

## RELIGIOUS AND PHILOSOPHICAL ASPECTS OF HUMAN MORAL DEVELOPMENT

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### ANNOTATION

In the article, an important factor of ensuring moral maturity, moral issues in world religions, religious-philosophical development made in our country during the historical development, as well as human moral maturity, the origins and sources of Islamic religion in the formation of moral development in a person are analyzed. Also, the role of religious education in the spiritual growth of young people in educating them as a conscientious, honest, and pure believer, and the important task of teaching moral education to the young generation using religious and philosophical sources were discussed.

**Keywords:** moral education, moral maturity, religious-philosophical heritage, ethics of positivity, religious sources, iconi qadpiyatlap, jadidism movement, mature generation, aesthetic education

On the basis of the idea of modernism, the criteria of social justice, national prosperity, and national independence were formed. In this way, they are committed to renewing the cultural-ethical and educational work, to discover the European scientific-technical thinking, to fight against religious fanaticism, fanaticism and ignorance. From the perspective of modernism, Mahmudhoja Behbudi emphasizes the importance of learning a certain language in order to raise the moral and cultural values of the people, and to keep our nation apart from other nations.

"A religion that does not know Arabic, a world that does not know Russian will fail. Dandruff of the salivary glands and scalp is not affected. It's another language because the whole world is talking in this language. It is written in French. We need to know puchka for our own benefit. Let's study in the government school, let's go to the state university. Let's find and meet as Muslims" [1.B.153]. Modernism was not only a cultural phenomenon, it was also a social phenomenon. In their activities, the National Party found the state and its closure, and covered all aspects of the society and its spiritual life. Enlightenment leaders strive to raise the level of people's literacy, spiritual and cultural knowledge, and raise the level of the society to the level of the enlightened world.

In the system of the religious-philosophical association of human moral maturity, the source of Islam has a unique meaning. For example, Islamic scholar Abdurahman Qoya writes in his

book "Ethics of Islam": "Ethics of Islam... has been formed over many generations, passed through many trials, proved its vitality, relevance for all times and generations, its ability to benefit the society of people, It is a doctrine that has been proven to serve the perfection of faith and spirituality, and because of this, it has gained popularity and has been living without suffering, a universal way of life, an irreplaceable rule of social activity..." [2.B.1]. It is clear from the scientific approach of the scientist that gentleness, kindness, good morals, hurrying to do good, avoiding bad things, and striving to benefit people are the roots of global ethics that purify the soul. For this reason, Abdurahman Qoya specifically notes that "ethics is a state of being born from life or from study, learning, and family formation." They call a moral incon a person who is stupid in his actions and actions and who is stupid in his actions. The religion of our forefathers, the religion of our ancestors, has played an important role in preserving, passing on, enriching and developing our cultural, spiritual, and religious traditions. While studying the Islamic tradition, the Koran, the hadith of Muhammad Mustafa (peace be upon him), and the doctrine of taqwuf, we realize that the bipopta, which is very important for our national spirituality, has not been left out of our attention. Good manners, honesty and purity, faith and conscience, kindness, being kind to one's fellow man, material, spiritual and spiritual support, sympathy, mutual respect, brotherhood, bloodshed, peace They immediately entered the public with their ideas, guidance and teachings about protecting the family, working hard, and not betraying the rights of the people.

With the intercession of the Uzbek people, the great honor of the Uzbek people, the true patriotism - the great name of the great warrior, was justified, and the spiritual power of the nation was returned to our people. The heroism of Jadidchilik was evaluated from the point of view of spiritual truth and justice, and his contribution to the 20th century Uzbek national unity was recognized.

From the earliest days of our independence, restoring the priceless spiritual and cultural heritage created by our ancestors, studying it deeply, and in doing so, establishing the perfect icon, which is worthy of our ancestor's heritage, has been elevated to the level of state activity. Because our cultural heritage is defined as "a set of material and spiritual wealth such as national culture and creativity in the practical experience, moral, scientific, intellectual, religious and spiritual framework" [3.B.229].

Thanks to the independence, our spiritual heritage, the mepoc left by our ancestors, began to be restored in all its perfection, from being cut, changed, that is, from being placed in a mold. "History plays a very important role in restoring the true and true history of the nation, the beloved country, the territory of our country, the realization of national identity, and, if possible, the restoration and education of national unity" [4.B.116]. The memory of our great ancestor revives our spiritual life and is manifested as a source of inspiration in our spirituality and culture in moral development. "National reconciliation is a concept that expresses a feeling of pride in a nation's material or spiritual achievement, success. It shows a hint of incon

spiritual maturity. National reconciliation is a concept expressing respect and reverence for the material and spiritual wealth, customs, traditions, manners, customs, high spirituality, and achievements of the people of the country. "[5.B.392] is dated.

Keeping in mind that the majority of the population of our country is made up of young people, it is one of our most important tasks today to educate the young generation using religious and philosophical sources. In this section, it is necessary to increase practical activities in the following directions:

Secondly, brewing the national moral ideal in youth, based on the idea that is rooted in religious and philosophical sources;

Secondly, to make good use of our national mepoc, customs, traditions and customs in the education of the young generation together with the religious and philosophical sources, to ensure the spiritual and moral maturity of this innocent youth;

Thirdly, in the process of introducing the young person to the religious and philosophical sources, forming in him the virtue of incomprehensibility, humanity, nationalism, commitment and responsibility for the benefit of the Motherland;

Fifthly, to ensure the proportionality of standards and standards in the moral maturity of our youth, etc.

It is important to understand the importance of religious-philosophical epics in human moral development. The principle of youth is to live with honesty and selflessness, to be strong in faith, to live life with conscience and faith, to be honest, to be kind, to do good work, to do good deeds, and to do many such things. Encourages to live, study and work. Such faith-belief matures in the harmony of religious and national traditions and increases the positive impact on the spiritual, moral, aesthetic integrity of a person.

A new approach to religious education, practical use of its spiritual potential, education of young people as mature human beings based on the sense of responsibility and accountability for the future comes from today's modern needs and interests.

From the above discussion, it can be concluded that in order to solve the various problems in society and personal life, first of all, incon is to be satisfied with good behavior, the qualities of morality in itself, in particular, full freshness, conscientiousness, honesty, faith-belief, striving for enlightenment form the basis of Islamic teachings. The more a young person learns from religious and worldly tradition, believes in it and follows it, the more the young person's thinking becomes richer, the more he finds spiritual perfection.

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