

The Principles Of Spiritual Education In The Philosophical Heritage Of The Central Asian Peoples

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Abstract. This article considers the fact that in social-philosophical thought of the peoples of Central Asia aspiration to achieve spiritual perfection, maturity and enlightenment of man became a priority idea, analyzed philosophical views on the role of spiritually mature person in society. *Imam al-Bukhari, Hakim Termezi, Imam Moturidi, Abduhalik Gijduvani, Amir Kulol, Bahauddin Naqshband, Abu Nasr Farobi, Abu Rayhan Beruni, Abu Ali Ibn Sino*, who lived and worked in Central Asia, left a deep trace in the spiritual and enlightenment development of the world. Such great people as Farobi, Abu Rayhan Beruni, Abu Ali Ibn Sina were stars of spirituality of that time, and it turned out that they played a very important role in the cultural development of the region in the Middle Ages. This process shows that the integral development of religious and secular sciences is a characteristic feature of this period.

Keywords. Central Asia, spirituality, upbringing, perfection, Eastern spirituality, inheritance in spiritual development.

I. INTRODUCTION.

In recent years, the cultural and educational development of Central Asian countries has attracted the attention of mankind. In particular, it is true that a deep and comprehensive study of the spiritual heritage of great thinkers and scientists who have left an indelible mark on the history of the peoples of this region, emphasizes its wide spread in the world.

Run by the genius of the great Amir Temur, the enlightened intellect of Mirzo Ulugbeg, supported by the ideas of Imam al-Bukhari and Makhdumi Azam, this enlightened place has struck seven climates in science, tradition and wisdom. World-renowned scientists and thinkers, wise philosophers and sheikhs came to this land. The birthdays of many thinkers were celebrated with great pomp around the world. The unique and significant spiritual heritage they have created is being studied with great interest and satisfaction by modern generations.

Today, growing relations of tolerance between peoples, strengthening of friendship and cooperation relations have not only increased their interest in the spiritual heritage of the past, but also changed their approach to it. Nowadays, the scientific importance of studying the social and philosophical heritage of Central Asian peoples together and interdependently is increasing, as it becomes increasingly clear that scientific truth cannot be achieved by studying their philosophical heritage. Therefore, the need to study and promote the rich philosophical heritage formed by spiritual education in the region is growing day by day.

Inspiring the young generation to be faithful to their great ancestors, continuing their traditions in science and tradition is an important area of spiritual education, which is very important for the future of the region.

In his address to the Oliy Majlis on 24 January 2020, President Shavkat Mirziyoyev focused on issues related to the in-depth study of spiritual heritage. In particular, "Promoting the humane nature of Islam on the basis of a noble idea" against ignorance - enlightenment "in our country, serving the noble goals of peace and friendship, will remain

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one of the constant issues on our agenda" [1.1]. International scientific conferences on the life and scientific heritage of the great Muhaddith *Imam Bukhari*, founder of theology Abu Mansur Maturidi and his successor Abu al-Mu'in al-Nasafias well as on religious tolerance Announcement of the 700th anniversary of the great scientist Bakhovuddin Naqshband.

II. REVIEW OF LITERATURE.

The role of spiritual education in the gradual development of society has been in the focus of wise philosophers for centuries, the preservation and preservation of spiritual values is an important factor in the educational process, which emphasizes the relevance of this topic and the need for further study. In particular, observations about the role of spiritual education in human life were first presented in the scientific and philosophical sense by Western and Oriental thinkers such as Plato [14], Aristotle [8], Augustine [5], Farabi [15], Beruni [9], Ibn Sino [4], Amir Temur [7], Mirzo Ulugbek [13], Alisher Navoi [6] and enlightened Jadis such as Abdourauf Fitrat [3] and Mahmudhoja Behbudi [12] in the twentieth century, as well as the great orientalist, academician E. Bertels [17].

It is no coincidence that many contemporary scholars and experts refer to the heritage of Eastern and Western scholars and philosophers, describing the level of study of the subject in their scientific research on spirituality, enlightenment, education and upbringing. Today the role of spiritual education in society, its peculiarities, and the use of the philosophical heritage of Central Asian peoples in this process are modern, such as N. Kamilov [23], S. Karimov [22], S. Otamurodov [24], A. Erkaev [28].

The most prestigious universities in the world in this field are Oxford University (Great Britain), Cambridge University (Great Britain), University of Manchester (Great Britain), Massachusetts Institute (USA), Indiana University (USA), Humboldt University (Germany), Sorbonne University. (France), Kyoto University (Japan), Seoul National University (South Korea), Moscow State University (Russia). When analyzing the processes and theoretical problems associated with spiritual values in the Western world, one can cite the works of famous political scientists, such as Zbigniew Brzezinski [18], Samuel Huntington [19].

To date, much work has been done to study and research the social and philosophical heritage of the peoples of Central Asia, to create books, scientific developments, etc. But no matter how deeply and comprehensively researched, the relevance of this vast topic will never be lost - its uniqueness, abundance of ideas and doctrines, their dissimilarity, uniqueness and attractiveness of each doctrine and point of view, the richness of meaning. never shrinks.

Research Objectives. The aim of the study is to emphasize the importance of spiritual education in the social and philosophical heritage of Central Asian peoples and its role in the spiritual development of society. It is also intended to give the general public an idea of the educational significance of the heritage of thinkers, scientists and philosophers who lived and worked in this land.

III. RESEARCH METHODOLOGY.

The methodological source of the study was bright representatives of Eastern and Western philosophical thought, great thinkers, enlighteners close to the subject ideas and views in foreign literature, which left a deep trace in the development of Central Asian philosophical thought. Books and pamphlets by modern scholars and specialists in spiritual education were also used as an important source.

IV. RESULTS AND DISCUSSION.

It is expedient to study and explore the problems of spiritual education in the social and philosophical heritage of Central Asian peoples from two important points of view.

Spiritual and moral values and their educational aspects have been improved in the works of scholars and famous thinkers born and raised in the region. In particular, the great scientist *Abu Abdullah Muhammad ibn Ismail al-Bukhari* (810–870) praised human qualities in his works "*Al-Jame al-Sahih*", "*Al-Adab al-Mufrad*", "*Al-Tarih al-Saghi*" and others. A scientist recognized as the sultan of hadith science singled out, classified and created the most

reliable hadith as a separate book. The 7275 hadith included in it are not limited to reflecting the general rules of Islamic learning. They are a unique example of the glorification of human qualities such as kindness, love, respect for parents, women and adults, kindness for orphans, generosity for the poor, love of the homeland, honesty, purity, diligence. The book contains valuable advice on what is good and what is bad, what to do and what to abstain from, the use of which is very important in education.

It is no coincidence that the unique heritage of Imam al-Bukhari is taught as a basic guide in all madrasas and Dorilfuns of the Muslim world. As Islamic scholar Ubaidullah Uvatov noted, "just as we strive to visit the Holy City of Mecca, Muslims around the world dream of visiting the holy tombs of Imam al-Bukhari" [26. p.17]. Shamsiddin Zahabi, a scholar known in the Islamic world for his series of works, in his book *"Siyaru Alamin Nubalo"* (translation of famous geniuses) (translated from the Arabic Azizkhoja Inoyat) praised Al-Sahih Imam Bukhari. writes [11. p.115].

Encyclopedist **Hakim at-Termizi** (pseudonym). *Abu Abdullah ibn Ali ibn Hassan ibn Bashir* (820–932, Termez), in his works on mysticism, came up with ideas on the state and movement of the human soul, the self-improvement of instincts, the purification of the heart and the teaching of mysticism.

Hakim at-Termizi describes the summit of knowledge as enlightenment and wisdom, equating it with *"Ilohiy nur"* (divine light) in the heart. Science is an interpretation of Sharia law, and Gnosis reveals the mysterious nature of things and, as a result, acquires a *"Ilohih mohiyat"* (divine essence). "This may be acquired through the study of various sciences, but true enlightenment is only given to those whom Allah has blessed" [21. p.471]. Termizi was the first in the Islamic world to theoretically ground the concept of saints. Even if saints do not receive revelation, they realize *"Ilohih mohiyat"*. This view was later developed by Ibn Arabi.

The philosopher *Abu Nasr Muhammad ibn Uslug ibn Tarhan al-Farabi* (873–950) left an indelible mark not only in the East, but also in the history of world philosophy. After the Greek sage Aristotle Farabi, known in the East as *"Muallum us-soniy"* (the second teacher), he wrote more than 160 treatises on various fields of science. He studied arithmetic, astronomy, physics, optics, chemistry, biology, medicine, linguistics, music. But his main works focus on philosophical issues. Abu Nasr Farabi, a deep scholar of Greek philosophy, science and culture, translated and commented on the works of Greek sages such as Plato, Aristotle, Epicurus, Zenon, Euclid, Ptolemy and Porphyria. Farabi's services are particularly important in spreading Aristotle's philosophical ideas. They say that Farabi was asked: "Whose knowledge is stronger: yours or Aristotle's?" When asked, he said, "If I had lived at that time, met him, and studied with him, I would have been one of his best disciples" [31. p.188]. A great thinker has always cherished such values as humility, sincerity, respect for the teacher.

The greatest representative of thinkers who celebrated virtue was Abu Nasr Al-Farabi. His famous work *"Arou ahli madinat-ul fozila"*, i.e. "Book on the views of the inhabitants of Fazil", is devoted to the methods of democratic governance of society, the role of science in social development. The play says that achieving happiness belongs only to citizens of a virtuous community. Such a virtuous and harmonious society is ruled by a virtuous ruler. No man can be a ruler. The King, who embodies the twelve virtues, can rule such a society. It should be noted that the philosophy of Aristotle also set twelve requirements for rulers. The fact that such requirements are found not only in the works of Farabi, but also in the *"Tuzuklar"* of the great master Amir Temur, indicates the existence of a unique historical chain in the development of noble ideas.

The ruler of a noble city should be extremely mature and exemplary, physically and spiritually perfect, able, developed, have a good mood, a sound mind and deep, rich in words. A mature mayor should be a lover of truth, a cruel enemy of lies, a lover of nature and a fighter for it, a hater of injustice and oppression ... According to the thinker, if it is difficult to find a person with so many qualities at the same time, the city can be ruled by several people with different positive qualities [15. p.161].

No one provides happiness from the outside. It depends on the most virtuous citizen. A nation that helps each other to achieve happiness is a virtuous, mature nation. If all nations help each other on the way to happiness, the whole earth will be virtuous and mature. Such views of a scientist are a true example of the philosophy of tolerance.

Farabi's views of a justice, virtuous society were in harmony with his moral views. He wants peoples to live in freedom and freedom, to live free from oppression and violence, and to base their lives on justice. Such humanistic ideas, aimed at justifying human spiritual freedom, have contributed greatly to the development of developed social thinking. In his works, he called for mutual cooperation among all people, for peace and dreamed of a single just society. He called a society based on constant invasions and wars an unjust, ignorant society.

The social-philosophical teachings of Farabi were later developed in the works of great thinkers Abu Rayhan Beruni, Abu Ali Ibn Sino, Ibn Rushda, Bakhmanyar, Nizami, Saadi, Abdurahman Jami, Alisher Navoi, Mirzo Abdulqadir Bedil, Iqbal, Ahmad Donish and others.

Spiritual and moral theory of Islam **Abu Mansur al-Moturidi** (d. 945), famous in the Muslim world for his religious sciences, founded the Samarkand School of Theology. He glorified the human intellect in his books, such as the "*Kitabi Tawhid*", "*Kitab Ta'wilot al-Qur'an*", "*Kitab maqomat*", emphasizing that knowledge manifests itself in two forms. The first is the knowledge that Allah (*al-ilm billah*) gives. The knowledge that Allah provides is absolute truth, a great blessing and nothing can compare to it. Everything depends on his judgment, and the past, present and future are equal before him. The knowledge of Allah is extremely important because it protects man from innumerable doubts. The second is the knowledge of Allah. The knowledge of God, the universe and man has points of contact, they learn through reason.

