

VALUES ARE A FACTOR OF SPIRITUAL EDUCATION

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ABSTRACT

This article deals with the development of spiritual education through national and religious values. Its practical significance in the development of modern society from the point of view of improving spiritual education was substantiated.

Keywords: national, religious, educational values, youth, idea, progress, prospects, problem, scientific research.

Spiritual education of citizens of our country is one of the goals of our recognized path of development from the first years of our independence and the reforms we are carrying out today. One of the important issues is to educate our youth by instilling our national and religious values in order to build a people-friendly state by increasing human dignity and further developing a free civil society. In the words of President Sh.M. Mirziyoev, "It is important to strengthen the desire of young people for science and education, to correctly understand and accept Islamic values and culture in all societies, to convey the true essence of Islam to all the rights of the world" [1] under the leadership of the President the concept of "New Uzbekistan - an enlightened society" will be implemented.

Priority is given to the promotion of culture and art, education of young people in the spirit of healthy faith, strengthening of inter-national solidarity and mutual respect. [2]

Values are a broad, deep philosophical category that is used in many ways. Therefore, only scientific philosophy gives it a definition and description. In our opinion, its definition is as follows: values are the material and spiritual wealth created by mankind in the distant and recent past, in the present time, which are extremely valuable and precious to him, and serve the interests and goals of people, people, nation, class, and social groups. Values are of two types: secular and religious. Worldly, real values will consist of 3 groups. The first of these are universal human values, which are science, material and spiritual culture, literature, art, ethics, secular and religious, characteristic of all mankind, the people of the world. The second set of values are national values, they are material and spiritual characteristic of a certain people, nation, nation are riches. The third of the values is territorial, regional, regional material and spiritual wealth

For example, it was inherited from the ancestors of the peoples of Central Asia values are. There are basically 4 forms of values:

1 - natural value.

These include underground and surface resources, water, air, forests, plants and animals;

2-economic values.

These include material goods, labor goods, production tools, equipment and technologies;

3 - social-political values.

These include man, his freedom, equality, freedom, social protection, justice, humanity, peace, democracy, international cooperation, friendship, etc.;

4 - moral values.

These include science, including philosophy, enlightenment, spirituality, art, literature, ethics, religious and secular teachings, etc.

The Uzbek people are considered to be one of the most ancient peoples and have their own rich culture and values, which have become richer as they pass from generation to generation. The values that have been created in the history of nations, from the time of making the first working tools to the current scientific and technical revolution, have been preserved and have reached us. The values that found their place in social life, expressed the interests of the people, and were tested in the way of life, were passed from generation to generation and continued to live. Informing all young people about values will increase their interest in spiritual education. Because when they get acquainted with values, they will be able to get acquainted with their people, nation, history. Among the world religions, Islam is the most recent religion, which appeared in the 7th century. Before that, Judaism and Christianity appeared in the Middle East.

Zoroastrianism appeared long before them. Because before the emergence of Islam, Zoroastrianism, Buddhism, and Christianity existed in Central Asia, and they instilled their specific values into the lives of local peoples. But this does not mean that worldly values have disappeared. Some were promoted as religious values, while others continued as such. After the introduction of Islam into the lives of the peoples of Central Asia, such a situation continued, and religious teachings that contradicted Islamic teachings and values began to be diligently eliminated. After the spread of Islam in the life of the peoples of Central Asia, secular and religious values continued to live together or side by side. With the independence of Uzbekistan, a completely new life began. "The source of strength of independent Uzbekistan is the loyalty of our people to universal values," said I. Karimov, "The supreme goal of the renewal of Uzbekistan is to restore these traditions, to give them a new meaning, to bring peace and democracy, prosperity, culture, freedom of conscience and every is to create the necessary conditions for reaching a person's maturity" [3]

The above-mentioned universal values include the structures, mosques, madrasas, caravan-palace buildings, mausoleums and other structures built by our ancestors in their time.

The architectural buildings that were built according to the demand of that time and later served to develop and strengthen historical architectural monuments are world famous. These monuments show how spiritual, capable, hardworking, and religious our people were in the past. Ancient monuments are a mirror of our past, an expression of spirituality and culture. Such historical monuments can be found in almost all places of our republic. We will try to show them only on the example of Kashkadarya.

