SJIF Impact Factor (2024): 8.675| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 9 | Issue: 6 | June 2024 - Peer Reviewed Journal

EASTERN MORAL VALUES AS A WAY FOR THE DEVELOPMENT OF THE SPIRITUAL CULTURE OF THE YOUTH

Abdullayev Bakhodir Ismoilovich
Deputy Dean, The University of Urgench RANCH Technology

Article DOI: https://doi.org/10.36713/epra17528
DOI No: 10.36713/epra17528

ABSTRACT

This article explores the pervasive influence of moral values on diverse aspects of human existence, extending beyond social interactions to encompass professional, ecological, technological, and political realms. It emphasizes the comprehensiveness of values, encompassing not only material wealth but also spiritual heritage and natural resources.

KEY WORDS: *moral values; human behavior; social relations; ecology; technology; politics; material values; spiritual values; natural values; socio-political values.*

Moral values, which form the basis of human interaction and social activity, include certain principles that are useful in distinguishing right from wrong, good from bad, and justice from injustice. As a result of the rapid development of the period, the penetration of moral values into various spheres and directions of life has increased, now this concept remains one of the factors with a strong influence not only in social relations, but also in the professional, ecological, technological and political spheres. It should not be forgotten that "a set of natural and social benefits and events that serve the interests and goals of the nation, people and social groups, which are important for people and humanity, and are valued and appreciated by them" is considered a value [1]. The essence of moral value is seen in people's behavior, manners, attitude towards social norms, laws, mutual respect and universal, spiritual and cultural principles.

The comprehensiveness of values, that is, their coverage of various sides of life and society, is an aspect that deserves special attention. Values have a wide scope as they include not only the material wealth of the nation, but also its spiritual heritage and "natural, material, socio-political, moral values are distinguished [2]". In addition to these, there are many works aimed at explaining the types of values, D.Shokirova and B.Nazarova spoke about the types of values, They cited "values formed as a result of globalization, national-regional values [3], public and sectarian values, values of individual freedom and independence, values of economic freedom, free activity in the market system and spiritual growth, flexibility, tolerance, ethics, customs, traditional values, the values of the harmony of personality formation, values of professionalism and specialization". If we focus on the main categories of these values, the basis of material values is the nation's material wealth, property, historical and modern infrastructures, as well as financial and economic resources. Whereas spiritual values include non-material, cultural and religious traditions and beliefs, ceremonies, customs that reflect the uniqueness of the nation and society, as well as samples of art and literature, oral works of the people passed down from generation to generation, etc.

Natural values are also referred to as ecological values in some sources [4], it includes the preservation and conservation of natural environments and ecological systems, biodiversity, natural landscapes, and sustainable use of natural resources. Socio-political values regulate the social and political life of individuals, indicate principles such as justice and equality in the management of society, rule of law. While moral values mean moral principles that evaluate personal behavior, play an important role in managing social relations, and call for honesty, correctness and truthfulness. These types of values are closely connected and constantly influence each other. For example, socio-political values can influence material values by shaping economic policies that promote equality and stability, or spiritual values can influence moral values by creating a basis for ethical behavior.

According to M.Farmonova, "Among the moral values characteristic of our nation, concern, patience, restraint, politeness, hospitality, kindness, enthusiasm, respect for the elderly, modesty in social life are ingrained in our blood [5]." These values are important in maintaining social harmony, strengthening mutual respect, and ensuring solidarity. Because, From time immemorial, moral values such as caring for the well-being of others, paying attention to their needs and problems, encouraging a sense of mutual help, and supporting each other without interest are characteristic of the Uzbek nation. These values are an integral part of the social

