

The Effect of Spirituality on Human Perfection

Islamov Fayozbek Shahobiddin

Tashkent State Agrarian University

Teacher: Mirzaev Agzam Rustamovich

Teacher: Bekchanov Sanjar Ibragimovich

fayyozbek.islomov@bk.ru

Phone: +998909197371

Abstract: This article describes the concepts of spirituality and enlightenment given by our great ancestors and our first president, as well as our President Sh.M.Mirziyoyev's thoughts on the influence of spirituality on human development are given.

Keywords—component; spirituality, well-known, enlightenment, perfect man, independence.

1. INTRODUCTION

Developing a theoretical concept of building a democratic society after our country gained independence, the First President Islam Karimov scientifically argued that the reconstruction of economic and socio-political life should be in line with the national spiritual revival. In his book "Uzbekistan's path to independence and development" he outlined the strategic tasks of spiritual development of Uzbekistan after independence. In general, this work is a science-based program to build a new society in Uzbekistan. Because all the ideas put forward in the field of reconstruction of economic and socio-political life were reflected in the past and served to raise our society to a radically new level.

In this work, Islam Karimov defines the spiritual and moral foundations of the development of independent Uzbekistan, stating that "his own path of renewal and development of Uzbekistan is based on four main principles" and states:

- faithfulness to universal values;
- strengthening and developing the spiritual heritage of our people;
- free expression of one's potential;
- patriotism.

The play also reveals the essence of these principles. In particular, Islam Karimov writes: "The source of strength of independent Uzbekistan is the commitment of our people to universal values.

For centuries, our people have cherished the delicate buds of justice, peace, neighborliness and humanity. The ultimate goal of renewing Uzbekistan is to revive these traditions, to give them a new meaning, to create the necessary conditions for peace and democracy, prosperity, culture, freedom of conscience and the development of everyone in our land. "

The field of spirituality combines a number of concepts and terms.

"Spirituality" is an Arabic word derived from the verb "meaning": spirit, mind, consciousness, perception, state of mind, inner mood, courage, bravery, character, essence, care, grief, did have several meanings, such as did. Spirituality is the sum of a person's spiritual and mental worlds.

Spirituality is a concept that integrates the inner life, spiritual experiences, mental abilities, and perceptions of a society, a nation, or an individual. Spirituality is the basis of human and social culture, the main factor in a certain direction of human and social life.

Spirituality is a broad concept that encompasses the concepts of morality and culture. The great Alisher Navoi, when he said "the people of meaning", meant the Perfect Man who entered the path of truth. Enlightenment also means knowledge, wisdom, and enlightenment. So spirituality is the spiritual world of man.

The concept of spirituality also includes the concept of enlightenment. The word ma'rifat (plural maarif) is also derived from the Arabic verb "arafa". It means knowledge, knowledge, information, acquaintance. In general, its literal meaning is knowledge. As a term, it refers to a diverse body of knowledge and information about nature, society, and human nature.

The word "ma'ruf" means generous, benevolent. The word "Ma'ruf" refers to all areas of knowledge, from the lowest level (awareness) to the highest level (science). Enlightenment has its appearance in all periods. which was. In Greek and Roman philosophy, the word enlightenment is defined as contemplation and pure knowledge. Aristotle, on the other hand, described knowledge as the sweetest and best human activity. Plato's statement, "The only form of perfect knowledge, that is, the knowledge I possess, is that I know what I do not know," has become a wise truth. In other words, the Enlightenment realized the infinity of knowledge.

The concept of enlightenment in medieval Islamic science meant great knowledge in theology. The influence of theology on the enlightenment and spiritual development of the people has been invaluable. Our great ancestors, Imam al-Bukhari, Hakim at-Termizi, Ahmad Yassavi, Bahauddin Naqshband, with their incomparable knowledge, have made a great contribution to the development of human culture. Hakim al-Termizi in his book Kitab bayan-al-ilm compared knowledge to light. In theology in Central Asia, as well as in Arabic theology, the concepts of "enlightenment-intellect-science-etiquette" or "science-practice-etiquette" are interrelated concepts, according to scholars of the medieval Muslim world. a person's manners and behavior are closely related to his enlightenment, his knowledge, the more enlightened a person is, the better and more perfect his moral

behavior, that is, morality and knowledge are inextricably linked.

So, enlightenment means education aimed at raising the consciousness and culture of the people. Spirituality, as we have seen, includes the concept of culture. Culture is derived from the Arabic word medina (city, town). The Arabs divided human life into two types, one called Bedouin or desert life and the other cultural life. Bedouinism was applied to nomadic peoples living in the steppes and deserts, while civilization was applied to peoples living in urban areas and living in an urban way. The concept of culture is used in a broad and narrow sense.

The concept of culture in the broadest sense is the sum of all the material and spiritual riches that mankind has created in the course of all historical development.

In the narrow sense, the term culture is used to describe the spiritual life of a society. The term culture is used in a broad sense to refer to the set of achievements in the productive, social and spiritual life of a society, the level of such achievements of a social group or people in a given period, education, etc. Education refers to a set of conditions of life that meet the needs of an enlightened person. By the decision of the UN General Assembly, 2000 was declared the International Year of World Culture.

Spirituality is the beauty of man, manifested in his inner and outer worlds. It is inextricably linked with the spirit and the mind. Oriental philosophy, which is an integral part of world philosophy, emphasizes that there are two opposing foundations in the human body, matter and spirit, which play a key role in defining human nature. Man, with his intellect, controls these two principles.

The first principle is the need of the human body. Because the body is material, its needs are also material. As long as man lives in the material world, unlike other living beings in nature, in the process of labor, he strives to achieve his intellect, his purpose.

The second basis of the human body is the soul. It is a human need to understand oneself. In Eastern philosophy, this is called spiritual need or faith. Faith (spiritual need) is the quality that makes a person human and makes his life beautiful. To satisfy this need, one works, seeks, and creates one's own spiritual image. The basis of all the material and spiritual wealth that man has created so far is the need based on these two principles: matter and spirit.

These two foundations in the human body need nurturing and care. Through upbringing and care, the balance of these two principles in the human body is maintained, the balance is ensured. The maturation of faith is the spiritual upliftment of a person, his self-realization, his ascension to the level of a perfect person.

A person has the necessary qualities of high spirituality, as our President Sh.M.Mirziyoev said, "We must bring up our children ourselves, not leave them in the hands of others."

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2. References: