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SPIRITUAL RENEWAL OF SOCIETY DURING THE THIRD RENAISSANCE PERIOD IN NEW UZBEKISTAN

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ABSTRACT

Humanity gradually progresses from the feeling of water, soil, air, and sun to complex socio-philosophical questions such as "Nature", "Life and death", "The essence of the human factor", and "Universe and existence". As he understands the world, he realizes how significant and lasting the path of virtue that starts from ignorance to enlightenment is. On this arduous journey, you will have to stop at various paths, straight and crooked streets, and right and wrong stops. In order to build a fortress of his thinking, a person must first make his/her foundation strong. This foundation is education and spirituality. This article discusses this.

KEYWORDS

Ancestral heritage, spiritual heritage, spiritual and moral ideas, spiritual maturity, modern worldview.

INTRODUCTION

The universe has become a universe so this issue has become an urgent task of every time, place, and era. Professor Lola Kurbanova noted that "in modern literature, special attention is paid to studying not only the socio-biological being but also the physical, chemical and physiological nature of a person, as well as the study of his spiritual and spiritual condition" [1].

Philosopher and scientist M. Scheler "Never in history has man become such a huge problem for himself as he is now" [2]- he emphasizes.

In his book "Lun Yu" which is "Conversations and Reflections" famous Chinese philosopher Confucius promoted universal ideas and expressed his

philosophical views about the perfect person. Confucius "All men are alike in nature, but in education, they differ" [3], he said.

THE MAIN RESULTS AND FINDINGS

According to the teachings of Confucius, we can say that the perfect person has studied according to the following categories;

- 1) Regarding the presence of moral virtues and certain vices (depending on the presence or absence of negative qualities).
- 2) Regarding speech and communication culture.
- 3) Regarding the place in the life of the society.
- 4) Regarding the approach to socio-political issues [4].

Heraclitus, one of the exponents of philosophy, puts the spiritual life of a person in a special place in developing his "Yanos" law. Democritus, Socrates' "Ethical Man", Aristotle's conceptions of a person as a moral, free, responsible person made an incomparable contribution to the development of the moral and spiritual ideas of ancient Greek philosophy.

The great spiritual heritage created by our ancestors greatly impacted the social and political development of the people of Central Asia. For example, the spiritual and moral ideas embodied in "Avesta" make good words, good thoughts, and good deeds in the hearts of mankind, and the fact that goodness always wins over

error and ignorance gives people spiritual power, encouragement, and spiritual support. This will cause all mankind to turn towards spirituality, not just Zoroastrians [5]. In fact, the idea of the victory of good over evil lies in Uzbegim's fairy tales, to educate our children as morally perfect human beings like our grandfathers Jalaluddin, and Amir Temur, who fought for freedom, nation, homeland, and justice, and our mothers, such as Tomaris and Saray Mulk.

We can say that in the Holy Qur'an, the book of our religion, man is considered as the moral and spiritual image of society and its criterion. "The worst creatures in the sight of Allah Ta'ala are the "deaf" and "dumb" who do not use reason" [6], - is quoted.

The criterion directly related to the rise of the spirituality of the society is our holy religion, of course. The role of Islamic civilization in the spiritual and cultural development of Central Asia is incomparable. Imam Bukhari, the "Sultan of Scholars", Bakhuddin Naqshband, the owner of the philosophical idea that "let your heart be in God, and your hand in work", our grandfather Imam Moturudi, "corrector of the faith of Muslims", Burhoniddin Margilani, who is described as "the document of religion and nation", are human beings with their religious and philosophical works. spirituality is interpreted as the decoration of his life.

Scholars in Eastern philosophy of spirituality also prioritized perfect human education and spiritual

perfection in the basis of their creative thinking. Allama Jalaluddin Rumi, who lived in the 13th century, wrote in his work entitled "Ma'navi Masnavi" that "a person's morals and spiritual appearance reflect his heart." Spiritual maturity is associated with positive human qualities" [7], describes as.

Abu Nasr analyzed spirituality in the context of the harmony of justice, knowledge, morality, and freedom in Farabi's philosophy. In a word, according to Farabi, a "Virtuous man" is a highly spiritual, well-rounded person of today.

Ibn Sina also describes that it is possible to overcome all the negative qualities of a person through moral education [8].

Yusuf Khos Khajib says that knowledge is the main factor of human perfection [9].

All fields of science, culture, and art developed during the time of Amir Temur. The bravery, wisdom, and courage of our great grandfather drove out the Mongols from the land of Muvarounnahr, united the people scattered and disorganized by their tyranny, and founded a powerful and powerful kingdom. Our grandfather, who founded the Second Renaissance in history, said, "In my experience, one determined, enterprising, vigilant, brave and ambitious person is better than a thousand inactive and indifferent people [10]. The greatest danger to our spirituality is the

growing indifference and carelessness of most of our people" [11], there is great meaning in stating that.

The children and grandchildren of our grandfather Amir Temur have done countless creative works. They spread the glory of the glorious kingdom not only through military campaigns but also the knowledge and enlightenment to the whole world. The huge spiritual heritage created by the Timurids remained on the earth and even conquered the universe. The fact that the name of Mirzo Ulugbek was given to one of the craters on the Moon in the 16th century proves that our ancestors had great spiritual potential.

The progressive teachings of our ancestors, who cared about spiritual education and spiritual growth in Uzbekistan, were able to unite young people with a modern outlook along with progressive intellectuals. The struggle for the independence of the Jadids is first of all through the establishment and expansion of the network of new method schools; sending talented young people to study abroad; spiritual and educational awakening of society through theater and art; establishing printing houses and publishing newspapers and magazines; It was to build an independent state in Turkestan by improving the socio-economic conditions of the stagnant, heedless masses, and forming a political culture.

CONCLUSION

In our nation, education and training cannot be separated from each other like meat and nails. In our wise people, education and upbringing are also implied in the philosophical phrase "flesh to you, bones to us" to the teachers who educate their children for their perfection. Avloni, who is one of the modern representatives of the relevance of education and training for the development of the nation, said, "For us, education is a matter of life - or death, or salvation - or destruction, or happiness - or disaster" [12], "Science is the life, leader, salvation of people" [12], also proves it.

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