



ISSUES OF PERSONAL SPIRITUALITY FORMATION IN UZBEKISTAN

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ABSTRACT: - The article discusses the fact that religious knowledge does not consist only in the formation of thinking, subjective views and transcendental thoughts, it is necessary for the spiritual renewal of society, and the transformation of human qualities into a stable reality among people.

KEYWORDS: Thinking, personality, religion, humanity, deity, value, respondent, youth, philosophy.

INTRODUCTION

In Uzbekistan, attention to historical and cultural heritage, including religious values, has risen to the level of state policy. Currently, there are 16 religious confessions in the republic. Religious and mystical educational institutions related only to Islam: Islamic secondary educational institutions, Tashkent Islamic Institute named after Imam Bukhari, International Islamic Academy of Uzbekistan, Imam Bukhari International Scientific Research Center in Samarkand, Bahouddin Naqshband School of Sufism under Mir Arab Higher Madrasa in Bukhara, Imam Termizi

International Scientific Research Center in Surkhandarya, Abu Mu'in an -Aqeedah scientific school named after Nasafi, Marginani scientific center was established in Fergana. The fifth point of the Action Strategy developed by the head of our state also mentions ensuring security, religious tolerance and inter-ethnic harmony as a priority.

In this sense, it should be noted that humanity, perfection is an important issue for the formation of personality and the development of society.

THE MAIN FINDINGS AND RESULTS

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The issue of the harmony of humanity and divinity is expressed in ancient Eastern philosophy, including the writings “Avesta”, “Tripitaka”, Vedas, Upanishads, Egyptian scriptures, Confucius, and Lao Tzu. Also, the main idea of the works of Eastern thinkers Abu Nasr Farabi, Abu Rayhan Beruni, Jalaluddin Rumi, Abu Ali ibn Sina, Omar Khayyam, Alisher Navai is focused on the highest value of society - the education of humanity.

In the work of representatives of Western philosophy Jean-Jacques Rousseau, Voltaire, Francis Bacon, René Descartes, it is revealed that knowledge is the criterion for educating humanity. In general, in the 20th century, the world's attitude towards man rose to a new level. For example, in Europe Karl Jaspers, Martin Heidegger, Hans Georg Gadamer, in Russia Nikolay Berdyaev, Nikolay Chernyshevsky, in Central Asia Abdulla Avloni, Mahmudhoja Behbudi, Abdurauf Fitrat are based on the problem of humanity.

In particular, Abdulla Avloni calls people to be good, saying that “It is truly noble to encourage people to do good, to prevent them from evil, to live with the desire to do good to all people in the world” [1].

Humanity and divinity can achieve perfection, but absolute perfection cannot be achieved. The absolute perfect, perfect God is God. The idea that “perfection seen in one's own self or in others” (al-Ghazali), that is, in the way of life, main activities, behavior, morals, relationships with people, fulfilling family and social duties, a person can achieve perfection, perfection makes Islam a fascinating religion, converted to faith. Today, the interest and desire for Islam is increasing in the world, and its well-wishers and supporters are increasing. The main reason for this is the truthfulness and purity of the Islamic religion, humanity and tolerance, calling people to be good, and its role and importance in passing on values

and traditions that have justified themselves in the trials of life. Its influence on the formation of the spirituality of our people, the choice of the right path in this life that God has blessed, understanding the meaning of life, and, first of all, striving for spiritual purification, goodness and goodness, cannot be compared with any other force.[5] In fact, the results of our own sociological observations confirm the validity of this idea and words. For example, included in the question-and-answer sheet (questionnaire) is the question “What values do you think should be used more widely in improving the spirituality of a person?” to our question, 41% of the respondents answered “from religious values”, 22% from “achievements of science”, 21% from “art and creativity”, 11% from “New pedagogical technology”, 3% from “radio-television, film opportunities”. 54% of the respondents who answered “from religious values” are old people (50-70 years old), 24% are working youth, 18% are students and students. Elderly people have a deeper understanding of the eternal values, spiritual and moral wealth of Islam. Based on their life experience, they know well that religious values serve to determine goodness, generosity, kindness, in short, humanity.

