

## RELIGIOUS AND PHILOSOPHICAL FOUNDATIONS 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

One of the most important factors in ensuring the perfection of the Incon is without a doubt, moral development. After all, only a person trained on the basis of moral standards is capable of great work. We can add that in the case of our great scientists and philosophers who pay attention to the agap tapih, the society is different, and the child learns first of all, the loop of moral education is broken. In particular, our main motto is expressed in "Avecto's moral teaching" in "Good idea, good word and good deed ". It specifically mentions the importance of moral virtues such as decency, goodness, equality, peace, truth, and wisdom for the development of the society. In this moral tradition, the hopes of our people, morality, decency, goodness, justice, and the idea of a good life are embodied.

Among the ancient religions, Buddhism has given place to moral issues. A central tenet of Buddhist ethics is the law of karma and rebirth. Buddhist ethics are based on the immutable laws of nature, not on the changing standards, man-made laws and customs that man has created arbitrarily for his own benefit.

In Buddhism, the practice is that human morality is judged as good or bad based on the intention or motivation it gives rise to. Actions related to greed, hatred or selfishness are considered bad vices and are called Akusal Kamma. Actions inspired by the virtues of generosity, love and knowledge are good and are called Kusala Kamma.

In Buddhism, three things are considered important for life: in Buddhism - intelligence (Prajna), moral behavior (Shila) and concentration (Samadhi) are believed to be important for life. Wisdom comes from the right attitude and it leads to the right intention. Right attitudes and intentions are the guides of moral behavior and guide one to right conversation, right action, right living, and right action. When knowledge, ethics and understanding become a way of life, a person becomes enlightened. In Buddhism, people are advised to avoid greed, hatred, and lies, which are said to harm others.

One of the world's religions is the sphere of morality of Christianity: all kinds of pursuit of truth, goodness and beauty belong to the sphere of morality. It is argued that the scope of Christian ethics should not be limited to individuals and church groups, and that church ethics should not be so broad as to become evangelical.

In Christianity, directions such as ethics of care, ethics of wholeness, and ethics of positivity are distinguished. An ethic of care teaches caring for others. In the ethics of totality, Christian ethics considers not only one person, but the whole world as an object of problem, not only for the needs of the human soul, but also for the needs of the human body. In positivist ethics, the negative is based on decisions, laws, and regulations to establish a framework of moral standards and behavior.

The directions of contemporary Christian ethics are the importance of community ethics and situational ethics. Charity, loyalty, forgiveness, and service are said to be the virtues of a Christian. These are the moral dimensions of group life, a phenomenon that can be discovered and manifested only in individual relationships or in a particular system. Also, group morality is manifested as the morality of responsibility. It is emphasized that a person should feel a great responsibility to serve the goals and interests of the family, society and community in which he lives.

"Christian ethics" refers to the discussion of how Christians should behave in their dealings with others in accordance with the principles of the Christian faith, that is, the discussion of what is "possible" and "impossible" in the daily life of Christians.

It can be observed that the concept of human moral perfection has found its expression in the rich religious-philosophical poem made in the next chapter of our tapestry. In particular, "Kutadgu Bilig" of our great grandfather Yusuf Khos Hajib was written only a few years ago, and in this source, it was shown how important moral education is for the life of society. This asap is based on the following ethical criteria. That is, the first is justice, the second is the state, the third is reason, and the fifth is contentment.

To justice - Kuntugdi was given the name of elig, he was held in the king's kiss, to the state he was given the name of Aytoldi, and he was appointed to the position of a vizier, to the mind he was given the name of Ogdulmish, the son of a vizier was held in the kiss, to satisfaction he was given the name of Ozhgupmish, and he was called Ogdulmish's closet. As we have already seen, the prosperity of the society, the happiness of the incon is explained by the

existence of moral criteria such as justice, state, happiness and satisfaction in the state. "Man came to the world as a human being, he got wisdom, knowledge and intelligence. Nature endowed him with intelligence and consciousness, gifted him with the ability to speak, and provided him with good manners and beautiful verbs. He gave him knowledge, thanks to which incon grew to greatness, gifted him with intelligence, thanks to which incon solved a complicated puzzle. To whom nature gives intelligence, intelligence, knowledge, he will help to do good work. A person who realizes the greatness of knowledge and the greatness of intelligence, who has both of them, is destined for greatness. The idea that a person is intelligent, and a person who has acquired knowledge will be noble and noble" [1.B.94] is important for today's generation of scholars. A thousand years ago, good manners, intelligence, knowledge, and intelligence encouraged an incon to be noble, noble, and noble, and today this criterion is important in the spiritual training of the young generation. This quality serves as an important factor in a happy and successful marriage. In particular, in the "Continuous Spiritual Education Concept" approved by the Cabinet of Ministers of the Republic of Uzbekistan dated December 31, 2019, "Continuous Spiritual Education Concept" is based on the principle of "developing a scientifically based indicator of spiritual-ethical education assessment", "Loyalty to the Motherland, courage and responsibility, initiative and other virtues" "turning the youth into a practical habit, developing the virtues of self-study, perseverance, tenacity, integrity, and honesty"[2] is a clear proof of our idea.

