

## EDUCATIONAL ISSUES OF THE FORMATION OF HUMAN SPIRITUALITY

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**Annotation.** The article analyzes the historical and philosophical foundations of some educational approaches in the process of forming individual spiritual culture. At the same time, the modern interpretation of enlightenment traditions in the formation of individual consciousness is highlighted on the example of the Jadid movement in Turkestan, and attention is paid to the legal, moral, religious, and cultural aspects of the issue.

**Key word:** Personal culture, spirituality, enlightenment, Jadidism, moral values, legal awareness, historical thinking, educational organizations, societal development, civic stance, social consciousness, information and educational environment.

**Аннотация.** В данной статье проводится философско-исторический анализ роли просветительских подходов в формировании духовной культуры личности. А также, в ней рассматриваются особенности просветительской мысли на примере уделения особого внимания джадидскому движению в Туркестане, как уникальной ценности национального просветительства и некоторые вопросы воздействия правового, нравственного, религиозного и культурного на общественное развитие.

**Ключевые слова:** культура личности, духовность, просвещение, джадидизм, нравственные ценности, правосознание, историческое мышление, просветительские организации, развитие общества, гражданская позиция, социальное сознание, информационно-просветительская среда.

Historical experience shows that every awakening, intellectual upsurge, or national revival movement has its roots in spiritual and educational processes. If in the West this process was known as the "age of enlightenment," then in the East, in particular in Central Asia, this situation manifested itself in the form of religious-secular awakening and cultural upswings. This is evidenced by the profound enlightenment ideas of such thinkers as Imam Bukhari and at-Termizi, Beruni and Ibn Sina, Mirzo Ulugbek and Behbudi, which have taken root in the pages of our national history.

In the years of independence, the elevation of the ideas of spiritual and educational development to the level of state policy has become a serious impetus for systematic work aimed at increasing legal awareness and social responsibility in society, forming a civic position through national pride and self-awareness. In particular, the principle "New Uzbekistan - a spiritualized society," put forward by President Shavkat Mirziyoyev, serves as evidence of this.

The concepts of enlightenment, spirituality, and culture are directly related to the spiritual life of society, and enlightenment (from the Arabic "bilish," "bilim," "ma'lumot," "tanish," "tanishish") is a concept that represents knowledge, information, and the system of education and upbringing about nature, society, and human essence. In a narrow sense, enlightenment refers to a knowledgeable, educated, and spiritual person. In a broad sense, education and

upbringing aimed at improving the knowledge and culture of the people are also considered enlightenment. This word is also used in the sense of knowledge and wisdom. The concept of enlightenment encompasses all types and spheres of disseminating and enhancing knowledge and culture"[1].

As is known, human history testifies to the impossibility of building a free, prosperous, and just society in a state where scientific issues are not developed. Similarly, modern society also has its own spiritual needs, among which the need for knowledge occupies a leading place. After all, a person who is physically and spiritually healthy constantly strives for enlightenment and knowledge, as well as for their own place in society. Abdulla Avloni, a leading representative of our national enlightenment movement, said: "The benefit of knowledge is such that it is impossible to do justice with what is described. It saves us from the darkness of ignorance, drives us to the world of culture and enlightenment, prevents us from bad habits and evil deeds, and makes us possessors of good character and manners..."[2] and this attitude is clearly striking.

By the 14 th-16 th centuries, when European countries were suffering greatly under the oppressive monopoly of the church, the idea of "humanism" began to spread its roots in social life. This phenomenon occurred in parallel with the "Renaissance" in Europe. The obligations and restrictions imposed by the Church prevented people from fully enjoying life and living as true human beings. The widespread dissemination of humanistic ideas in Europe led to the removal of science from a narrow circle under the influence of the church and its widespread dissemination. The idea of spreading knowledge and enlightenment, characteristic of Western civilization, reached its peak in the "Enlightenment" period, which took shape in the 18th century. From a historical point of view, this period emerged as a synthesis of ideas and actions based on the struggle against the prevailing situation of ignorance and illiteracy[3].. In the West, this period is characterized by the predominance of such principles as freedom of thought, the recognition of reason as an absolute value, methods based on doubt and experience in cognition, and the reorganization of society based on human freedom of thought[4]..

Enlighteners who promoted the idea of personality formation focused their main attention on the issue of the presence of intellect, spiritual and physical strength in a person. The European Enlightenment thinkers, who believed that people are equal to the world, come with their own needs and interests, and their satisfaction lies in establishing rational and just forms of human society, were concerned about the idea of equality not only before God but also before the laws and people[5].

It should be especially noted that the idea of equality of all people before the law, before humanity, is the first distinctive feature of the Enlightenment period[6].

In Eastern thought, the concept of enlightenment is connected not only with knowledge, but also with spiritual maturity, moral perfection, and convergence to divine truth. This approach occupies a special place in Islamic thought and is distinguished by the fact that knowledge is seen as a force that brings one closer to Allah. The hadith "Whoever seeks knowledge, Allah makes the path to Paradise easier for him" serves as evidence for this[7].

Between the 8th and 12th centuries, a flourishing of science and religious-philosophical thought was observed in regions such as Mawarannahr and Khorasan. During this period, thinkers such as Abu Nasr Forobiy, Abu Ali ibn Sino, Imam Moturidiy, Abu Rayhon Beruniy, Ibn Rushd created scientific schools by harmonizing religious and secular knowledge[8]. In his work "Views of the People of the Virtuous City," Al-Farabi, putting forward the concept of an ideal society, emphasized that power in this society should be based on knowledge and morality[9].

