.

Reasoning and scientific reasoning sharpens a person's thinking, strengthens his critical approach and self-examination to his character flaws, accountability to his conscience. In this regard, many more valuable thoughts and prophecies of our great ancestors can be cited.

Enlightened knowledge and talent encourages a person to be able to learn from life processes. But the level of knowledge, its perfect acquisition is important here. Indeed, the expression of our people "From a mullah who does not follow knowledge..." is a reference to the extent to which knowledge is used in practical life. Scientists have shown that if something is proven to exist with ninety percent evidence, it is knowledge.

The meaning of knowledge is to understand the truth. At the same time, knowledge affects the realization of national identity, the stability of the image of the nation, and the improvement of national consciousness. For knowledge to reach the level of national consciousness, four things are required from a person: intelligence, thought, experience, result. The resulting truth is expressed in the national consciousness as knowledge [11].

The more knowledge advances, the more the hidden secrets of the world become clear. Especially, the lesson that gives strength to the spirit of the nation is absorbed through knowledge.

As the English sociologist and economist Stoart wrote, a certain part of humanity creates a nation in such a way that the people who enter it are united by common feelings. Such national feelings can be caused by reasons such as, for example, sometimes racial similarity and its celebration, sometimes common language and religion, sometimes geographical area. But the most important reason is the commonality of political fate, the common pride and humiliation, joy and suffering experienced together in the national history and the past based on it [12].

In making a nation a nation and educating a people as a nation, it is this knowledge, enlightenment, and devotion to the heritage of our ancestors, which we have discussed in detail above, that takes priority.

On the other hand, high national consciousness cannot be found in nations with underdeveloped national culture, enlightenment, and weak feelings of national harmony, national unity, national tolerance, and national cooperation. National consciousness is expressed in nationalism (Uzbek thinking). "Nationalism" means first of all honoring and protecting the nation, feeling of national pride and pride, appreciation of one's own language, literature, culture, art, religion and history, traditions and all unique spiritual values.

And in order to appreciate it, it is necessary to know, read and listen to the spiritual heritage that enriches spirituality and cleanses one's psyche. At the same time, it is necessary to understand the specific aspects of the nation's mentality and mentality.

In the independent development of Uzbekistan, the socio-political consciousness of the existing society, the characteristics of the mentality manifested in the form of a mechanism of socio-political behavior in its emergence can also affect the interrelationship of science and example, and take a positive or negative place in the development of personality and human qualities.

It is known from the past that the spirit and characteristics of each national state, there are signs that are only compatible with the

interests and traditions of this state, tending to individuality.

For example, all nations have relationships and obligations between parents and children. In some countries, this relationship is defined by law. In some cases, it is carried out by itself, naturally, as an obligation related to the inner feelings of humanity and respect of people [13].

Conclusion

Exemplary is an unwritten moral norm that is not defined in these laws. If knowledge and high human intellectual potential are at the heart of the example, its role and influence in ensuring the harmony of personality and virtues will increase even more.

In conclusion, the specific aspects of the emergence of unity of knowledge and example in a person are as follows:

- knowledge-enlightenment has historically been the criterion determining the prospects and aspirations of our people and the basis for forming the ability to take lessons in a person;

- observation and scientific reasoning sharpens human thinking, forms critical attitude towards defects in his character;

- ibrat, ilm, riyozat, iman - all of them are considered the paths of enlightenment, and a person cannot acquire a perfect spiritual image without going through all of them. This has always been the basis of Eastern thinkers and Islamic teachings.

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