

ISSUES OF SPIRITUAL AND MORAL EDUCATION IN THE SPIRITUAL HERITAGE OF OUR ANCESTORS

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Abstract: *This article broadly analyzes the issues of spiritual and moral education of the younger generation based on the spiritual heritage of the great scholars of Central Asia. In the context of educational reforms carried out during the years of independence, the essence of spiritual and moral education, its systematic organization, and the possibilities of its application in modern educational institutions are examined. The article analyzes, from the perspective of modern pedagogy, the educational views expressed in the works of Alisher Navoi and Al-Hakim at-Termizi, the requirements for the personality of a teacher, the upbringing of the nafs, and such moral concepts as truth, justice, and righteousness. Furthermore, ways of organically applying the spiritual and moral ideas from the scholars' heritage to the modern education system are substantiated. The results of the research show that the wise views of our ancestors on education have not lost their relevance today, and their use can enrich the modern education system significantly.*

Keywords: *spiritual heritage, spiritual and moral education, scholars' teachings, values, traditions, younger generation, upbringing of the nafs, moral perfection.*

INTRODUCTION

The demands of our time require us to revive and study the national customs and traditions of our ancestors, to benefit from the rich cultural and spiritual heritage left by our forebears, and to pass it on to the younger generation — a task that remains one of the most pressing challenges of our era. In the context of globalization, educating young people in the spirit of national values, cultivating in them a sense of patriotism, and raising a spiritually mature individual are considered among the primary objectives of the education system.

As the head of our state, Sh.M. Mirziyoyev, has emphasized, the objective study of our people's national, historical, and scientific heritage, a deep understanding of our values, and the strengthening of national pride constitute an important duty for the present generation. To fulfill this duty, it is necessary to turn to the invaluable spiritual and moral heritage left by our ancestors.

Throughout the history of science and culture in Central Asia, hundreds of great scholars lived and worked, including Abu Abdulloh Muhammad ibn Ismoil al-Bukhari, Muhammad ibn Isa at-Termizi, Muhammad ibn Ali Hakim at-Termizi, Musa al-Khwarizmi, Ahmad al-Farghani, Abu Ali Ibn Sina, Abu Nasr Farabi, Alisher Navoi, and Mirzo Ulugbek. The works of these luminaries represent not only a treasury of scientific discoveries but

also an invaluable source of spiritual and moral education. Regrettably, their views on education have not yet been sufficiently studied, nor have they been fully applied in educational practice.

Review of Scholarly Research on the Topic

Several works by foreign and local scholars are of significant importance in studying the spiritual heritage of our ancestors and questions of education. The first group includes the scholarly works of G. Bergsträsser, H. Vambéry, and A. Lar, dedicated to the theoretical problems of the history and cultural development of Islam. The second group comprises the scholarly works of T. Litt, L. Massignon, P. Natorp, B. Radtke, A.N. Whitehead, J. Welton, E. Spranger, and K. Jaspers, focused on studying the lives and views of individuals who contributed to the development of Islamic culture.

Among local researchers, the works of O. To'rayeva, O. G'aybullayev, and A.G. Muminov have made a significant contribution to the study of the scholars' heritage from a pedagogical and spiritual perspective.

The scholarly novelty of this article lies in the fact that the spiritual and moral views found in the heritage of these scholars have been analyzed in connection with the requirements of today's education system, and concrete ways of applying them in practice have been identified.

The purpose of the research is to develop proposals and recommendations for drawing on the scholars' heritage in creating a system of spiritual and moral education in educational institutions.

The object of the research is the utilization of the spiritual and moral ideas found in the scholars' works within the educational process.

The study employed methods of systematic and comparative-logical analysis. The empirical basis of the research consisted of findings obtained through observational methods.

Main Body

The System of Spiritual and Moral Education and Its Essence

A comprehensive system of spiritual and moral education — one in which all components are interconnected, cooperative, and integrated — has not yet been fully established in educational institutions. At the same time, the concept and definition of "spiritual and moral education system" has not yet found clear expression in pedagogical literature. The system of spiritual and moral education of young people is a complex and multifaceted pedagogical process that, by its very nature, demands both theoretical and practical approaches.

Spirituality is the totality of philosophical, legal, scientific, artistic, moral, and religious conceptions and ideas held by people. It forms the foundation of our history and values, inspiring young people to respect the heritage of their ancestors and their spiritual and cultural wealth, to develop it further, and to acquire modern knowledge. In this sense, the idea of national independence is the fundamental basis for raising a spiritually cultivated younger generation.

