

THE ROLE OF SPIRITUAL DEVELOPMENT IN HUMAN EDUCATION

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Abstract: This article analyzes the role of spiritual maturity in human life from a scientific and practical point of view. The historical foundations of each person's striving for spiritual and moral perfection, as well as some of the problems in achieving spiritual maturity today, have been revealed in detail.

Keywords: spirituality, spiritual maturity, meaning of life, moral education, spiritual-moral values, spiritual maturity, spiritual-moral crisis, upbringing of the younger generation.

Although much research has been done on spirituality in the world and around the world today, no single universal definition and classification of this concept has been formed. Because the phenomenon of spirituality is a complex process, it is associated with the values of each people, nation and ethnic group formed over the centuries.

Spirituality is the highest level of human consciousness and a way of thinking healthy. At this point, it is correct to call the process of reaching the highest level of spirituality the stage of spiritual maturity. As one reaches spiritual maturity, everyone begins to realize their mistakes and bad deeds. He separates good from evil, truth from falsehood. At the same time, spiritual maturity is emerging as the key to overcoming many problems. We can also know this through an in-depth study of our historical, philosophical and moral heritage. Most of our historical literature reflects the fact that the development of society is determined by perfect people. From this point of view, we once again acknowledge that the upbringing of highly spiritual people is an important and urgent task before our society.

A spiritually mature person cannot be evil, jealous, hypocritical, he does not seek to make money in this life, to blindly demonstrate his power, or to look for excuses to harm other people. His only desire will be to do good to all beings, to practically propagate and propagate the ideas of goodness. After all, as Schopenhauer points out, man must give up his will for life, for he must limit his physical desires in order to attain spiritual maturity [1].

Moral values take precedence in the upbringing of highly spiritual people. Because only a person adorned with moral criteria is capable of great deeds. If we look at our history, the genres of folk oral art; From God, fairy tales, proverbs, we can see that in the works of our great scholars and philosophers, moral values are first of all promoted in the issue of public administration, spiritual and moral upbringing of children. For example, the importance of moral values for human perfection and the development of society is reflected in the promotion of the idea of good deeds, good words and good deeds, which is put forward in the Avesto, one of the most ancient historical, religious and philosophical sources. Despite the fact that the work of our great ancestor Yusuf Hos Hajib "Kutdagu bilig" was written several centuries ago, this source also reflects the importance of the issue of moral values in the life of society. This book was written in Kashgar and brought to the king of the East, Tavgachkhan, who honored him and appointed him to the post of Hos Hajib in his palace. That is why he was known as Yusuf the great Hos Hajib. This book is valuable in the following ways: One is justice, the second is state, the third is reason, and the fourth is contentment, that is, each of them has a Turkish name. Adlga was named Kuntugdi elig, he was named king, the state was named Aituldi, he was appointed minister, the mind was named Ogulmish, the minister's son was replaced, Qanat was named Uzgurmish, and he was called a relative of Ogdulmish. As we can see, the development of society, the attainment of human happiness is characterized by the stability of justice, state, happiness and contentment in the state. The play states, "Man came into the world as a noble

being, possessed of potential, knowledge, and intelligence. Nature endowed him with intellect and consciousness, gave him the ability to speak, and endowed him with thoughtfulness, kindness, and beautiful character. He was endowed with knowledge, because of which man attained greatness, endowed with intellect, because of which man solved complicated puzzles. Whoever nature gives intelligence, intellect, knowledge, he will do good deeds. Those who understand the greatness of knowledge and the greatness of intelligence, and who have both, will attain greatness. It is important for human beings to have intelligence, and those who have acquired knowledge will be dear and valuable”, he said [2].

Indeed, having good manners, intellect, knowledge and intelligence motivates a person to have a high spirituality. These spiritual and moral qualities serve as a key factor in a person’s happy and prosperous life. Abu Nasr al-Farabi also writes about this: “Man is by nature so composed of many things that he needs to exist and attain a high level of perfection. He can’t achieve all of this on his own and needs some kind of community of people to achieve them. Every member of this team provides him with anything he needs. Every member of society is in a similar situation to each other. That is why, through the union of so many people who help each other, one can achieve the perfection one strives for.” [3]. So, through mutual cooperation and solidarity, feelings of help, people meet not only their material needs but also their spiritual needs in a united community, and as a result, each person and the whole community achieves spiritual maturity.

Abu Nasr al-Farabi's views are also a theoretical basis that can serve to prove that enmity, war, and conflict arising from different races, nationalities, and religions have no historical, social, cultural, or spiritual roots. The true virtue and distinctive quality of any society is not in the prestige of that society, the economic and military power of the nation, but in the fact that the citizens of that society have acquired knowledge, human morals and virtues. Abu Nasr al-Farabi likens the noble city-state to a healthy human body. Just as all the members of this body are in close contact with each other and help each other to ensure the health and maturity of the body, the citizens of the noble city-state are also interdependent. Each of them has a certain position and performs certain tasks [4].

It is no exaggeration to say that the great commander and statesman Sahibkiran Amir Temur's place in the hearts of the people and the establishment of a strong state system were due to his justice and benevolent spiritual and moral qualities. We can know this from the following opinion of Sahibkiran. “I have won over the people with openness and compassion” , he said. I tried to do justice and stay away from oppression [5].

