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Spiritual Enlargement - The Base of the Country's Evolution

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Abstract: *In this article, spiritual development is the basis for the development of the country, within the framework of the idea of a new worldview, the sources of education of the population of the countries as a spiritually mature person, a tolerant friend-brother are shown.*

An attempt was made to reveal the methods and methods of educating spiritual people. The formation of youth spirituality on the basis of universal, national values has always been in the center of attention of scientists. This article is covered on a scientific basis.

Keywords: the young, spiritual, education, person, quality, friendship, reform, aim, moral culture, society of citizenship, democratic state, morality of profession and manner.

Introduction

Since the evolution of human society, several studies have been conducted on the study of human spirituality. The formation and development of human spirituality are one of the most important tasks facing science and countries today. In many sources, the core of human spirituality is the struggle against ugliness, selfishness, indifference, ignorance, inferiority, as well as the pursuit of the world of friendship, rearing, morality, delicacy, psyche, ideas, ideology, culture, goodness, greatness, nobility. The analysis dates back to ancient times. He has been dealing with spirituality, one of the most important

events in human life, socio-historical development, the general philosophical themes and issues of the theory, practice and sociology of spirituality.

One of the most complex and urgent areas of today is the spiritual upbringing and development of young people, especially in an era of changes in the consciousness of human society, population growth, rapid growth of science and technology and the renewal of worldviews. In the current era of globalization, the study of many problems arising in the field of spirituality is of great importance for the analysis and presentation in order to educate the people of all countries as perfect human beings. Although the issue of interpreting the essence of spirituality is approached differently, the common goal is the same, it is also focused on the spiritual development of man. Through the formation of spiritual development through this theme, it is necessary to reveal the personality traits, professions, methods of teaching behavioural cultures and their features, peculiarities. [1]

Literature review

Determining the structure of spirituality attracted the attention of philosophers, especially at the beginning of the century. The origin of the ancient Kushan doctrine is associated with the name of the famous mathematician and philosopher Pythagoras (6th-5th centuries BC) and the school he founded. Pythagoras and his disciples argued that the material numbers of all things and their interrelationships, and that the

doctrine of numbers also lies in the integrity of the universe. They applied these views to the world of spirituality and contributed to the enrichment of spiritual thinking. The Pythagoreans' views and ideas that "the foundations of sophistication and spirituality, the foundations of musical harmony, that is, the agreement of different vocal parties" are universal harmony, play an important role in the history of aesthetic culture and spirituality.

Heraclitus (540-480 BC) started the materialist direction in the thinking of ancient aesthetics and spirituality. Democritus (460-370 BC) saw beauty in the symmetry of all aspects and associated it with the concept of norm, which argued that art is created when the basic needs of man are met. Democritus saw the essence of art in tolerance, in method, in imitating the individual to reality. [2]

In the teachings of Socrates (470-399 BC), beauty was transferred from the universe to human life, the culture of behavior to his inner experiences, and describes beauty and goodness as a unity of friendship. Socrates put forward the idea of the relativity of aesthetic imaginations, and in his opinion he asserted the inculcation of spirituality in people through beauty and goodness, showing that there was a close connection between aesthetic and beneficial characters. [3]

According to Aristotle, the basis of sophistication is the things in the material world, which is manifested in the properties of order, harmony, harmony, integrity of these things.

Art practice is a living source of Aristotle's aesthetics. The great thinker created theoretical methods that are inextricably linked with this practice. Through these methods he explained the ideas of man, personality, moral culture, tolerance, methods of developing spirituality as a result of their concepts. Aristotle paid special attention to the influence of art on the human spirit, glorifying its moral, cultural power, the power to create noble qualities, the service of understanding reality, and promoted the formation of the spirituality of the

culture of treating people through sophistication and art.

On the basis of tragic events, Aristotle promotes the teachings of purification of the human soul, friendship, professional etiquette, upbringing through panic, horror, compassion. In addition, in his aesthetic views, the problems of the balance of reality and art culture, man and art, man and art, personality, tolerance, moral culture have a wide place. It should be noted that Aristotle was the first scientist in the theory of aesthetics, spirituality, who divided it into types, varieties, appearances. [4]

That is why Aristotle was called the "First Teacher" in our East.

