

The Issue of Spiritual and Moral Education in the Peoples of the East

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Abstract: In this article The issue of spiritual and moral education in the peoples of the East has been scientifically and theoretically analyzed.

Keywords: Qutadgu bilig, "Akhlaqi Nasiri", "Qabusnama", "Hibbat ul-haqaiq", "Gulistan", "Bo'ston", "Akhlaqi Jalali", "Akhlaqi Muhsini", "Mahbub ul-Qulub" such as Yusuf Khos Hajib, Nasiriddin Tusi, Kaikovus, Ahmad Yugnaki, Muslihiddin Sa'di, Abdurahman Jami, Alisher Navoi, etc.

It is known that during the Eastern Renaissance, the main issue in the spiritual and educational sphere was the human problem. That is why great attention is paid to educational issues. In the didactic works, the moral and spiritual perfection of a person, characteristic of the East, was the leading idea. Humanity, the idea of glorifying a person is considered the main core of the works related to education. As the main means of implementing this idea, that is, the idea of humanity, it is important to implement education and training that leads to formation of high moral habits, human relations and qualities. Because high moral qualities are expressed in the idea of humanity, the educational-ethical direction became important in the philosophy and pedagogy of the Eastern Renaissance. The issue of ethics has been the center of attention of philosophers, great thinkers, historians, poets and writers alike. Educative and ethical treatises were published, both theoretical and practical issues of ethics were analyzed. Yusuf Khos Hajib, such as "Qutadgu Bilig", "Akhlaqi Nasiri", "Qabusnama", "Hibbat ul-haqaiq", "Gulistan", "Bo'ston", "Akhlaqi Jalali", "Akhlaqi Muhsini", "Mahbub ul-Qulub", The educational and moral works of Nasiriddin Tusi, Kaikovus, Ahmad Yugnaki, Muslihiddin Sa'di, Abdurahman Jami, Alisher Navoi, Jaloliddin Davani, Husayn Vaiz Koshifii, which we mentioned above, are important as pure pedagogical works created in the field of solving the problem of spiritual and moral formation of the human personality. In these educational and moral works, the idea was put forward that a person's spiritual maturity can be achieved only on the basis of mastering science.

Because since the period we are referring to, teaching literacy has been carried out along with the study of "Quran" and "Hadith" and assimilation of their instructions. Accordingly, the teachings of the "Quran" and "Hadith" influenced the work of both scientists and writers. The reason for the influence of hadiths is the special emphasis on universal human qualities. The important features of Islam promoted in them: honesty, generosity, dedication, kindness, charity, modesty, seeking knowledge, rules of conduct, moral standards, etc., were expressed and influenced Eastern literature, including educational and moral works. Educational and ethical works were created directly on the basis of the ideas put forward in hadiths. The influence of hadiths can be seen on the basis of Yusuf Khos Hajib's work "Kutadgu Bilig", Kaikovus' "Nightmare", Ahmed Yugnakii's "Hibbat ul-haqaiq", Saadi's "Gulistan", Alisher Navoi's "Mahbub ul-Qulub" and other works. Both the idea, the content, and the form are evidence of this.

For example, in the "Quran", "Hadiths", and educational and moral epics, along with the definition of science, rules of conduct and manners of life are explained.

So, the promotion of knowledge, rules of conduct in Eastern education and training are based on Islamic principles, the similarity of contents in educational and ethical works depends on the spiritual ground on which they are based.

Spiritual to perfection without reaching perfect a person level reach possible not _ So , spiritual to perfection aspiration is _ perfect a person level reach for is an aspiration . To perfection a person throughout his life achieved goes _ All three concept : so glom Generation , spiritual perfect , perfect man - step by step deep meaning occupation is enough From this come coming out If so , it's perfect a person of being clear check and limit no _ Ours old in our history surface came , nation , country in history big spiritual and moral education role played Sufism perfect a person theory about , him education , adult deliver about doctrine and practice is counted . This is it the question Sufism from his teaching come came out without statement to reach to the goal according to that we found

Perfect a person we for is ideal . He is all worldly and divine knowledge Possessed by the spirit absolute to the soul connect , fayzu karomati serob , heart good to feelings limmo-lim full pure breed _ Perfect a person man dream did total good of traits representative _

Perfect people of society alive consciences . People to them looking alert they pull , the world from vanity to themselves come , own to their hearts , own doing to work pic they put , repentance they do Perfect of people healthy amoly people to the heart power , k to itself light dedicated _

Perfect a person about Sufism in literature many p works finished _ There so from people one in the thirteenth century lived Azizuddin Nasafi is " Human named "perfect " . in his pamphlet perfect to a person definition giving so writes : " You know , it's perfect a person that Sharia and sect and in reality mature has been to a person they say and if this the phrase if you don't understand , go ahead phrase with say : you know , it's perfect a person so I am human , then the following four thing to perfection reached be : good the word is good verb , good ethics and education " . This adjectives with A decorated person is a lie , a dream and from evil retreats , everyone time good intention with alive , good to work ready stands _

Good adjectives take over the person who went is perfect a person career get up takes _ Perfect human - of humans the most perfect , most intelligent and wise. Perfect a person people society from within matured coming out dignified is a breed . People to perfection moral-spiritual purification in the process they achieve

Of perfection sign h aq y from the dead go to the people benefit is to bring The person is his own the word is practical work , intention with how much to people benefit brings bad ones right to the road if so , right on the way sacrifice if so , that's it perfect will be

In the history of morals of the Muslim East, there were many pandnoms and folk books that served as a program and guide for human life about raising a perfect, mature person. We will list some of them. For example, we can show Kaikovus's "Nightmare", Saadi's "Gulistan", "Boston", Amir Temur's "Tuzuklari Timur", Abdurrahman Jami's "Bahoristan", Alisher Navoi's "Mahbubul-Qulub", Husayn Vaiz Koshifi's "Akhlaqi Muhsini" and others. In most of these works, the righteous king and the eastern qualities of a person such as justice, honesty, purity, purity, correctness, truthfulness, humanity, and enlightenment are given.

Alisher Navoi's work "Nasayimul Muhabbat" lists the characteristics of a perfect person, his oriental qualities. Among these, the great thinker includes the following: repentance, contentment with an honest meal, making a living from one's profession, observing the Sharia, considering oneself inferior to everyone, not being rude even to one's children and servants, being soft-spoken - good, gentle-tongued, compassionate, to be generous, to be brave, to be meek, to be kind, to live contentedly, to be patient, to be loyal, to be faithful, not to be afraid to be sarcastic, etc.

Thus, in the past, a specific moral code of a perfect person was developed, and it was considered the dream of every person to have these qualities. Ideas about the perfect person had great socio-moral importance. It served to educate a person in the spirit of honor, goodness and great kindness, to strengthen love, loyalty and

devotion. At all times, at every moment, they reminded people of their humanity, helped them to refrain from evil, vile deeds, inappropriate behavior and actions, and ensured the appearance of a building of faith and conscience in them.

Perfect a person faith and faithfulness , honesty and of purity higher symbol _ We all of us that's it striving where we live it is necessary Independent of Uzbekistan market to relations transition conditions believer to be , honesty and purity , conscientious and pious to be what is it? necessary the fact that to all of us obviously _ Here it is therefore for too President spiritual perfect a person in education our youth country , country lover perfect a person by bring up to work I 'm sorry importance giving is coming

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