According to the information obtained from historical sources, the history of the Kashkadarya oasis, the peoples who lived there, the cities they built and the monuments in them go back to ancient times. Uzbek scientists have done a lot of scientific research on this. For example, L.O. Mankovskaya in her monograph "Arhitekturnye pamyatniki Kashkadari" estimates that primitive people lived in the lands of Kashkadarya a thousand years before Christ. As proof of this, he points out the hills and hills in the present-day Nishon, Yakkabog and Chirakchi districts and says that they belong to this scientific hypothesis. The archeological research conducted in Shahrisabz and Kitab districts also shows that there are material evidences

related to ancient antiquity. It was found that there was an ancient town called Erkurgan located in the north of the city of Karshi, in the Koson district. It was surrounded by thick walls, there were two gates, and in the middle was the castle of the ruler of the city. In addition, it became known that there were pottery workshops in the city and a Buddhist temple surrounded by a thick mud wall and decorated with patterns. At the same place, in the ruins of that city, monuments typical of burial customs of people belonging to the Zoroastrian religion were also found. These and similar historical monuments found in other regions show that our ancient ancestors were cultured and hardworking.

The conclusion is that the unique values of the ancestors of the people of Central Asia are their art, culture, historical monuments created by skilled craftsmen, some of which have been preserved until now.[4]

Our scientists have done a lot of work in the field of studying ancient historical monuments and arranging them among the people. In this regard, A. Haqkulov monograph "The Art of Repair"[5] very aptly described the issue of valuing historical monuments and their smooth delivery to the next generation. It is written that meaningful and historically priceless works of art created by our great-grandfathers in the Uzbek land are among the masterpieces of world culture;

the various patterns carved on the doors, the ganch or marble-carved bars above the windows, the carved patterns of the marble stones placed on the lower part of the walls, and the freshness of the blue-length minarets, the various floral patterns made in proportion to them, were once in the East indicates that the culture was very high. The masterpieces of art created by the master florists of the past give joy and pleasure to the young and the old. Young people who understand the meaning of these cultural treasures try to protect our precious values and enrich their spirituality. Through national and religious values, special attention should be paid to educating our citizens, especially young people, to become spiritually mature, and to protect them from the influence of various harmful currents and foreign ideas. In order to become one of the advanced countries, studying in this field, acquiring knowledge, and imbibing spirituality in order to become a perfect person will serve to strengthen the foundations of the renewing Uzbekistan.

REFERENCES

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2. Sh.M. Mirziyoev "Development Strategy of New Uzbekistan". - T.: "Uzbekistan", 2022. 440 p.
3. I.A. Karimov "Uzbekistan: national independence, economy, politics, ideology" T., Uzbekistan 1993, page 74.
4. Shahrisabz district: White Palace complex, Jahangir mausoleum, Shamsiddin Kulol mausoleum, Kok Gumbaz mosque, Malik Ajdar mosque, Khoja Mirhamid mosque, Temur Dakhmasi, Ulugbek descendants mausoleum.
Karshi city: Blue Gumbaz mosque, Shermuhammad madrasa, Sharobhoja madrasa, Khoja Kurban madrasa, Bekmir madrasa, Abdulazizhoja madrasa, Kurgancha madrasa.

Karshi District: Zagza Mosque, Stone Mosque (Beshkent), Chor Dome Mosque (Kakhlyak), Halfa Eshon Mosque, Chor Dome Mosque (Kuchkak), Dome Mosque (Lagandi), Koyi Arol Mosque, Hazrat Sultan Mausoleum.

Kasbi district: Khoja Karlik complex, Pandram mosque, Sultan Mirhaidar complex, Namozgokh (Kasbi), Sardoba (Kasbi), Sardoba (Qamashi), Tora mosque (Kattagan), two-domed mausoleum in Khoja Karlik.

Koson district: Bandi Kushod mosque, Husan ata complex, mosque in Koson fortress, house mosque in Polot.

Chirakchi District: Old Langar Mosque, Big Room, Small Room, Yakkabog District: Yadgor Bashir Mausoleum and Mosque here.

Target District:

Hazrat Iman Muni Complex, Hazrat Shaikh Complex, Qamashi District: Langar Father Mausoleum, Langar Mosque.

Osman Yusuf district: Avon school (jome).

5. A. Khakkulov "Art of repair" T., "Mekhnat", 1996, p. 3.