



SPIRITUAL AND MORAL FOUNDATIONS OF EDUCATING YOUNG PEOPLE AS MODERN PERFECT PEOPLE

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Kalit so'zlar: tarbiya, ahloqiy tarbiya, huquqiy tarbiya, aqliy tarbiya, estetik tarbiya, jismoniy tarbiya, mehnat tarbiyasi, mifologiya, "Avesto", "Injil" va "Qur'on".

Ключевые слова: воспитание, нравственное воспитание, юридическое воспитание, умственное воспитание, эстетическое воспитание, физическое воспитание, трудовое воспитание, мифология, Авеста, «Библия» и «Коран».

Spiritual and moral education is carried out on the basis of a system with clearly defined goals. Moral education is included in the content of each type of work with young people.

Наша нынешняя жизнь объясняется тем, что мы все больше и больше осознаем себя и уделяем больше внимания общечеловеческим и духовным ценностям.

These processes cannot be solved positively without comprehensive improvement of the existing educational process.

Because the elimination of shortcomings in our spirituality in many respects directly depends on the adequacy of the education system. Educating the thinking of young people, processing it as information becomes available, reaching situations related to summing up relevant conclusions, forming the necessary skills is one of the urgent tasks of today.

The effectiveness of educational work at school largely depends on the diverse, meaningful and consistent organization of lessons.

The independent policy of the Republic of Uzbekistan on the path of socio-economic development requires that the spiritual and moral education of young people in secondary schools be based on the requirements of the new era.

The main purpose and content of spiritual and moral education is the formation of a modern perfect personality.

I. Karimov said: "Despite all the invasions and conquests, even in all difficult and difficult conditions, our grandfathers, without losing their identity, the fact that he followed the norms of spiritual life and the rules of etiquette and aspired to perfection, is still an example for all of us and gives strength".¹

So, what should a modern perfect person be like? To answer this question, we must first analyze the meaning of the concepts "perfect" and "perfect person».

Scientists have expressed many opinions and ideas about perfection and the perfect man. It should be noted that if we look at the history of the development of philosophical thinking, we will see that serious attention has always been paid to the problem of the perfect man, but we do not find any information about who, when and in what works this concept was first

¹ Karimov I. Yuksak ma'naviyat – yengilmas kuch. T., Ma'naviyat. 2008. P – 7.

used. From this it can be seen that the concept of a perfect person has always been studied as a universal problem. Including Heraclitus (530-470 A.D.), Pythagoras (580-500 A.D.), Empedocles (490-460 A.D.), Socrates (469-399 A.D.), Democritus (460-370 A.D.), Plato (427-347 A.D.) of the ancient world., Aristotle (Arast) (384-322 A.D.) Epicurus (341-270 A.D.) the moral views of classical philosophers describe ideas raised to the level of spiritual values about the upbringing of a perfect person.

In this question, the scientific significance of the thoughts of the wise Aristotle is essential. The ancient Greek philosopher Aristotle in his works "Nicomachean Ethics", "Great Ethics", "Rhetoric", "Politics", "The Art of Poetry", "Poetics" expressed his moral and aesthetic views. questions of raising a person to the level of perfection. Aristotle was one of the first in the history of the development of moral thinking to classify and describe the moral qualities necessary for a perfect person. In his opinion, the moral qualities necessary for a perfect person include: courage, courage, moderation, generosity, kindness, diligence, gentleness, correctness, kindness, kindness, justice includes being.

Describing them, Aristotle distinguished nobility-vanity and humiliation, generosity-waste and greed, modesty-shyness and shamelessness, benevolence-flattery and justice, righteousness-cunning and boasting, hatred-jealousy and expresses the opinion that this is the middle of blackness, prudence-depravity and stoniness.

In addition to them, Aristotle also puts forward a number of advanced scientific ideas on the formation of a perfect person.

