

## SOCIO-PHILOSOPHICAL NATURE AND CONCEPTUAL BASIS OF THE PROBLEM OF SPIRITUAL EDUCATION

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### ABSTRACT

Spirituality is known to be an integral part of man. In the words of the President of the Republic of Uzbekistan Sh.M.Mirziyoyev, "... Spirituality - mutual trust, respect and attention between people, noble aspirations to build the future of the people and the state together , is a complex of exemplary qualities ".

**Keywords:** Spirituality, society, politics, economics, Buddhism, Judaism, Zoroastrianism.

### INTRODUCTION

Also, spirituality is the foundation that determines the content and quality of all political and social relations in society. It is known that the effective and successful results of economic, political reforms, modernization and innovation processes in Uzbekistan are inextricably linked with the spiritual sphere as one of the priorities.

In today's rapidly changing social life, the challenges of globalization are of strategic importance for Uzbekistan to be able to take a worthy place in the world community in the context of further globalization, to maintain its economic, political and spiritual status. Along with the economic and political democratic order, the spiritual development of Uzbekistan plays an important role in this process.

It is known that after the independence of Uzbekistan, the problem of spirituality has become one of the main issues on the agenda. The first President of our country I.A. Karimov considered the sphere of spirituality as a priority, and the problem of spirituality is one of his works.

If we look at the genesis of spirituality, we realize that this social phenomenon is a process that has gone hand in hand with human history. Theoretical sources of ancient religions, including the philosophical and theoretical foundations of Buddhism, Judaism, Zoroastrianism, such as the Vedas, the Avesto reflects the spiritual and moral issues and teaches the rules of moral education. The spiritual and moral ideas reflected in the Avesto had a great impact on the spiritual development of the peoples of Central Asia. It can be said that the Qur'an is imbued with the moral and spiritual rules of human society.

One of the great exponents of ancient philosophy, Confucius puts the idea of humanity at the center of spirituality. Greek philosopher Heraclitus developed the YaNOS law, which emphasizes the subordination of human spiritual life to the law. contributed. Oriental scholars have made a great contribution to the development of spirituality and ethics. Muslim ethics connects spiritual perfection with the issue of striving for Allah.

Jalaliddin Rumi, a scholar who lived in the 13th century, played a major role in the philosophy of Eastern spirituality. In the scholar's work "Ma'naviy masnaviy", man differs from other creatures by his belief in thinking. Man's spirituality is reflected in his morality and spiritual image in his heart. Spiritual maturity is associated with positive human qualities.

In many of Farobi's works in the field of spirituality, the thinker analyzes spirituality in the context of human perfection, justice, the pursuit of knowledge, and morality. Farobi puts the issue of human freedom first. It can be said that the concept of "noble man" today refers to a person of high spirituality. Islamic civilization plays an important role in the cultural and spiritual development of Central Asia. Scholars of universal significance, such as Abu Hanifa, Imam al-Moturudi, Aziziddin Nasafi, Imam Bukhari, Bahauddin Naqshband, have made a great contribution to the development of spirituality with their scientific, philosophical, religious and moral works.

Ibn Sino believes that the negative qualities of man can be eliminated through moral education. Yusuf Khas Khajib, on the other hand, describes education as a factor in human development. Concerned about the spiritual development and spiritual upbringing in Uzbekistan, A. Avloni, A. Qodiriy, A. Enlighteners such as Fitrat, M. Behbudi, Cholpon influenced the development of national spirituality.

During the period of independence, many scientific and philosophical works on spirituality and spiritual education were created.

The work of the President of Uzbekistan Sh. Mirziyoyev on the Strategy of New Uzbekistan (Tashkent, Uzbekistan Publishing House, 2021) can be a methodological basis for the theoretical implementation of issues of spirituality, spiritual education. The fifth part of the work is called "Spiritual Development", in which the issue of spirituality is analyzed philosophically and systematically. The play also considers the factor of spiritual renewal as one of the important factors determining the development of New Uzbekistan, that this objectively necessary process is an important stage of spiritual development, opportunities and prospects for spiritual renewal, spiritual space, spiritual development and combating various threats in the context of globalization, spiritual education in the education system, spiritual human development, new strategy of spiritual education, fostering a sense of involvement in youth and activating them is to carry out spiritual propaganda work in connection with enlightenment reforms. Issues related to the development of the history of Uzbekistan, cultivating national pride, the formation of an enlightened society in New Uzbekistan and their factors, ensuring the harmony of national and universal values in the development of Uzbekistan, education of national pride, formation of an enlightened society in New Uzbekistan and their factors, ensuring the harmony of national and universal values in the development of society and other issues related to the field of spirituality are analyzed. Issues in the development of society and other areas of spirituality are analyzed.

The President defines spirituality as follows: "Spirituality is a set of exemplary qualities, mutual aspirations, respect and attention between people, noble aspirations to build the future of the people and the state together."

The definition emphasizes that spirituality is a social phenomenon that applies to all areas of social development and is the foundation of the existing social environment.

The play states that spirituality is a process related to the freedom of members of society and the need to form a spiritual space of an enlightened society that ensures freedom.

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