The great thinkers of the Central Asian Renaissance Musa Khorezmi, Ahmad Fergani, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sino, Ahmad Yassavi, Yusuf Khas Hajib, Lutfi, Navoi, Behzod, Babur, Mashrab and many others with the idea of creating a balance of spiritual and moral values with.

Abu Nasr al-Farabi (873-950) became famous in the medieval Muslim East as the greatest teacher after Aristotle. He received the title of "Second Teacher" after Aristotle. [5]

When it comes to external beauty, the philosopher puts natural beauty above any decoration. The second teacher emphasizes the imitative nature of art and promotes the idea of shaping people's spirituality in these ways. [4]

Research Methodology

In his treatise, Abu Ali ibn Sina compares Greek poetry with Arabic poetry, thinks about the function of poetry, and points out some of the advantages of the Greeks in this regard. He said that the Greeks intended to use imitation in poetry based on character. The Arabs, on the other hand, wrote poetry for two reasons. On the one hand, they wanted to influence the spirit of the people through poetry. After all, there is no doubt that the poem evokes an exciting feeling, excitement in the preceptor. The second reason for writing poetry was to amaze

people. The Arabs used metaphors for everything, and they aimed to amaze people with these metaphors. The Greeks, on the other hand, intended to influence people's behaviour through poetry or to restrain people from the behaviours they intended through poetry. It is clear from these thoughts that through poetry he was able to show that human qualities, spirituality, moral culture, tolerance, can be nurtured as perfect human beings. Ibn Sina confirms such theoretical ideas, first of all, through his own practice. Along with the philosophical, artistic and figurative works of the scholar, such as "Solomon and Ibsal", "Hayy ibn Yaqzan", "The Story of Yusuf", "Bird's Treatise", the poetic works that have come down to us are of great importance. At the same time, the scholar did not consider his scientific epics, composed of about ten verses, as works of poetry.

In the poetry of Ibn Sina, the great philosopher and the great poet speak in one language - the language of poetry. As a result of this harmony, pearls were created that became traditional and later served as role models for the great rubai writers of the East, such as Umar Khayyam and Mirza Bedil. This rubai of the poet can be called the most beautiful flower of poetry:

A secret cry in the heart, laugh as a flower,
We live like a flower.

Putting ourselves in the middle like a flower,
We know that happiness is like a flower.

Indeed, man is not a creature who, no matter how sad he may be, is surrounded by his own pain in the face of tragedy. He listens to the demands of time and space, hides the dewdrops in the petals, and laughs like a flower that feeds the world, hiding its tears and tears.

The poet compares the fact that he has a momentary life in the face of the infinity of time, as well as the inherent desire of a higher being to show himself, others and beings, to the fate of a flower that grows in a restless life, to beauty.

Why does a flower grow? Dedicating the spirit of sophistication, fragrant scents to the creature, it grows to eventually shed. Man, like the same flower, dedicates himself to this and that world, and eventually scatters to the ground and joins the dust, as happiness, as moral beauty. Ibn Sina shows the ways of shaping people's spirituality through poetry and educating them to love the motherland and the people. [6]

In the West, too, as spirituality was increasingly identified with religion, morality, and culture, not enough attention was paid to the formation of a separate science in this field, but other private fields within it developed rapidly and quickly found a place in the social sciences. For this reason, in Europe and America, social and cultural anthropology (which deals mainly with the sociological, ethnographic, and psychological aspects of the study of culture), as well as socioculturology, structural anthropology, and semiotics, are the major disciplines.