Basically, these are the following: "Man is the best creator of the world. A person's duty is to be practical and morally virtuous.

The realization of true happiness belongs to a spiritually high, right-thinking person.

A spiritually perfect person is a person who follows the unity of reason and virtue. Virtue is an acquired quality of a person.

A virtuous life is the life of a person striving for earthly prosperity. Mind is not defined by man, but mind defines man.

Only an intelligent and virtuous person deserves the highest level of respect. Perfect people are the same, and bad people are different.

Works of art purify a person's heart from negative passions and enrich him spiritually.

Showing the need for moral and aesthetic education in the formation of perfect people from young people, success in education depends on the lifestyle, if there are appropriate laws in society, then proper education can be implemented, therefore, we must comply with these laws and emphasizes the need to educate a person in a comprehensively harmonious (harmonious) spirit.²

Scholars of the medieval Muslim East, such as Abu Nasr Farabi (873-950), Abu Ali ibn Sina (980-1037), Abu Rayhan Beruni (973-1048), not only deeply studied the spiritual legacy left by Aristotle, but also analyzed from a critical point of view and raised philosophical science to a higher level.

This rise took an important place in the history of mankind under the name of the Eastern Renaissance.

The great encyclopedist Abu Nasr Farabi studied and analyzed the works of Aristotle and other Greek philosophers and created his own theory of virtue, happiness and perfection.

² Arastu. Axloki kabir. – Tashkent: Yangi asr avlodi, 2016. – P.75-101.

According to him, "Everyone is not perfect initially, but with the inner consciousness that is inherent in him, he strives for perfection step by step. The perception of everything leads to perfection and pleasure. The initial spiritual perfection of a person is formed by the knowledge of the first law. Enlightenment is the first step to happiness and perfection".³ Although Abu Nasr Farabi in his works "The City of Virtuous People" and "On Achieving Happiness" considered perfection to be the knowledge of the eternity of God, first of all he expressed the opinion that any person can achieve perfection by acquiring intelligence, knowledge and profession, points the way; and, secondly, the twelve moral virtues to be perfect a person, namely: physical health, observation, strong memory, sharp mind, clear thinking and clear speech, abilities, greed and lack of gambling, clearly express the place of moral and aesthetic values. in the spiritual maturity of a person by establishing the requirements that he must have the qualities of being, truthfulness, conscientiousness, aversion to money and wealth, justice and courage; thirdly, the important role of music science in the formation of a comprehensively developed personality, the need for education, education and study in the spiritual maturity of the individual, personal freedom in maturity, peaceful the harmony of the country, etc., is extremely valuable. it serves for the maturation of perfect people, ensuring the future perspective of progressive humanity.

The question of the perfect man and human perfection is reflected in the moral views of such thinkers as Abu Rayhan Beruni and Ibn Sina.

Abu Rayhan Beruni says about this: "The first reason to be a perfect person is knowledge and enlightenment, and the second is to create art and deeds." He also believed that human perfection lies in beauty, beauty, nobility and courage. Beruni, who considered labor training the key to perfection, believed that it was necessary to teach young people to work.

It can be seen that Biruni expressed the right opinions in solving the issue of the formation of a perfect person.

In Islamic philosophy, the question of the perfect man acquires a special significance. Especially in mysticism and Sufism, the question of the perfect man rises to the level of a religious idea.

The doctrine of the perfect man in Islam was created by Ibn Arabi, a prominent representative of Sufism, who was awarded the names "Great Sheikh" and "Son of Plato". This was stated by the ufologist N. Komilov. "...The concept of a perfect man was first introduced by Muhiddin ibn al-Arabi (1165-1240), known as Sheikh Kabir. Later this teaching was developed in Central Asia by such thinkers as Ahmad Yassavi, Abdurrahman Jami, Alisher Navoi.

According to the philosophy of Sufism, a perfect person is a person who has achieved high moral purity, has full knowledge in understanding the being and its creator, and as a result has achieved Truth in all respects.