The life of Imam Moturidi corresponds to the second period of theology, which was formed and improved in Samarkand at that time. "The rational essence of the teachings of Moturidi is that, like the mutazilites, one must not only rely on reason for information, but also use the narrative (the Qur'an and Hadith - H.K.) in combination with reason. Abu Mansur Moturidi contributed greatly to the development of the Movarounnahr Islamic School with its school traditions and scholarly works"[20. p.8]. Imam Moturidi was recognized by scholars of the Muslim world as a mature researcher of Islamic sciences of his time. In 2000, the 1130th anniversary of Imam Moturidi was widely celebrated.

Caring for people, healing the nation, showing kindness has long been a characteristic feature of the peoples of Central Asia. This can be confirmed by the creative heritage of **Abu Ali ibn Sina** (980–1037), the first Renaissance scholar, doctor, poet and philosopher. The huge scientific heritage of Ibn Sina, known in the West as Avicenna, includes more than 450 works, of which about 160 have survived to our days. Many of his works were lost due to urban migration, feudal war and various disasters. However, he had a great influence on human relations through his works "*Kitab al-Qanun fitt-tib*" (Laws of Medicine), "*Kitab ush-shifo*" (The Book of Healing), "*Kitab ul-Insaf*", "*Donishnoma*" and others. The work of the great scholar of thought has served as a guide for judges and doctors around the world.

The great scientist Ibn Sina, who highly valued the human mind and its knowledge, believed that any knowledge that is not weighed on the scale of the mind cannot be true, that is, not real. Knowledge of the world, participation in science is unique to man. The human mind becomes clearer and clearer in the process of studying things, knowing their essence. In the process of studying science, the mind also becomes richer. Ibn Sina, who was known in the East and West as "*Sheikh ur-Rais*", "*Olimlar boshligi*", "*Tabiblar podshohi*", has gained great authority among people. Various works, legends and stories about him have appeared. At the same time, works on Ibn Sin were created in almost every language of the world.

Interpretation of humanity, love and morality among people has reached perfection in works of many thinkers and scientists, in particular *Alisher Navoi (1441–1501)*. The main noble ideas in the works of Navoi are that the value of man is measured not by his property but by his spiritual image, moral qualities.

The poet paid more attention to the practical aspects of the Naqshbandi sect. He developed in the sect the values of honesty, purity, diligence, professionalism, kindness, generosity, patience and honesty. His work "*Mahbub ul-qulub*" (Heart Lover) is literally a self-education programme [30. p.65–66]. Repentance, satisfaction, patience, humility and etiquette are methods of self-education in the interpretation of Navoi. Repentance is the end of the path of unhappiness and the beginning of the path of righteousness, when a slave leaves his submission to lust. Satisfaction brings clarity to the heart. The poor man's habit of satisfaction is sweeter than the new halva of the rich man.

Navoi emphasized that without improving willpower it is impossible to achieve perfection: patience is a doctor, a bad cure, the patient suffers from it, but in the end he recovers. Everyone bows and respects the owners of humility and decency. The harvest of a man who sows the seeds of morality will become a gem. As the number of polite and educated people increases, the friendship of nations and their love for each other will grow. Building a building for yourself is a sign of misfortune.

It is known from history that Hazrat Alisher Navoi as a minister tried to realize his social ideal. The fact that many buildings, canals, ditches and swimming pools were dug, canals, ditches and mosques were built, his patronage to science and literature, his kindness towards poor and widows was a true example of generosity and kindness. Today works and activity of great scientists such as Alisher Navoi play important role in development of perfect and generous people.

2. The subject of spiritual education was in the focus of **religious and philosophical sects and movements** that have formed in Central Asia since the early Middle Ages.

In them, spiritual education was considered the most important condition for human perfection and the development of the nation, and it was the content of Eastern spirituality. Calmness is the ability to solve a problem in any difficult situation by means of peace, negotiation, discussion, gratitude, creating a burden, understanding that the meaning of life is work and life, showing kindness to parents and children, helping the needy, restraining lust. Such qualities as acceptance, arrogance, and indulgence to ambition are characteristic of oriental spirituality.

By the time of the Timurid, attention to the ideas of Eastern spirituality was growing. Especially in the "*Temur tuzuklari*" there were deep thoughts of friendship, faithfulness, honesty, justice and faith, knowledge and professionalism, as well as commitment to other human qualities. The great warrior Amir Temur paid great attention to unconditional submission of citizens to Sharia and rules. This is a sign of a high culture aimed at ensuring the rule of law in society.