SJIF Impact Factor (2024): 8.675| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 9 | Issue: 6 | June 2024 - Peer Reviewed Journal

consciousness of the Uzbek people and they serve as a support that is passed down from generation to generation, reflected in everyday life, and serves to ensure a strong, cohesive and stable society.
The analysis of the world and national moral values system shows that despite the fact that the essence of these values is characteristic of all peoples and nations, this does not imply that the predominant moral value within the mindset of one people or nation is likewise the predominant moral value within the mindset of another people or nation. It cannot be denied that moral values are universal and do not choose time or period. However, it is necessary to take into account that they are influenced by culture, religion, social and political norms. In some cases, the history of a particular nation can influence the formation of its moral values, for example, colonial policy, struggles between socio-political forces play a special role in the development of moral rules. That is, depending on the diversity of people, nations and cultures, the origin, historical development, customs and traditions of each ethnic group, the role and importance of moral values will be different. For example, according to the results of the research conducted by J.Graham and others on the foundations of moral values, the moral values of countries such as Spain, Poland, Australia, USA, Great Britain, Hungary, and Latvia are based on the principle of individuality, according to which the preservation, protection, and support of a person is central. According to the author, in Iran, Serbia, Mongolia, Turkey, China and Japan, the principle of dependence prevails, and according to it, moral values such as social group, family, unity with the nation, solidarity, and loyalty are important [6]. In America, leaving a tip for a waiter shows that a person is aware of ethical manners, but in South Korea, leaving extra money for a waiter is considered rude. In Korea, it is normal to consider the appearance of employees when hiring them, but in most countries this is considered discrimination and is considered as a violation of professional ethics. In Japan, the system of moral education is interpreted as "education aimed at forming the character of the individual, activities aimed at educating moral qualities acceptable for the state, and educating the basics of civic ethics [7]." Summarizing the thoughts, while we are talking about the issue of moral values, it is necessary to pay attention to the introduction of the universal moral values of the Uzbek people and culture into the education system.

From time immemorial, the Uzbek people have paid attention to the role of moral values and the formation of spiritual culture in education. Looking at the spiritual heritage of our ancestors, we can understand that the role of moral values in education is reflected in many masterpieces such as "Al-Adab al-Mufrad" by Imam al-Bukhari (810-870), "Fozil odamlar shahri" by Abu Nasr al-Farabi (873-950), "Danishnama" by Ibn Sina (980-1037), "Mukaddamat ul-adab" by Mahmud Zamakhshari (1075-1144), "Bustan" and "Gulistan" by Saadi Shirazi (1210-1291), "Akhloki Muhsini" by Husain Vaiz Koshifi (1442-1505), "Akhloki Jalali" by Davani (1427-1502), "Turkiy guliston yoxud axloq" by A.Avloni (1878-1934).

The deep rooting of moral and spiritual education issues in Central Asia was caused by historical, cultural, religious and social influences, which was based on two factors.

Firstly, it is the priority of social values in society. In the history of the peoples of Central Asia, there was a strong demand for strong moral and ethical rules in order to live a life based on collective harmony and maintain social order. In order to build such a society, great attention was paid to the development of enlightenment, education, including moral teaching. To this day, values such as mutual respect, support, and cooperation, reflected in the cultural and social norms of the peoples of Central Asia, continue to be passed down from generation to generation.

Secondly, the penetration of religious influences into human life. In Islam, which is the main religion in Central Asia, great attention is paid to high spirituality, good behavior, moral education and social justice. In the teachings of Islam, the inclusion of these issues in everyday life is promoted and the ideas of living correctly and living a good life are shown. Internal moral and spiritual development is emphasized as a way to reach enlightenment in the directions of Islamic Sufism.

As a result of these processes, issues of morality, spirituality and enlightenment in Central Asia developed on the basis of the religious factor, especially during the renaissance, science in our country reached a higher level. It is known from history that the Renaissance was observed twice in the history of Uzbekistan. The first Renaissance appeared in the IX-XII centuries, and during this period, the economic, social-political, spiritual-cultural development of cities and countries was reflected in the works of the bright representatives of Islamic civilization.

Imam al-Bukhari, a great thinker and hadith scholar, was one of the most prominent representatives of the First Renaissance, who made a great contribution to the interpretation of spiritual and moral issues through his work "Al-Adab al-Mufrad". This collection of hadiths focuses on aspects such as moral behavior, interpersonal relationships, and public behavior, virtues such as kindness, generosity, patience, and respect for others are emphasized, also the spiritual importance of moral behavior in human life is highlighted. According to S.Afifi and N.Setiavan [8], the work describes the rules of ethics, in particular, the issue of communication etiquette, speech ethics, as well as certain prohibitions related to the communication process. Imam al-Bukhari showed moral issues on the example of relationships between people in society, between parents and children, between neighbors and between a teacher