The holy book of Iclom religion - Koran Karim has great ideas, philosophic, spiritual and moral rules and teachings. We would like to add that in the context of Islamic religion, in accordance with laws and regulations, moral maturity, culture, spirituality, maturity, antiquity, honesty, purity, faith, trust, and conscience have not been left out of consideration. In Iclom, every country and people in the world face the worldly issues that serve to promote the economy and elevate the society" [3.B.25].

The painful moral and legal principle of the environmental ideology was expressed in the ancient Koran. In the holy source of Islam, humanism is glorified as a quality of humanity, equality, generosity, humane attitude, good virtues.

In the study of the Koran, one can learn about the importance of doing good to not only parents, but also to other members of the family: relatives, orphans, the poor, and neighbors. It contains important information about the culture of etiquette, legal relations, and glorification of the incon.

Indeed, in the formation of the moral character of a person, the Islamic religion has an incomparable level of antiquity and source. For example, Muhammad Mustafa (peace be upon him) said in his hadith: "A Muslim with good character is the most perfect Muslim in terms of faith." Imam al-Bukhari defined the relationship between religion and God, as well as the relationship between people and people. Incon lives in the world with other inconlap to beep. Sometimes there is a person who is wiser than a person, and he is responsible for the laws,

rules, and customs that determine the relationship in the company. He asserts that environmental ethics is also related to religion and that it is a moral that gets its strength from environmental religion.

The religion of Iclom is of great importance in protecting the incon community from drug addiction and drug addiction and in developing moral maturity. In order to be a good incon, physical well-being is not enough, but spiritual and moral perfection of the incon plays a big role. In this country, we are committed to honesty, hard work, forgiveness and gentle volunteering, sympathy and kindness, decency and modesty, kindness and compassion, kindness, respect, respect for elders, love for children, truth, justice, faithfulness, keeping promises, repentance and other such moral principles. according to the purpose of action.

In fact, there are ideas, concepts, teachings, philosophical-ethical rules and teachings that are of great spiritual importance in the Islamic religion, which is important and valuable for practical activities, not only for Muslims, but for non-Muslims as well. That's why our forefathers and forefathers have been very confident that the Islamic religion is not only a collection of beliefs, but also faith, morality, religion, high culture, spirituality and enlightenment. In the Islamic religion, social life is not affected by morals and discipline. Perhaps, by strengthening the spiritual training of the incon, he encourages them to fulfill the rule by instilling the message of morality, honesty and faith in the only God into the mind and conscience of the social consciousness[4.B.9].

There are such wonderful ideas, concepts, teachings, philosophical, moral, cultural and spiritual rules and teachings in the religion of Islam that it is important to learn and practice in practical activities.

In Sufism, morals, purity of heart are defined as the source of enlightenment, true inconceivable beauty. The concept of "nature" is of special importance in this poem. The word "Tapiqat" means "way" like "shapiat". But it keeps many incon's spiritual healers in check. It is the most suitable way for him, which comes from the inner state of the incon. At present, the religion of Iklam remains the foundation that elevates the spirituality of the youth.

Due to the emergence of religion, the moral and spiritual laws and rules that he discovered soon penetrated into the life, family, mind, world view, interpersonal relations in society and other aspects, and became the creative element of the spiritual life of society. On the basis of the doctrine of Iclom, the qualities of incomprehensibility, ethics, science, compassion, loyalty, religious virtues, and faith were found in the world as advanced thinking, and such high social virtues were defined in the moral rules in ancient religious sources (Koran, Hadith). "Spirit" and "Ishq", "An-Nafs" and "Morality" are used as the main points in the work of the exponents of taqwuf science (Bahovuddin Naqshbandi, Najmiddin Kubro, Ahmad Yassavi) who discovered the idea of Iclom. For example, the views of Khoja Ahmed Yassavi have not lost their moral and moral value[5.B.221].

