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USING THE SPIRITUAL VALUES FACTOR IN PERSONAL EDUCATION

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Abstract. Personal education has always been a very important issue in the destinies of nations and peoples. In Uzbekistan, this issue has become even more topical today, when profound democratic reforms are under way in all spheres of life, laying the foundations for a new era. In this article, the author makes a number of philosophical conclusions as well as theoretical observations on personal education, the role of spiritual factors and values in this process, the issues of education in the spiritual heritage of thinkers of Central Asia, methods and means of using spiritual values in personal education.

Key words: personality, upbringing, spirituality, values, master, student, Central Asian thinkers, spiritual heritage.

抽象的。个人教育一直是关系到国家和民族命运的一个非常重要的问题。在乌兹别克斯坦，这个问题在今天变得更加热门，因为生活的各个领域都在进行深刻的民主改革，为新时代奠定了基础。在这篇文章中，作者对个人教育、精神因素和价值观在这一过程中的作用、中亚思想家精神遗产的教育问题、教育的方法和手段等做出了一些哲学结论和理论观察。在个人教育中使用精神价值观。

关键词：个性、教养、灵性、价值观、大师、学生、中亚思想家、精神遗产。

INTRODUCTION

Today, reforming the system of continuing education and developing it rapidly has become one of the priorities of Uzbekistan's new stage of development. The idea of our Head of State "The threshold of the new Uzbekistan begins at school" [4.2] not only marks the beginning of reforms in the system of continuous education, but also means that school education is the basis of the new Era, the future of our people depends on how we organize it. Therefore, qualitative renewal of the system of public education and the

creation and implementation of a national educational programme that combines the historical traditions of our ancestors with contemporary foreign experience are key to ensuring a bright future for Uzbekistan.

Thanks to the efforts of our Head of State, some half a million people working in public education have received social support, their salaries have been increased and their social status and prestige have been enhanced. In turn, such care has further strengthened the master's love, devotion and responsibility to his or her

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profession, inspiring him or her to work more regularly, more on themselves.

MAIN BODY

Today, 16% of our country's population is schoolchildren. It goes without saying that ensuring the spiritual maturity of the younger generation, making up one sixth of the country's population, is crucial for achieving the ambitious goal set. It can be concluded from the established world practice that any powerful state, if its spiritual basis is "fragile", will inevitably fall into decay. Of course, in order to exert economic influence, for example, on members of society, the society itself must be economically rich and powerful. In order to exert spiritual influence, it is not enough for society to be spiritually rich, it is necessary for members of that society to be spiritually active and creative. In this sense, the citizens of a country with a rich and unique spiritual heritage, especially the younger generation, must respect such heritage, know it deeply, preserve it and pass it on to future generations.

As President Shavkat Mirziyoyev noted, in the ninth and twelfth centuries "the first Renaissance took place on the territory of our country, which gave birth to famous geniuses recognized throughout the world". In particular, world-renowned scientific and creative discoveries of dozens of great scientists such as Muhammad Khwarizmi, Ahmad Ferghani, Abu Rayhan Beruni, Abu Ali ibn Sino and Mahmud Zamakhshari have had a unique impact on the development of humanity. The great scholars such as Imam Bukhari, Imam Termezi, Imam Moturidi, Burhaniddin Marginani, Abul Muin Nasafi, who grew up in our country during this period, which is recognized as the **"golden age**

of Islamic culture", are the pride and joy of the whole Muslim world.

In the fifteenth century, the great empire founded by our ancestor Amir Temur and continued by his worthy descendants marked the beginning of the second Renaissance in our country. This period saw the emergence of such unique scholars as Kazizoda Rumi, Mirzo Ulugbek, Giyosiddin Kashi, Ali Kushchi, and such classical poets and thinkers as Lutfi, Sakkoki, Hafiz Khwarizmi, Abdurahmon Jami, Alisher Navoi and Babur Mirzo. "The fame of historians such as Sharafiddin Ali Yazdi, Mirkhand, Khandamir, artists such as Mahmud Muzahib, Kamoliddin Behzod, many calligraphers and musicologists, musicologists, and architects has spread around the world" [4.2].