Special attention should be paid to the following aspects in the formation of a modern system of knowledge and scientific-theoretical worldview on the philosophy of spirituality:

- 1) Recognition of spirituality as a set of requirements and rules that specifically regulate the social environment in society and the relationship between people;
- 2) Studying and analyze it as a system of spiritual values, customs and traditions, ideals, noble ideas and goals;
- 3) Study of the system of morality, culture, enlightenment, religion and education as a whole set of spiritual values;
- 4) interpretation of spiritual processes as a creative activity and its results that improve a person and the world in which he lives;
- 5) perception of human perfection, the degree of perfection of his spiritual image in the form of a set of personal moral qualities and enlightenment qualities;

6) adherence to spiritual requirements and principles as a holistic system, interrelated with other spheres of society, as a criterion for determining human life and activity. [7]

Analysis and results

One of the main means of shaping spirituality is to create conditions for the population to provide them with housing. If the living conditions are good, its love for the state and government will increase [7].

A doctrine that influences the human mind, changes its worldview, way of thinking in a certain direction, generalizes the spiritual, cultural and material foundations, traditions, values, heritage, lifestyle, ideas and views of society, nation, can be conditionally divided into several groups :

The first group is the material heritage, representing the history of the nation, people's statehood, culture, architectural monuments, etc.

The second group is the cultural heritage of our people, which includes several thousand years of religious beliefs, education, as well as all areas of science and the thinkers and their traditions that have played an important role in their development;

the third group includes other cultural factors related to the traditions, customs, ceremonies, holidays, lifestyle of our people;

the fourth group is the values of the people, the way of thinking, the ideology, the spiritual characteristics of the people, the ideas, the psyche and the mutual social environment;

The fifth group includes educational institutions, mass media, information resource centers, libraries, theaters, art palaces and other means of spiritual education, which have a direct practical activity in our society, have a great impact on human education and play a key role in shaping the spiritual worldview in general.

The issue of spirituality is specific to each period and society, and it aims to thoroughly analyze all the factors and criteria that shape and affect spirituality

before the state and society, and to better understand their role in this regard[8].

The name of the person who incorporated the principle of Uzbekism into his way of life is popularly associated with the phrase "Baraka topgur". The main elements of Uzbekism are to serve in the village or mahalla hashars, ceremonies, to find time to comfort the sick neighbor on the pillow, to live as a real neighbor to his neighbors [9].

Or take hospitality. This principle, based on national and regional traditions, is in some ways intertwined with Uzbekism. The Uzbek, on the other hand, invites a person from the door to "a cup of tea," and when he enters, at least he puts bread and tea in front of him[10].

Spiritual values are formed under certain conditions, in this sense, are the main source of creating and improving the social environment. Understanding these values serves to preserve the values of one's nation, country and people, strengthens self-confidence and self-esteem, and encourages one to look to the future of the Motherland with high hopes. The more a nation preserves its values, the stronger and more stable the combination of spiritual and material factors in its development[11].

A number of functions of spiritual values are studied in the sciences. They, above all, encourage members of society to educate themselves, to be worthy of the values and ideals inherited from their ancestors. In this process, two different situations are observed. In the first, spiritual values are consciously created by members of society, that is, people create values and ideals that correspond to them on the basis of their understanding of the spiritual norms and criteria they have. Such efforts increase the spiritual activity of members of society, encouraging search, exploration and creativity.

In the second case, the knowledge acquired by the members of the society, the various traditions, the insights, knowledge and impressions gained in the course of cultural and enlightenment activities are

also Hadiths for the improvement of spiritual values. Al-Jame 'as-Sahih will serve[12].

The influence of both conditions is observed in the formation of spiritual values. Such values are divided into cultural, enlightenment, moral, religious, legal, scientific, and so on, corresponding to the forms of social consciousness. It is also formed through the excursion texts of the exhibitions of the Historical Museum of Culture and Spirituality[13].

Conclusion/ Recommendations

It is necessary to pay special attention to the spiritual upbringing of our youth, to protect them from the influence of various harmful and alien ideas.

In general, spirituality gives a person stability in life, his enlightenment does not allow him to live simply on the path of wealth, survives in times of tragedy, and strengthens the will in times of material hardship. Spirituality is the power of the people, the power of the state. Spirituality is his worldview, that is, his ability to see the future, to anticipate, to burn in the love of the Motherland, and to devote himself to the great creative work.

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