All ideologies are, by their essential nature, created on the foundations of philosophical, religious, national, and educational doctrines. Progress reaches its highest level in conditions where secular and religious ideas mutually enrich one another. The eras in which great scholars such as Imam al-Bukhari and Musa al-Khwarizmi, Imam al-Maturidi and Abu Rayhan Biruni, Imam al-Ghazali and Ibn Sina, Imam at-Termizi and Abu Nasr Farabi lived and worked serve as vivid examples of this.

Issues of Education in the Works of Alisher Navoi

Alisher Navoi (1441–1501) — the great Uzbek poet and thinker — was an eminent Eastern scholar. He created didactic works rich in counsel and wisdom, dedicated to the moral perfection of the human being. In his work *Mahbub ul-Qulub* ("The Beloved of Hearts"), the sultan of poetry reflected the virtues befitting a refined person of his time and set forth the fundamental principles of education.

Navoi paid particular attention to learning and education. In his view, a school brings light to the people, shows them the right path, and makes children knowledgeable. For this reason, he was deeply concerned with establishing schools for the education of children and considered it necessary to implement this endeavor at the state level.

The scholar subjected the teachers of his era to sharp criticism. He described many of the teachers of his time as individuals with limited knowledge and ignorant of methods of instruction and upbringing, writing: "One who runs a school is one who inflicts suffering upon innocent young children." This criticism was not without cause: teachers of that period received no specialized training, and no one was engaged in raising their professional standards.

Navoi also provided a clear portrait of the ideal teacher. In his view, a teacher must embody the following qualities: a strong memory, firm willpower, and keen intellect; wisdom and eloquent speech; the ability to find the right path into the inner world of students; conscientiousness, sincerity, moral conduct, and a sense of responsibility. These requirements have not lost their relevance today and align with the fundamental principles of modern pedagogy.

Thus, Navoi categorically rejected entrusting the education of the younger generation to unqualified individuals. He regarded the teaching profession as the most responsible and honorable in society, since a teacher not only imparts knowledge but also cultivates humanity in a person.

Spiritual and Moral Education in the Heritage of Al-Hakim at-Termizi

Muhammad ibn Ali Hakim at-Termizi (9th century) was a great hadith scholar, mystic, and learned authority. His work "The Wise and the Deceived" contains profound philosophical foundations of spiritual and moral education.

In at-Termizi's teaching, three principal pillars of spiritual education are distinguished: truth (haq), justice (adolat), and righteousness (to'g'rilik). The scholar emphasized that in a person in whom these three are united:

If truth is lost, falsehood takes its place;

If justice is lost, oppression takes its place;

If righteousness is lost, lies take their place.

These three concepts constitute the principal force of enlightenment, while their opposites are the weapons of the nafs. Therefore, in educating a person, one must first cultivate their inner world — their nafs.

At-Termizi devoted particular attention to the education of the nafs. In his view, the nafs arises from the inability to govern one's own psyche. The nafs seizes an opportunity and takes the heart captive, gradually leading a person from minor transgressions to major ones. For this reason, the scholar regarded reason and knowledge as the primary means of exercising control over the nafs: "Almighty God bestowed reason upon the monotheists as a divine gift — it is through this reason that they distinguish good from evil."

The concept of compassion (mehr) also occupies a central place in at-Termizi's teaching. Compassion binds believers to one another, gathers those who have scattered, and restores those who have strayed to their rightful place. This idea can serve as the foundation for today's collective education — the cultivation of a spirit of community.

Conclusions

The spiritual heritage of our ancestors — in particular, the works of Alisher Navoi and Al-Hakim at-Termizi — constitutes a rich and not yet fully explored source of spiritual and moral education. Their views on learning and upbringing continue to retain their significance to this day.

In the works of Alisher Navoi, special emphasis is placed on the unity of instruction and upbringing, and on the high demands placed upon the personality of the teacher. These views align with the fundamental principles of modern pedagogical science and can be applied in practice.

Al-Hakim at-Termizi's teaching, grounded in the triad of "truth, justice, and righteousness," forms a solid philosophical basis for the spiritual and moral cultivation of the individual. His views on the education of the nafs, moreover, can be directly applied to the processes of personal development and self-education within today's education system.

In order to further improve the system of spiritual and moral education in educational institutions, it is necessary to organically incorporate the heritage of these scholars into curricula, to give broad space to their educational ideas in textbooks and teaching aids, and to conduct specialized research in this field.

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