Proper and effective use of such a literate, invaluable heritage in upbringing a harmoniously developed man, inculcating a set of spiritual values created by ancestors in school education, is the most urgent task, a sacred duty of man.

There are different forms and ways of using the factor of spiritual values in human upbringing. One of them is the tradition of "master-student", which is very important to consolidate in the educational system. It is worth noting in the "Concept of Continuing Spiritual Education" that the implementation of the movement to restore the tradition of "master-student" is defined as an important task of spiritual education in the education system [5].

The proper organisation of the master-student relationship is important for the development of each link in the lifelong learning system. In particular, the master-student method provides an important and expected end result in the

organisation of lifelong learning for masters, a solution to the principle of "lifelong learning". Deepening this value, which has always been intrinsic to our people, and turning it into a system is a very important factor, especially today, in improving the content and effectiveness of education.

Pedagogical, ideological and psychological training of masters is very important in the master-student system. In other words, the stronger a student's political awareness, ideological training, and culture of thinking, the stronger is his foundation for his future "superiority over the master". In order to create such a foundation, the master himself must have a strong knowledge and level. It is not by chance that the great Aristotle said that "the student who chases ahead and does not wait for the reverse achieves everything" [12.540].

The peculiarity of the master-student system is that in the process of professional development, each student develops an individual plan for further deepening his knowledge, skills and abilities through independent study under the supervision of the master assigned to him. In this plan, the student studies the best pedagogical practices and applies them in practice; to study and analyse innovations in pedagogical science; to master the most advanced, modern, innovative methods and technologies of teaching today and skillfully apply them in the learning process; to be aware of changes and innovations in social and spiritual spheres and apply them in their activities; to regularly check the regulatory and legal documents on the educational process; to have clear responsibilities in such areas. In general, a modern student should be an intelligent person with insight who can quickly grasp the demands of a rapidly changing world.

The master, in turn, should possess a number of social and human qualities similar to today's reforms in continuing education. first, an enlightened, experienced stylist with deep knowledge and a perfect command of teaching methods and skills; second, he should be a specialist with a high level of teaching skill, psychological and ideological training. In addition, the master should be a person who has earned a reputation in society, in the working community, with qualities such as integrity, spiritual maturity, kindness, high patriotism, culture, initiative and organisation. The fact that the master shares these qualities with his student is the true essence of the Master's tradition and the students.

In fact, the Master-Student decision-making system is the noble idea of making society happy and prosperous through personal development. Especially when this idea takes on a fuller meaning when nurtured by Islamic philosophy. The writings of our great forefathers Ibn Sino, Beruni, Farobi, Alisher Navoi, the hadiths of Imam Bukhari, the wisdom of Khoja Ahmad Yassawi and Bahauddin Naqshband's principle "Dil ba yoru, dast ba kor" contain valuable insights into this noble idea. Many symbols of excellence have been created in the writings of our wise men and thinkers. Today it is necessary to ensure that this historical tradition is preserved and taken to a new level.

Speaking of saints and great thinkers who grew up in our country, President Shavkat Mirziyoyev in his book **"Building the Great Future Together with Our Brave and Noble People"** supports what helps us. We should be proud of such great scientists and of our homeland, which has brought them to perfection [2.146].

The sources are samples of folklore, expressing the traditions, way of life, thinking and culture of our people, masterpieces such as "Alpomish" and "Shoshmaqom", works of literature and art, reflecting the life and courage of our great ancestors and national heroes. our national ideology. Legends, myths, fairy tales and proverbs fully reflect the virtues of our faithful, honest people. Today, the decision-making process in the education system will be even more effective if it is based on the principle of comprehensive study and teaching of our unique spiritual heritage, historical traditions and national values.