According to the teachings of Islamic theologians, the incarnation of a perfect man on earth is Muhammad, may Allah bless and greet him.

Islamic theologians have expressed many ideas about the perfect man, each of which requires a separate study from the student of these issues.

The idea of the "perfect man" in Sufism, which is of great importance in the history of philosophical and moral thought of the Middle Ages in the Muslim East, served as a theoretical source for the study of man and his essence, for the improvement of man.

³ Abu Nasr Farabi. Fazilat, baxt-saodat va kamolot xakida. –T., Yozuvchi., 2001. – P.13-15.

In this regard, the mystic scientist N. Komilov, analyzing the books of Sheikh Aziziddin Nasafi "The Perfect Man", "Maksadi akso", "Zubdatul Khakayik", calls him a theorist of the science of the perfect man. According to Aziziddin Nasafi: "A perfect person is a person who has matured in Sharia and Tariqa and in truth. A perfect person should have four things: good words, good deeds, good morals and good knowledge. If people are the cream and the sum of the universe and the fruit of the tree of existence, then a perfect person is the cream and the sum of human existence. The perfect man is the mystery of the universe and the pole of the universe, because he is the sea of knowledge".⁴

Summarizing the views and opinions of Islamic theologians about the perfect man in scientific sources, we can draw the following conclusion: First, a perfect man is the most perfect, the most reasonable and the wisest of people. A perfect man is an intermediary between God and people, a divine command, a great patron who brings the secrets of the hidden to ordinary people. That is why the perfect human soul has been known since time immemorial, and it is the strongest soul created by God.

Secondly, the ideal person embodies several qualities. Although he appears in the form of an ordinary person, he is always a awake and omniscient being who permeates the universe.

Thirdly, a perfect person is not formed by himself, but represents a worthy breed that has grown up within human society. He is not a soul with a certain career since time immemorial, but has matured in the process of moral and spiritual purification. Therefore, every person of pure morals and God-loving can strive for perfection and get rich on this path.

Fourth, the highest sign of perfection is to benefit people by following the path of truth.

To the extent that a person benefits people with his words, practical deeds and intentions, fights evil, instructs them on the right path, he further increases his perfection.

It is known that religion never leads people down a bad path. Religion reminds us that this world is transitory and coming, it encourages our children to be vigilant, stay away from bad roads, be good, leave a good trail. This, in turn, recognizes that the perfect man is not a creature that appeared out of nowhere, but a child of the earth, a product of parents, family and society, and encourages him to search for ways to know the Truth.

In addition, he understands that the way to know the truth lies in science, research, good moral qualities, education, selfless work.

So, in the idea of a perfect person, the idea is advancing that a person should have the best moral qualities.

In addition, he demands that any person show his perfection in practice, that is, show his individuality, bringing benefit to people, and considers this an important element of the idea of a perfect person.

Resume

In preparing young people for marriage and family relations, the main forms of education are moral education, legal education, spiritual religious education, and sexual education. Ethics, moral rules and moral principles play a key role in the attitude of young people to marriage and family building.

Rezyume

Yoshlarni nikoh va oila munosabatlariga tayyorlashda tarbiyaning asosiy shakllari ahloqiy tarbiya, xuquqiy tarbiya, aqliy diniy tarbiya, jinsiy tarbiya muhim o'rin tutadi. Yoshlarni nikoh

⁴ It's a job. – P.147-149.



va oila qurish bilan bog'liq munosabatlarida ahloq, ahloqiy qoidalar, ahloqiy tamoyillar asosiy o'ringa ega

Резюме

В подготовке молодежи к брачно-семейным отношениям основными формами воспитания являются нравственное воспитание, правовое воспитание, духовное религиозное воспитание, половое воспитание. Этика, моральные правила и моральные принципы играют ключевую роль в отношении молодых людей к браку и построению семьи.

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