Although young people are interested in religious values, they still do not really feel their importance. More than half of these respondents (53 percent) believe that science, literature and art works and their possibilities should be used more. It seems that they are well aware that examples of artistic creativity, modern scientific achievements have the ability to strongly influence the spirituality of a person.

“In which of the religious ceremonies and events do you regularly participate?” 48% of the respondents answered “to pray and attend Friday prayers”, 20% to “participate in Eid al-Adha”, 17% to “read the Holy Qur’an”, 6% to

“visit holy places”, 2% to “read religious and moral works” and watching TV shows, he answered, “the order is to participate in enlightenment”. It can be seen that attendance at mosques for prayers and Friday prayers is high. Respondents have correctly realized that religion and religious values are given high importance in our country and strive to effectively use their right to freedom of conscience. At the same time, it can be seen that some young people have the idea that “praying and attending the mosque is a must for everyone.” 23 percent of the respondents note that they get more “satisfaction”, spirituality, and moral qualities during Friday prayers than in science, literature, art, and social life, and that “only such religious activities can correct a person’s spirituality and morals.” It is true that the place where pious people gather, the abode forms certain common moral and social qualities in them, encourages them to live harmoniously. At the same time, we must not forget that the formation of the individual's spirituality does not depend only on the mosque. No matter how much the activities aimed at glorifying the divinity have a positive effect on the human spirit, heart, and morals, as President Sh.M. Mirziyoev said, “We want the lectures and conversations of our imams not to be limited to a narrow religious topic”. [6] “Does divinity consist only in acknowledging God?” What else do you think it’s based on? 38% of our respondents answered “with parents”, 31% with “the understanding of the homeland”, 19% with “love for everyone”, 8% with “preserving peace and life”, 4% with “living well”. Although the concept of divinity is associated with faith, it should not be forgotten that it is based on other values. Respecting parents and achieving their approval is both a debt and a duty for children. Prophet Muhammad said: “There are three types of people who will not enter Paradise:

- A child whose parents are white.

- A person who goes out of his way to drink.

“A person who is grateful for a gift or kindness” [7] so, fulfilling one’s duty to one's parents is one of the divine virtues, and through this virtue one approaches God, perfection, and spiritual perfection.

Loving the country and serving it is such a virtue. Most of our respondents understand this correctly. At the same time, they also support the humanitarian idea that all people should be treated with love.

Although it does not give a high indicator (4 percent), some respondents, 79 percent of whom are people under 30 years of age, mostly students and students, express the opinion of “living well”. In fact, living well is not a bad, negative desire, but it is difficult for them to give a clear answer to the question of how to connect the concept of divinity with it.

“Do mystical and spiritual-ethical conversations and topics in religious events affect the spiritual perfection of people?” 72% of our respondents answered “yes”, 17% “not so much”, 9% “no”. Therefore, religious-educational and moral activities affect the spiritual perfection of people, they serve to form certain spiritual and moral qualities in them. It is noteworthy that among those who answered “yes”, 71 percent of adults, 72 percent of students and pupils. Although young people believe more in modern views, achievements of art and science, they do not deny that religious events have an opportunity to influence the spiritual and spiritual world of a person.

But “not much” (17 percent) and “no” (9 percent) respondents indicate that they are still not satisfied with the held religious events and conversations on moral and spiritual topics. Therefore, people can choose, evaluate or change their religious and religious beliefs

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depending on their life motives, needs and interests. It is these factors that prompted 17 percent of respondents to answer “not so much”, and 9 percent of respondents to answer “no”.

CONCLUSION

As people have religious-mystical views and their spiritual and moral needs increase, their demand for religious activities also increases. Now they can be satisfied not by dry sermons or exhortations far from life, tautological conversations, but by events that fully respond to real life problems and spiritual and spiritual needs.

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