In the science of tasawwuf, the idea that one can be close to God only through obedience and prayer, but also through spiritual purity, innocence, and sincerity, is broken. According to Abu Hamid al-Ghazali, "The king can be just or unjust." But no matter what the king is like, all the people obey him. But the king is the one who can support the work of the state with justice and does not oppress the people of the Creator and does not allow injustice to multiply. Jupt's cup and deposit entrusted to the king of Jupt" [6.B.248].

It is known that the 9th-10th centuries were an important period of cultural development in Central Asia. The rule of the Arab caliphate was ended and a local centralized state was established. In this period, the ancestors of the people of Central Asia (Ibn Sina, Beruni, Al-Khorazmi, Al-Farghani, Imam al-Bukhari) made a scientific discovery that was a great addition to world science and culture. "Imam Muhammad al-Bukhari, in his collection "Al-adab al-Mufrad" (The Masterpiece of Manners), defined the hadeeth of God's Messenger from the point of view of serving moral and spiritual perfection, beautiful and noble virtues, and divided them into separate chapters and classified them. He writes comments, descriptions, and descriptions of this story, "giving valuable information about who told the story, and what events and circumstances it was told." In the hadith collected by Al-Bukhari, the moral perfection of the incon is expressed in the following words: "understanding, politeness, honesty, fortitude and thirst for knowledge"[7.B.43].

Abu Hamid al-Ghazali writes: "Because the science that leads to the occupation consists of two parts: a) the science of behavior; b) the science of masking. When I say cosmetic science, I mean the science that requires the discovery of a certain object. By discovering the science of behavior, I hold the knowledge that requires its practice. From this book, only the knowledge of behavior is important" [8.B.13]. Thus, Abu Hamid Ghazali called jurisprudence a worldly science and said that "jurisprudence is connected with religion, but it seems to be connected from the root to the emac, rather the world." Of course, it is important to know that the world is a breeding ground for greed. And religious work reaches its end in the world" [9.B.97] he says. For example, "Allah," writes Abu Hamid al-Ghazali, "in the judgment, increased the justice of the ruler".

So, in order for the ruler to settle the matter, the criteria of justice must be applied, and the scholars are allowed to do so. The criterion of justice is shown by following the following basic rules: do not be jealous of a traitor, run the state as a wise person, listen to the advice of a wise person, and punish the behavior of a coward.

Abu Hamid al-Ghazali explains the perfection in man as follows. He explains that good behavior is associated with two types of moderation: 1. Moderation tempered by divine grace and moral perfection. The sign of physical perfection is that the incon is born with a perfect mind and a beautiful character. This quality is enough to control his lust and anger. Such an incon would be more polite than a scholar without education. 2. Hard work and temperance, which is achieved by virtue, are expressed as signs of these two fundamental perfections.

It is no exaggeration to say that justice and moral virtues of the great capkap and statesman Sahibkiran Amir Temur took place in the people's heart and built a strong state system. We can know this from the following opinion of Sahibkiran: "I won the people over with open-facedness and compassion. I tried to deal with justice and stay away from injustice" [11.B.12]. When Mirza Bedil expressed his opinion about goodness and moral purity, he tried to fully cover this concept with intelligence and knowledge[12.B.38].

Conducting moral training in harmony with religious traditions will help to form high moral ideals accepted by the society. "Listening is not limited to the teachings about the world and occupation, but it also appears as a means of bringing people together and leading, and it is carried out with the understanding that reinforces the sense of morals and ethics" [13.B.27].

In fact, religious values are an integral part of the spiritual culture that has been inherited.

Since there is a lot of talk about spiritual awakening in the year of independence, the possibility of the Islamic religion is invaluable in this area. In the spiritual upliftment of our youth, the role of religious leaders is great in making them conscientious, honest, and pure.

As the scientist of the field notes, "the role of religion in spiritual education is great. They convey the essence of Islamic tradition and knowledge, the teachings that call for goodness and purity to the people" [14.B.69]. The global religion, derived from the world religion and universal teaching, includes the spiritual aspect that serves to accelerate the social development, which gives the essence, purpose and direction to the work of the incon, and includes the main problem of the education of morality and ethics. The religion of Iclom is a perfect source of thinking, understanding, and teaching about the spiritual and spiritual perfection of the incon. A complete scientific-secular, religious system. In the religious-philosophical system of the Incon moral maturity, there is also a special kiss of secular fanlap, which is the product of the two great Renaissances in the history of our nation.

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