



ALLOMAS ON SPIRITUAL AND MORAL ASSIGNMENT

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"Fundamentals of Spirituality and Legal Education"
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Article history:	Abstract:
Received: 11 th February 2022 Accepted: 11 th March 2022 Published: 28 th April 2022	The article analyzes the views of the great thinkers of the Middle East, such as Abu Nasr Farabi, Jalaliddin Rumi, Alisher Navoi, on human perfection, education and spiritual and moral progress from a philosophical point of view.
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Every nation and people uses the knowledge, experience and historical lessons, morals, educational teachings of their ancestors, without which they cannot live. By the way, spirituality and morality have a strong influence on the rise or crisis of a society. Therefore, it is necessary to pay serious attention to this issue.

Abu Nasr al-Farabi, a great representative of Eastern socio-philosophical thought, described the evolution of spirituality in his doctrine of the "classification of cities" and concluded that spirituality forms a certain way of life. Alloma used the method of describing the settlement of different spiritualities as the life of different "urban" inhabitants. However, Farabi concludes that the "ideal city", which is considered ideal at a glance, that is, the collapse or decline of mature spirituality can also occur. In this sense, Farabi's scientific legacy is important to us.

Spirituality has two main qualities: it is either yours or someone else's. When someone threatens your spirituality by stifling their own spirituality, it has only one purpose - to destroy your spirituality. The thinker emphasizes that for any society, two tasks in terms of spirituality are a priority: first, to constantly improve their spirituality, and secondly, to be able to protect it from the aggression of another spirituality.

Aristotle of the East advanced ideas about the important role of education in human development. According to Farabi, teaching is reading, science based on learning, theoretical knowledge. Discipline, on the other hand, is about teaching young people the norms of behavior and practical skills needed to master a particular profession.

According to Farabi, education should be aimed at cultivating a person mature, both mentally and morally. This means that the only task of education is to bring up a perfect person who fully meets the requirements of society and serves to maintain it in its integrity, peace and prosperity. The thinker pays great attention to the methods of education that help a person to mature in every way. First of all, he understands the difference between teaching and

upbringing, and when it comes to teaching methods, he divides them into two:

The first is that education is carried out by means of explanation, interpretation, depending on the character, desires and spiritual inclinations of the pupil, and the second is carried out by coercion, action, submission to the intended goal and orientation to it. These two methods have the same goal - to bring up a mature and perfect person.

Abu Nasr al-Farabi writes in his treatise *What to Know Before Studying Philosophy*: there is a cooling and disregard for the science he is studying. "It is obvious that the influence of the external environment on the development of positive qualities in a person is great. Because with this, a person can either go towards spiritual maturity or become depressed or grow into a negative person.

In his book *The Origin of Science*, Alloma emphasizes the role of education in the development of human knowledge, its perfection and general outlook: Such things seem inappropriate. Once he has the knowledge and experience, he will change his mind, and what seems inappropriate will become necessary. "Addressing the younger generation, Farabi urges them to mobilize all their opportunities and strength to achieve happiness: "It is necessary to try to preserve and strengthen what helps to achieve happiness, to turn what is harmful into something useful."

In the legacy of the great thinker of mankind, Mawlana Jalaliddin Rumi, the issue of morality has a special place, and the indicators of morality are measured by immorality. In his works, he narrates some immoral acts committed by a conscious being: "Yesterday is both the opposite and the helper of the day. "It's going to be contradictory." Because if it weren't for the night, how would we know the day. According to Rumi, the manifestation of a person's moral qualities lies in his spiritual upbringing.

In Rumi's interpretation, spirituality is a set of meanings, a concept that never wears out, that elevates man to a higher level. As he explains spirituality, he



glorifies the inner and outer harmony in man and encourages him to understand. To understand spirituality, to understand, first of all, it is necessary to understand, to understand man. Indeed, in Rumi's teaching, man is at the center of all views.

It is well known that a person's spiritual development and moral culture reflect his or her level of perfection. No one among the thinkers has described the spiritual and moral maturity in man as perfectly as Jalaliddin Rumi. As he examines man, he says, "Because Almighty Allah created man as a knowledgeable, knowledgeable, and learned man, from time to time he sees the manifestation of Allah and His incomparable beauty in the forefront of His being." Indeed, the manifestation of Allah is, of course, seen only in the perfect man.

Alisher Navoi's love for man, the great teacher of world spirituality, also includes the need to create a decent social environment for his happy life, that is, to build an ideal society. From this we understand the interrelationship of moral and political issues in his humanism. Alloma sees science and moral education as the main means of revealing his moral and social ideals. According to Navoi, if science is a means of knowing the world, distinguishing between good and evil, then morality is a means of spiritual maturity, humanity, which is a spiritual force that ignites the human heart with the fire of compassion and love for other people. For example, Farhod's pursuit of enlightenment and spiritual maturity in the pursuit of his personal happiness is inextricably linked with his desire to give love to others.

Navoi argues that the beauty of man is in his spiritual and moral qualities, so that he can benefit from it. Hudhud says this in response to a question from another bird:

The beauty of man is wisdom,
The taste of the nafs is generosity.
Low generosity gar finds happiness high,
Mudbiri is like a blue arjuman.

The moral ideal of the thinker is embodied in concrete artistic images, in their actions. Accordingly, moral categories lose their abstraction and are expressed vividly and clearly in an emotionally-concrete form, which emerges in the form of proverbs that regulate people's behavior, encouraging people to goodness and virtue. In Navoi's view, the meaning of morality is a way to achieve true perfection, that is, to achieve intelligence, that is, to be open-minded, good-natured, intelligent, to protect the nafs from selfishness and corrupt practices.

To this end, the great poet in his works creates an ideal world of life - a world of justice, love and

goodness. In this world, good still triumphs over evil. For example, his moral ideal is forward-looking and watered with deep optimism. In short, the world of positive images, lofty ideas and moral principles created by Navoi's power of thought and artistic imagination will undoubtedly fascinate people today.

The great scholar warns that the younger generation can be inculcated with spiritual and moral values and rules of conduct. He considers hard work and professionalism to be the beauty of a person. Navoi calls on people of all professions and trades to work hard and make the country prosperous.

Navoi pays great attention to generosity, which is an important sign of humanity. Generosity is a rare human quality in his eyes. He likens generosity and generosity to the "fruitful tree of the garden of man," to the "wavy river of the land of humanity," and to the greedy and the greedy to the "cloud of spring without oil," to the "fruitless tree."

The scholar also urges people to be kind, generous and generous. He sees goodness in terms of humanity, generosity, mutual assistance. In Navoi's imagination, if good is a set of all the positive qualities of a person, evil is a set of all flaws, which includes such vile and vile vices as oppression, injustice, ignorance, ambition, lust.

In general, the ideas of scholars about spiritual and moral progress have an important educational value not only in their time, but also in our time. Because in today's globalization, these ideas will undoubtedly help to bring up a harmonious and healthy generation, inculcate in their minds national and universal values, and fight against the attacks of bigotry and terrorism.

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