According to the Greek philosopher Heraclitus, spiritual values have always been exalted in our country, which is the "cradle of philosophical thinking" and has experienced the heyday of the Eastern Renaissance. The enigmas of the Universe by Ahmad Fergani, the ideas of Muhammad ibn Musa al-Khwarizmi on the method of algorithmic sequence, Abu Rayhan Beruni, the father of natural philosophy, famous for his worldly discoveries called "Aristotle of the East", the history of philosophy, the legacy of such geniuses as Abu Nasr al-Farabi, author of ideas on logic, music, ethics, ideas of just society, philosophical ideas of Abu Ali ibn Sino, humanistic philosophy of Alisher Navoi, Babur Mirza, Mashrab, Bedil, Donish and works of enlightened intellectuals of early 20th century and activity is very important theoretical and ideological source in "Master-Student" system.

The wisdom of the great sages of the East and the West states that it is impossible to educate an ideal man without being guided by lofty ideological goals. Only a person who puts the interests of others first, who sets an example to

others by his hard work, character and spiritual potential, can become a true master.

In this context, we will try to answer the question of what characteristics of the ideal person should form in the relationship between master and student. What skills and competencies should students choose?

First and foremost, every student should have strong ideological convictions. It is necessary to be able to absorb the qualities of a master, to be able to apply the knowledge and skills acquired in practice, and to learn how to participate actively in social processes. In addition, the following is important:

- free thinking, i.e. developing a culture of thinking, learning observation. To have a deep understanding of the content of events in society, to be able to analyse them;
- having an in-depth knowledge and world view. Ability to react to social processes independently, to be creative;
- to know well the historical and spiritual heritage of our great ancestors and be able to use it correctly in the social life and development of the Motherland;
- learn to live with the understanding of "what I have done for the Motherland and its development";
- develop qualities such as courage, fervour, bravery, loyalty, patriotism, creativity, and apply them decisively
- respect for the national culture, language and values of different peoples, and tolerance.

The wisdom of the thinker and poet Abdurahman Jami: "There is no better friend in the world than a book", has been proved for centuries. All our great ancestor thinkers honored books as a sign of high culture. That is why many great men, poets and scholars, sheikhs and mashaiks have come from our land.

This is evidenced by our Head of State's initiative to promote a culture of reading among the population and to hold regular reading Olympiads among young people. In fact, the pursuit of knowledge is a long-standing characteristic of our people. The role of the book in shaping the spiritual values is invaluable. As our great ancestor Yusuf Has Hajib said, "Kindness was created from books" [11.15]. It is good to see that the wave of light inspired by the intelligence of our ancestors is echoed in the bodies of today's generations. The holy book of Islam, the Quran, also extols enlightenment, wisdom and knowledge. The Hadith says: "Seek knowledge from the cradle to the grave". Our people have long regarded reading and knowledge as a shield against all calamities, and knowledge and power as twins.

It is no coincidence that these noble principles are being celebrated in our country today. After all, the twenty-first century is the age of the intellect, the age of intelligence. Whoever is educated, it is high time. As our ancestral thinker Farabi said, only educated people build a virtuous society [6.182-192]. Moreover, the present era is the age of information. A country rich in information resources is strong. Today the information saturation of a person is an important factor that determines his spirituality, that is, the level. Because the time demands that an information-rich person should be educated, that everyone should have an information culture.

The use of library services is an important step in this direction. The German philosopher H. Leibniz claimed that "libraries are the pearls of all the spiritual riches of mankind" [8.182], while the French philosopher Denis Diderot was absolutely right when he said: "Whoever stops reading knows that he has stopped thinking." [7.260].

It is necessary to widely develop reading not only in educational institutions and labour collectives, but also everywhere, especially in the makhallas. For this purpose it is necessary to establish libraries in all the assemblies of mahalla citizens and make them members. In this direction, it is necessary to widely promote exemplary work in Narpai district. To date, 57 citizens' assemblies are functioning in Narpai district of Samarkand province. Libraries have been established in all the mahallas of Narpai. Undoubtedly, it is advisable that within the framework of the Five Initiatives in all the mahallas of the region the work aimed at organizing libraries, wide dissemination of the Narpai experience should be carried out.

