



# International Journal for Innovative Engineering and Management Research

A Peer Reviewed Open Access International Journal

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IJIEMR Transactions, online available on 28th Feb 2021. Link :  
<https://ijiemr.org/downloads/Volume-10/Special>

**DOI: 10.48047/IJIEMR/V10/I03/86**

Title: **THE UPBRINGING OF A SPIRITUALLY MATURE PERSON IN THE PHILOSOPHICAL VIEWS OF ORIENTAL THINKERS**

Volume 10, Issue 03, Pages: 363-366.

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## THE UPBRINGING OF A SPIRITUALLY MATURE PERSON IN THE PHILOSOPHICAL VIEWS OF ORIENTAL THINKERS

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**Abstract.** The article discusses the scientific and philosophical heritage of Eastern thinkers, the education of a harmoniously developed generation, the enrichment of human spirituality, spiritual heritage, spiritual maturity.

**Keywords.** man, spirituality, intellect, justice, morality, spiritual heritage, worldview, honesty, piety, kindness

### I. Introduction.

We must pay special attention to inculcating in the minds of young people the courage of our great scholars and ancestors, the invaluable heritage of our saints, invincible commanders and heroes, to strengthen in them a sense of national pride. [1.40]

Today, the most important and sacred task in our country is to bring up a spiritually healthy, highly educated and harmoniously developed generation with intellectual potential. The harmoniously developed generation is the foundation of Uzbekistan's development. Bringing up a spiritually mature person is one of the age-old dreams of our people. All periods of human historical development have meant that constant movement and development is the leading factor of existence. Through the organization of spiritual and physical movement, mankind has tried not only to reach its present physiological and anatomical appearance, but also to enrich its psyche in accordance with the development of the body. Every state, during the development of society, does not re-create the high spirituality of the new generation, but relies on the material and high spiritual foundations inherited from the ancestors, accepting the riches from the ancestors and continuing them creatively. In order to create new values, it is necessary to master the high heritage of our ancestors. Man is the most classical, the most ancient of all living things

on earth. The human person is the most noble social value. Without effective use of the cultural riches, moral views and rules that our people have achieved and created during their development, it is impossible to bring up patriotic and nationalist youth who understand national values, young people with high spirituality. Because the legacy left by our ancestors contains wonderful, progressive ideas that will be needed for all times, and these ideas are of great importance for our development today. Our great Central Asian thinkers have further enriched the high world of our people with their valuable and wise ideas about the meaning of life, the role of man in society, his education. Therefore, it is necessary to study the importance of the cultural heritage of the past in the life of society and pass it on to young people. One of the oldest written sources is the Zoroastrian holy book Avesto. In the Avesta, the issue of human morality in the Avesta is covered in an artistic style, glorifying a spiritually mature, physically healthy, kind-hearted, strong-willed, philosophically educated person, a dream.

The main sources that enrich human spirituality and lead it to the pinnacle of perfection are the Holy Qur'an and the Hadith. Our thinkers and encyclopedic scholars have emphasized that the information provided in these sources is an example of human spirituality, its inner and outer morals, exemplary examples, advice, stories and

national traditions that have been formed in the lives of our ancestors for centuries.

The first President of the Republic of Uzbekistan I. Karimov, thinking about one of the great scholars, Imam al-Bukhari, said: the next second, according to the belief of Muslims all over the world, is the greatest of the books written by mankind "[2.185] - he says proudly.

Another such great man was Burhanuddin Marginoni, whose social life was extremely controversial in the Middle Ages. In order to find a solution to this contradictory life, it became necessary to create rare works that embody the rules of the time, the rules of the Sharia, in addition to the exemplary life of the people, pure faith, noble human qualities. This task was fulfilled by our great compatriot Burhoniddin Marginoni. His work *Hidoya* is a clear proof of this. Central Asian scholars have laid the foundation stone for the ideological foundation of this society, in other words, Eastern democracy. In particular, the medieval Renaissance scholar Abu Nasr al-Farabi's views on a virtuous society are based on the idea that the people of a virtuous and just community help each other to achieve the most beautiful and good goals, as well as common interests.

In the work of Abu Nasr al-Farabi, the concepts of knowledge, wisdom and justice, justice are recognized as the basis of human spirituality. According to the scholar, the basis of human relations based on good or evil is determined by whether the criterion of justice is followed or not. Commenting on the issue of knowledge and intellect, Farabi said, "We say to a person who is intelligent that he has both sharp intellect and virtue. Such a person must have devoted all his ability and intellect to doing good deeds, to refraining from evil deeds, and to refraining. Only such a person can be called intelligent and right-minded." [4,182]

In the upbringing of spiritually mature people, their intellectual potential and physical

upbringing, Abu Rayhan Beruni also attaches great importance to the formation of a perfect man to build a just society as a perfect man living in a noble society, a man of honor and dignity, a noble, merciful man.

According to Abu Rayhan Beruni, social justice not only ensures the stability of relations between the subjects, but also guarantees the development of society. Therefore, the scholar emphasizes that injustice, along with lawlessness, is the cause of the evils that exist in society as well as social catastrophes.

Just as the establishment of social justice in society in modern conditions is glorified as one of the criteria determining its spirituality, so it was important in the time of Abu Rayhan Beruni. The proof of this idea is also found in the following statement of the scholar: "If justice is the sum of all perfection, then evil is its opposite."