Eastern etiquette and rules, in turn, became the basis for forming the principles of Eastern democracy. Of course, all the peoples of the world aspire to democracy. This movement manifests itself in a certain form or appearance. Eastern democracy is one of those forms. Its principles are described in such works as "*Fozil odamlar shahri*", "*O'tmishdan qolgan yodgorliklar*", "*Donishnoma*", "*Temur tuzuklari*", "*To'rt ulus tarixi*", "*Xamsa*", which are the flower of Oriental philosophy. At the heart of any democracy is a culture of coordinating interests, aspirations and interests. In this regard, the first president of Uzbekistan, Islam Karimov, said: to acquire knowledge means to act in accordance with the principles of Eastern democracy" [27. p.106]. Today the countries of Central Asia conduct social policy based on the principles of Eastern democracy, based on the historical experience of great ancestors, which is the basis for reforms in political, social, economic and spiritual-educational spheres.

The role and significance of Islam, its philosophy (kalam), **the Koran and Hadith**, which are the source of religious commandments for Muslim programming, are incomparable in the development of spiritual values. From

the very beginning, Islam encouraged people to study and understand the world through science. The fact that the word "*ilm*" (science) from the word "*alima*" (knowledge) is found hundreds of times in the Quran is the proof of our opinion.

Acquisition of knowledge, active participation in educational process is a value for people. The Hadith say: "One hour of training is better than one night of prayer, and one day of training is better than three months of voluntary fasting". [16. p.104] Science and education are assessed as special values. The hadith, "Knowledge acquired in youth is like a pattern carved in stone" [16. p.108], which says that a person should strive for knowledge in adolescence.

In Islam, the interpretation of such noble ideas as integrity of faith, separation of halal and haram, good manners, generosity and mercy, brotherhood, mutual assistance, loyalty, devotion, purity is very important in the education of young people. According to hadith, immorality, in particular, "the general manifestation of ignorance, drunkenness and adultery, is one of the signs of the Last Judgment" [10. p.36].

In the Quran, which is the source of true leadership, faith is considered a powerful means of strengthening one's will and virtues. The signs of the believer are described as follows: they are believers, meek, obedient, avoid lying, strive for purity, honesty, keep promises, fulfill their prayers and as a result become heirs to paradise.

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The study of mysticism "*tasavvuf*", which is a unique component of the spiritual heritage of Central Asian peoples, is of great importance in educational practice. This doctrine, which encourages spiritual purification, has both theoretical and practical aspects. Its theoretical side is to reach God through intuition, and the practical side is to follow the rules of behavior, to be faithful to the Creator, not to do evil to anyone, to live by profession, to be patient.

The *Kubraviya*, *Yasawiya*, *Naqshbandi* and *Kadiriya* sects are widespread among the various Sufis and sects in Central Asia. Noble ideas such as honesty, purity and kindness belong to these currents and sects of mysticism. In particular, Naqshbandi sect known as "***Khojagon harakati***" (*Khojagon movement*) consists of moral and ethical norms developed by *Abduholik Gijduvani*, *Amir Kulol* and *Bahauddin Naqshband*. The social content and ideological essence of the movement was nationalism from the very beginning, aimed at restoration of national economy and improvement of living standards. That is why the movement spread, deeply penetrated into the spiritual life of Central Asia, Iran, Turkey, India and other regions and countries, became a powerful ideology and acquired international character.

At Naqshbandi School, greed, lust, materialism, ambition and greed are considered the greatest shortcomings of a person. These vices are opposed to such qualities as kindness, humility and generosity. The effectiveness of the Naqshbandi sect is that it is in the right interest of all peoples and nations, without recognizing time and space. That vital doctrine encourages people to work and understand that that is the only way to achieve prosperity, and rulers

must take care of their citizens and assess their actions with justice. The eleven rules of learning have become both mystical and human values for mystics.