The results of a survey conducted among the chairmen of the Samarkand region's mahallas confirmed this conclusion. "What, in your opinion, is important for district to become a "place of spirituality"? out of 106 chairmen of MFOs, who answered the question "What is mahalla?", 56 considered it necessary to create a library in mahalla and make it a member of population, 26 considered it important to strengthen cooperation between mahalla and educational institution, 18 - to use experience of old people in mahalla, 6 participants did not express their opinion.

Thus, there is a reason to conclude that transformation of mahalla into a centre of spirituality depends largely on the organization of the library and involvement of the population, which, though well aware of most leaders of the gathering of citizens, does not show sufficient organization and initiative in its implementation.

In order to turn mahalla into a genuine centre of spiritual values, it is important to ensure harmony between state and public administration in the education system. For this purpose, based on the tasks defined in Article 27 of the Law "On Education", it is necessary to establish effective interaction of citizens' self-government bodies with educational institutions, to transform it into a system[1].

There is an urgent need to introduce the wisdom of "ignorance is the cause of all disasters" deeply into the life of our society, into the minds of every citizen. Every young person, every citizen of our country must realize that enlightenment is a shield to such values, and that to avoid it is to face ignorance.

As our head of state Shavkat Mirziyoyev has noted, "A sphere that is not based on science will have no future" [3.271]. A creative environment is one in which members of a team conduct large-scale research, conduct experiments, whose results are deeply analyzed, draw logical conclusions, and are tested in practice, etc. Creative environments are an integral part of the spiritual environment. More precisely, they are dialectically connected: the creative environment enriches the spiritual, and the spiritual creates conditions for formation and development of the creative environment.

Under the creative environment it is possible to understand directly the process of creativity. So what is creativity? The "National Encyclopedia of Uzbekistan" gives the following definition: "creativity is human activity on creation of new material and spiritual wealth. It actively involves thinking, memory, imagination, attention, will of a person, reveals all his knowledge, experience, talent"[10.81].

Creativity is not just a scientific or artistic form. The desire for novelty, the birth of new ideas, their introduction into life, life is also a product of creative activity.

Spiritual environment is a good opportunity to be productive. Describing the spiritual environment, the famous philosopher A. Yerkaev writes: "The spiritual environment is the demands of society based on the average level of emotional, mental and physical maturity and the order of their implementation. The environment generally seeks stability, uniformity and uniformity, and their demands and influences are equally average for everyone" [9.35]. The author recognises that for some people the requirements of the spiritual environment are absent, so there is also a professional, occupational or group environment, i.e. a 'submuhit'.

The role of education, masters and trainers in shaping and developing a spiritual and creative environment is invaluable. Where there is common sense, business acumen and initiative, the environment will be healthier and the morale of team members will also be higher. All the more so if there is a genuine business, creative environment in educational institutions, there will be high success, efficiency and productivity.

CONCLUSION

The following conclusions can be drawn from the above.

Firstly, improving the methods and means of using the factor of spiritual values in the upbringing of the individual is crucial in reforming the system of lifelong learning. One such method is the "Master-student" tradition, the effectiveness of which is based on the principle of deep and comprehensive study and teaching of the unique spiritual heritage, historical traditions and values.

Secondly, the development of reading culture in the population is one of the most effective ways to use the factor of spiritual values in the educational process, and information saturation is an important factor in the definition of spirituality. Because the time demands that an information-rich person should be educated, that everyone should have a culture of receiving information. This can be achieved by developing a culture of reading.

Thirdly, when using the factor of spiritual values in the system of continuous education it is very important to define the creative environment in the family, work collectives, and society. After all, the creative environment is an integral part of the spiritual environment: the creative environment enriches the spiritual environment, and the spiritual environment creates conditions for the formation and development of the creative environment.

Fourthly, based on the principle "The threshold of a new Uzbekistan begins at school", the systematization of continuous methodological service in educational institutions today will yield the expected results. The dissemination of

the experience of advanced masters in schools and the creation of an atmosphere of respect for them also play an important role in enhancing the quality of education and the effectiveness of spiritual values in the educational process.

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