The great children of our country have created an opportunity to proudly mention the names of great figures, to celebrate their birthdays as a national holiday, to publish their works in our native language and to ensure the spiritual maturity of our people. From this point of view, educating today's young generation on the basis of the high level of spiritual and moral values inherent in our ancestors should become one of the responsible tasks of all our intellectuals. Because the development of our society depends on the younger generation, educating them in the spirit of good ideas is an important way to achieve our goal.

Man is a conscious being. He differs from the animal and plant kingdoms in that he is able to apply the ideas and theories put into practice. That is why man is entrusted with such glorious tasks as creating great ideas and subordinating them to the interests of society. At the same time, abstract ideas that do not provide practical assistance to the well-being and spiritual growth of members of society are of little importance. People often understand practice as the production of material goods, the mastery of the world around us, and the pursuit of material well-being through them. However, such a practice is only one aspect of showing the impact on society and human life by achieving material well-being. After all, there are areas that affect the life of man and society, both materially and spiritually, and they strive for spiritual perfection through perfection.

Spiritual maturity leads to the good of the community of people, the community, who are interested in surviving in the conditions of market relations, building a free society, creating new spiritual and moral values and creating prospects for development. That is why the German-American psychologist E. Fromm in his work (1900-1980) puts forward the idea that love liberates man from inner freedom, in this sense, true knowledge is inherent in free thinking, which does not allow any boundaries and conditions [6].

Any spiritual, political, social event is repeated over time. However, these repetitions will not be the same as the previous ones, it will develop through certain news, new relationships. Man's historical thinking is determined by certain processes aimed at self-realization and, in terms of necessity, is directed to the acquisition of world experiences. One of such practices is the assimilation and understanding of the unique spiritual and moral values of the cultural heritage created by man. Indeed, a positive solution to these issues is essential in the integration process, which is responsible for defining human life, lifestyle and activities. Only high spirituality is an important basis for the development of society. At the same time, there are certain challenges in achieving spiritual maturity. At the heart of such problems is closely related to the ongoing process of spiritual and moral crisis on a global scale.

Today, due to the spiritual and moral crisis, some people have reached the point of losing their freedom. The pursuit of spiritual maturity is an important factor in preventing such a spiritual and moral crisis. Spiritual maturity is a priority, both in the life plans of the individual, as well as in determining the prospects for the development of society. After all, noble goals and ideals aimed at achieving spiritual maturity make our lives unique and attractive. They ensure the sustainable development of our lives. Because people live their lives in accordance with these noble spiritual and moral goals.

Spiritual maturity teaches us to live in harmony with ourselves and the world around us, not by suppressing ourselves or others. At the same time, the pursuit of spiritual and moral heights ensures human perfection, serves to cleanse it of old beliefs and stereotypes, to begin the path of the future in line with modern goals. In addition, the stabilization of peace, the prevention of environmental threats, the cessation of interstate and ethnic conflicts, the elimination of the production of weapons of mass destruction, the prevention of terrorism, genocide and drug addiction are becoming universal issues, requires to be. "Especially in the twentieth century", wrote S. Shermuhamedov and A. Ochildiev said that the great changes in industry, transport and communications have accelerated this process and have covered almost all spheres of culture. However, time has also shown that these processes are contradictory, as can be seen in the fact that they have in some cases squeezed out widespread and relatively strongly developed cultures. Such a conflict arose not only between individual national cultures, but also between Eastern and Western cultures belonging to the two cultural poles of the world. This is due to the large-scale introduction of Western culture into the lives of the peoples of the East, the works of literature, art and cinema that promote and propagate them, and in many cases they have begun to play a priority role in national life [7].

Because globalization and man-made civilization serve humanity only if they are organized on the basis of the criteria of spiritual and moral perfection. After all, only the development of the ultimate foundations of the lives of highly spiritual people, the determination of the motives of their behavior, can show that the activity of each of us depends on our relationships with other people. Because the world of life of each person is structured in such a way that through his spiritual and moral upbringing, on the one hand, he demonstrates his individuality and ensures the freedom of his behavior, on the other hand, he directs his thoughts and desires to do good to other people. Such life traditions constitute the meaning of life of people with high spirituality.

In general, the attainment of spiritual maturity is of special importance in human upbringing. Spiritual maturity is the embodiment of the moral and spiritual qualities of each person, the nation and the nation to which he belongs, as well as the best of all mankind, which for centuries has justified itself in life, recognized by many and lived in peace. Spiritual maturity is the core of

the upbringing of the younger generation, and the concepts of patriotism, devotion, involvement, loyalty to the people, national pride, benevolence to public policy are the cornerstones of this quality.

In short, first of all, the role of the rich spiritual heritage of our ancestors, national and moral values, customs and traditions, our sacred religion in raising the spirituality of society is invaluable. Also, no nation can imagine its future without knowing its history, without relying on and further developing the spiritual heritage created over the centuries. Secondly, the reforms being carried out in our country have had a great impact on raising the spiritual maturity of our youth, the invaluable cultural heritage created by our ancestors over the centuries, the restoration of our national values and, most importantly, our self-awareness. It should be noted that as a result of these reforms, a healthy spiritual and enlightenment environment is being created in our society. It is known that in all countries, development is determined primarily by the spiritual maturity of people, especially young people, a comprehensively developed state is formed on the basis of high spirituality.

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