SJIF Impact Factor (2024): 8.675| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 9 | Issue: 6 | June 2024 - Peer Reviewed Journal

and a student. He also emphasized the five principles of morality, which are in the leading position in all forms, kindness, compassion, generosity, avoidance of discrimination and refraining from insult.
The concept of decency at the center of "Al-Adab al-Mufrad" includes decency towards parents, children, others, Allah and our Prophet Muhammad. This book contains the rules of Islamic-religious etiquette that every Muslim should have. Ideas such as performing good deeds, being open-handed, generosity, helping the weak, being forgiving, being patient, visiting relatives and the sick, being embarrassed respect to all take place.

The thinker Abu Nasr al-Farabi, who lived and created during this period, describes the philosophical ideas about the ideal state and good society in the work "Fozil odamlar shahri". He promotes a society led by a philosopher-king who embodies both the wisdom and moral excellence of Islamic thought. The thinker connects spirituality with intelligence and moral behavior and emphasizes that true happiness and moral excellence is achieved through intellectual and spiritual development. In the work, topics such as people and their spiritual nature, the structure of human society are described in six sections and nineteen chapters, firstly, the qualities of the ruler, secondly, the difference between the city of virtuous people and the city of ignorant people, and thirdly , his thoughts on how to achieve happiness have a special place. Within these three topics, the content of spiritual and moral ideas such as honesty, temperance, being satisfied, pleasing oneself and others, calling people to justice, showing mercy to the oppressed, being noble and fair, being brave and able to think freely was revealed. Abu Nasr al-Farabi was one of the first to write about the problem of moral education in his works and interpreted it as a direction of practical philosophy. He emphasized that it is necessary to start educating a person from a young age, and that not only mental, but also physical education is important.

In "Danishnama" by Ibn Sina, while investigating the nature of the metaphysics of soul and morality, issues such as the relationship between the body and the soul, the pursuit of knowledge, and the sense of moral responsibility of individuals are described. The work analyzes the importance of the development of the spiritual soul through the acquisition of knowledge and the education of human qualities, and the importance of achieving intellectual and spiritual maturity.

It can be seen that spirituality, enlightenment, morals, ethics and these kinds of issues are directly connected with Islam in the works of thinkers who created during the early renaissance. Also, the ideas that morality is interpersonal relations, building a mature society, and the achievement of intellectual and moral perfection of true happiness were put forward.

REFERENCES

1. *Values and social development.-T.: Uzbekistan, 1997. p.198.*
2. *Tolajanov J. Philosophy of values.-T.: Uzbekistan, 1998. p.333.*
3. *Shokirova, D., & Nazarova, B. (2014). Some aspects of the formation of a value-oriented education system in a higher educational institution. Economics and innovative technologies, (2), p. 108–113. retrieved from https://inlibrary.uz/index.php/economics_and_innovative/article/view/8130*
4. *Wiseman M., Bogner F. X. A higher-order model of ecological values and its relationship to personality //Personality and Individual differences. - 2003. - T. 34. – no. 5. p. 783-794.*
5. *Farmonova M. The essence of spiritual and moral values in child education. Public education.-T.: Ministry of public education of the Republic of Uzbekistan, 2017. p. 113-118.*
6. *Jesse Graham, Jonathan Haidt, Sena Koleva, Matt Motyl, Ravi Iyer, Sean P. Wojcik, Peter H. Ditto, Moral Foundations Theory: The Pragmatic Validity of Moral Pluralism, Editor(s): Patricia Devine, Ashby Plant, Advances in Experimental Social Psychology, Academic Press, Volume 47, 2013, P. 55-130, ISSN 0065-2601, ISBN 9780124072367, https://doi.org/10.1016/B978-0-12-407236-7.00002-4.*
7. *T.Sultanov, Sh.I.Mustafakulov Foreign experiences on the development of the field of education. Scientific electronic magazine "Economy and innovative technologies". No. 4, May, 2012. p. 4*
8. *Afifi, S., & Setiawan, N. A. . (2021). Communication ethics in the book of Adabul Mufrad by Imam Al-Bukhari. Communications in Humanities and Social Sciences, 1(2), p. 82–90. https://doi.org/10.21924/chss.1.2.2021.20*