Abu Hamid Muhammad al-Ghazali, one of the leading thinkers of Eastern philosophy who conducted research on the philosophy of spiritually mature man, wrote about this in his book "*Kimiyoi Saodat*":

"Surely, Allah did not create Adam to play and laugh and eat and drink. Perhaps there is great wisdom in the creation of Adam, that Allah created him to know himself, and there are great dangers in the path of enlightenment, although man is eternal. After the resurrection on the Day of Resurrection, the army of death will not find its way to the city of the human body. The city of existence will be the ruler forever, and the believers will enjoy the blessings of Paradise and the blasphemous fires of Hell.

Muhammad al-Ghazali explains that the human body is imperfect, full of animalistic desires that lead man to inferior deeds, but that the human soul is powerful because it is given from the Throne.

But when the human soul succumbs to the fleeting desires of this world and becomes a slave to animal desires, such a soul becomes

polluted, blurred, and unable to reflect the truth clearly.

Another such great man was Burhanuddin Marginoni, whose social life was extremely controversial in the Middle Ages. In order to find a solution to this contradictory life, it became necessary to create rare works that embody the rules of the time, the rules of the Sharia, in addition to the exemplary life of the people, pure faith, noble human qualities. This task was fulfilled by our great compatriot Burhaniddin Marginoni. His work *Hidoya* is a clear proof of this.

The work "*Hidoya*", which includes the life and work of Burhaniddin Marginoni and fifty books created by him, is a unique source of our spiritual heritage, which is important for the enrichment of human spirituality, spiritual and moral education. Therefore, in his speech on the occasion of the 910th anniversary of the birth of Burhaniddin Marginoni, the First President IA Karimov attributed the following to him: It is safe to say that honesty and piety are the foundations of our spiritual life today." [3.119]

Abu Ali ibn Sina is one of the many scholars who made a unique contribution to world culture. He was engaged in almost all fields of science of his time and left a significant mark on the development of science. According to historical written sources, the great scientist wrote more than 450 works. About 250 of them have reached us. The great scholar Ibn Sina's "*Laws of Medicine*" has been taught for centuries as one of the main medical textbooks in the most prestigious universities in Europe, and has served as a fundamental basis for the concepts of "medicine" and "healthy lifestyle" around the world. has a scientific basis. To be more precise, we all know that the whole scientific

activity of Ibn Sina had a great influence on the development of the world, the development of its spiritual basis in the spirit of humanity. In the bees of the thinker we can see that the laws of spiritual perfection, high philosophical ideas, aesthetic activity, fiction are put forward.

Abu Ali ibn Sina prioritizes moral relations between people in the formation of a harmonious human being. Higher morality is achieved through enlightenment. According to the scientist, the rise of moral relations ensures the spiritual and moral health and stability of society. Ibn Sina explains in the language of his protagonist Hayy ibn Yaqzan that the desires of the human body lead his soul to the lowlands and lead him astray. These factors that are inseparable from you around you (including workers, servants, ears, eyes, limbs, and other organs) are your bad neighbors. You can't get rid of them easily, they will get you out of the way. Only honesty and purity can save you from their conspiracy."

Hayy ibn Yaqzan warns about the nature of language, the organ that harms man the most with various lies:

But this increase in front of you is a confusing crunch. He is a master of the mine of lies and forgery. He will bring you messages similar to those brought to you by those who were sent without food. He adds lies to the news. So he is your spy and spy. This is the way he brings messages that are unknown to you. (That is, there are many lies in human language, it is very difficult to know the truth using language). You try to distinguish the truth from the falsehood, to distinguish the false from the true, to choose the right from the wrong, and there is no other way." According to the scholar, the Mind gives man great power. It is precisely because of this power that the formation of knowledge about the sciences in so many different fields. A person who spends his mind only on good deeds can be said to be smart, intelligent. We say that a person who is intelligent should have a sharp intellect as well as a virtue. Such a person must devote all his ability and

intellect to doing good deeds, to refraining from evil deeds, and to abstaining.

The great master Amir Temur is one of the people who made a great contribution to the historical development of not only the Uzbek people, but also all the peoples living in Central Asia. The phenomenon of Amir Temur is reflected not only in ensuring the social, economic and cultural development of society, but also as a person with high spirituality and moral qualities. The most important aspect of Amir Temur's spirituality is that he relies on justice both in public administration and in his treatment of citizens. This fact is also confirmed in the following thoughts recorded in the diaries of the owner: "I stepped on the rights of the oppressed from the oppressor. After proving the material and physical damage inflicted by the oppressor, I discussed it between the two in accordance with the Shari'ah and did not oppress one sinner to another [5.75], "I cherished whoever befriended me, I did not forget his friendship and treated him with kindness, generosity and honor." [5.77]

The spiritual heritage left by our great thinkers has led us to spiritual perfection. Loyalty to the motherland, trust in the country, respect for parents in our people, respect and honor have always been high, which reflects the high level of our spirituality and moral norms in society.

In short, in today's age of globalization, where science and technology are highly developed, computer networks are increasingly occupying our minds, we must increase our responsibility to shape the lives of our youth, guide them to science and profession, to help them understand their goals and responsibilities in society.

After all, every young person should consciously and spiritually make it his goal to answer the question "What can I give to my motherland, which is dear and holy?" In this regard, the younger generation is realizing the great role of the spiritual heritage left by our ancestors in raising their spirituality, increasing their knowledge, feelings of loyalty to the country, patriotism, kindness, tolerance.

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