The Kubrabian tendency teaches that man should know not only the divine world, but also himself. Man is not only immersed in the realm of divine love, but is also a creative force that is aware of itself. In this stream, the ideas of "*futuvvat*" (Gentleman) deserve attention. For man to become a god, he must be spiritually pure and spiritually mature. To achieve spiritual and spiritual perfection, a man should not waste his life in vain, he should engage in a profession. Human life is equal to an instant opportunity, indifference, laziness make a man miserable. Uncontrollability, greed, jealousy never bring honor to a man. The most powerful man is the one who is able to control his desires and is not subject to various lusts. The one who follows his own desires will be humiliated and will oppress and oppress not only others, but also himself.

A brilliant representative of the Khojagan movement – *Khodja Amir Kulol*, the first teacher of Bakhodudin Naqshband, expressed the importance of education in his views. Sources testify that before his death, he bequeathed to his followers the desire for knowledge. Knowledge and intellect adorn a person, and those who are deprived of these qualities are unhappy. Knowledge must be applied in practice, and knowledge that is not applied in practice is useless and unnecessary. An educated man is bigger than a king, even if he is poor. Science, according to Amir Kulol, is superior to any wealth. Man's wealth is his knowledge. The great sheikh compares an uneducated, ignorant man to a worker who earns dirhams by working all day and a scientist to an engineer who is enriched by his profession. The life of the educated man will also be fruitful [29. p.91-93].

V. **RECOMMENDATIONS.**

The spiritual heritage of each nation is the most important source of education and upbringing of generations, the most complex and substantial, which is manifested in various ways that have a profound impact on the life and activity of each person, social relations, the system of education focused on personal development and spiritual and moral sphere;

to restore and shape the legacy of the past on spiritual and moral education as a new system of spiritual values, to raise the quality of continuous education and upbringing to a new level by improving its effectiveness, its real potential, its most convenient, it is necessary to find effective methods and means;

Under the auspices of UNESCO, the organization of international scientific conferences and other conferences on the life and scientific heritage of such great thinkers as Imam Bukhari, founder of theology Abu Mansur Moturidi and his successor Abu Muin Nasafi, who came from Central Asia and made a worthy contribution to the development of world civilization, will be of great historical importance in the rise;

Creating sections in the media and periodicals under the title "Heritage of ancestry - the basis of education, opening "websites" on social networks, ensuring that they contain interesting, exciting shows and broadcasts, articles and reports to promote renewal and quality change in this field;

In studying and promoting the spiritual heritage of the past, the task of harmonizing with time, creating a new spiritual image of society and improving the system of continuous education and upbringing should be considered as an important and necessary condition for the renewal of spiritual life in society.

Conclusion. On the basis of the above, we can conclude that issues of spiritual education have become a priority in the philosophical heritage of Central Asian peoples. It manifested itself not only as a necessity, but also as a social necessity in the form of a certain law - inheritance: first, views and notions of spiritual education "vertically", i.e., from past to future, and secondly, "horizontally", i.e., from one nation to another. The ideas of educational content are constantly changing and updated in harmony with the development of all spheres of society, exploring various aspects and aspects, constantly enriching and improving. The spiritual heritage of the peoples of Central Asia is a source of nutrition for national values, and it is logical to call it "invaluable" and "unique".

The use of the factor of spiritual values in the upbringing of the personality has become relevant at the current stage of development of Central Asian peoples. The concept of "restoration of spiritual values", on the one hand, ensures the natural, historical and social unity of society, and on the other hand, it is reflected in the consciousness of its members - citizens in the form of reality: it serves in quality.

It is not the task of philosophy to change the world, but philosophers can explain the world and theoretically justify ways of building a virtuous, just society. Thinkers and philosophers who grew up in Central Asia have followed the same path. Anyone who read "*Osor- ul boqiya*" by Abu Rayhan Beruni, "*Donishnoma*" by Ibn Sina, "*Devon Hikmat*" by Khoja Ahmad Yasawi, "*Kutadgu Bilig*" by Yusuf Has Hajib was convinced that the principles of spiritual education were created in this blessed land.

As an honour to our great ancestors, their immortal names and their purity of spirit still support us today", Uzbek leader Shavkat Mirziyoyev said. We should be proud of such great scientists, our Motherland, who brought them to perfection" [2. p.146].

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