It is known that in the history of Central Asia, such cities as Bukhara, Samarkand, Khiva, Termez, Karshi, and Shakhrisabz stand out as the main centers of enlightenment culture. In these cities, under the patronage of rulers, madrasas, libraries, and observatories flourished. Mirzo Ulugbek's Samarkand observatory became a symbol of this highness[10]. In particular, muhaddiths such as Bukhari and Termizi made a huge contribution to the development of Islamic sciences[11].

According to the Western orientalist A. Oldenburg, Eastern thought gave a great impetus to the enlightenment movements of the West in the new era. According to him: "The highest point of Western spirituality, when compared to the intellectual level of the East in the Middle Ages, is only equal to the 'deep-deep' state of a child"[12]. This assessment also signifies the global influence of Sharq's scientific heritage and its deep recognition.

The religious-philosophical basis of Eastern enlightenment is connected with the teachings of Sufism, based on such concepts as spiritual growth, inner freedom, and spiritual will. This fundamentally differs from the views of individual rights and political freedom in the West. In Eastern thought, human freedom is the liberation not only from external, but also from inner dependencies[13].

The Jadid movement, which emerged at the beginning of the 20th century, tried to adapt these ancient educational traditions to modern conditions. Jadids like Mahmudxo'ja Behbudiy, Munavvar qori Abdurashidxonov, and Ishoqxon Ibrat sought to create a new pedagogical and cultural enlightenment model that harmonized advanced science and national identity[14]. This movement is distinguished by the fact that it did not deny the technological achievements of the West, but tried to synthesize them with its own national and religious values.

The Jadid movement, formed in the territory of Turkestan at the beginning of the 20th century, became a new stage of Eastern enlightenment thought, a socio-political and cultural expression of the national awakening. Jadidism, by its very nature, consisted not only of a call to innovation, but also of self-awareness, the pursuit of modern progress while preserving national values[15]. Relying on Islamic teachings, he sought to apply Western advanced scientific achievements, technological progress, and cultural skills in a national context.

The Jadids deeply understood the consequences of colonial policy in Turkestan leading to spiritual decline. They understood that without modern knowledge, without independent-thinking citizens, national revival and social awakening are impossible. Therefore, Mahmudxo'ja Behbudiy always posed the question "What is the force that will save us?" in his articles and stage works, and as a response to this, he emphasized that "only and only enlightenment" [16].

The enlightenment of the Jadids arose, first of all, from the need to restore cultural and national identity, preserve their native language, history, and religious values, but at the same time not to lag behind world development. Enlighteners such as Behbudiy, Munavvar qori Abdurashidxonov, Saidrasul Saidaziy, Ishoqxon Ibrat, and Ahmad Donish promoted the idea of harmonizing religious-philosophical thought with modern sciences[17].

The practical activity of the Jadids began, first of all, with the reform of education. They organized "usuli jadid" (new-method) schools to introduce their educational ideas to the people. In these schools, along with religious subjects, natural sciences, history, geography, mathematics, grammar, Russian, and other languages began to be taught. The Jadids focused on training teachers with new modern methods and writing new textbooks.

The Jadids tried to awaken the people not only through schools, but also through the press and theatrical performances. Through the newspapers and magazines "Tarjimon," "Shuhrat,"

"Taraqqiy," "Sadoi Turkiston," published by Mahmudxo'ja Behbudiy, educational articles, critical opinions, and ideas of social awareness spread widely. They openly discussed issues of political reforms, the education system, women's rights, and national liberation.

Behbudi also sought to awaken national consciousness through his stage works such as "Padarkush" and "Barcha millatlar do'st bo'lsin." The theater worked for the Jadids not only as an art form, but also as a means of oral propaganda.

The Jadids did not deny Western culture and scientific achievements as an "element of infidelity," but strived to harmonize them with the essence of Islam, calling for truth and thought. Behbudiy's attempt to substantiate the necessity of Western knowledge on a religious basis, stating, "Islam is a religion of reason, and reason demands knowledge," serves as clear evidence of this point[19].

They opposed strict jurisprudence, imitationism, religious fanaticism, and emphasized that any reform should be based on reason, evidence, and enlightenment. In this way, they were close to the critical thinking characteristic of Western enlighteners.

The Jadid movement, by its very nature, was a movement of ideological resistance to the pressure and policies of the Russian Empire. Under conditions of discriminatory policy towards Muslims by Russia, cultural humiliation, and economic pressure, the Jadids sought to awaken a national liberation sentiment in the public consciousness. They aimed to achieve freedom not through armed struggle, but through spiritual strength, intellectual awakening, knowledge, and thought. This movement spread the ideas of a new political consciousness, civic responsibility, and national unity among the people and left an indelible mark on our history.

The study of personality enlightenment also requires attention to its types. E.N. Tyurikova divides enlightenment into dialectically interconnected social and political types. The social aspect is related to the dissemination of knowledge, strengthening the role of enlightenment, science, and, with its help, the search for new forms of socio-economic and state life. This direction was more ancient than the political one. During the state's reaction, the political aspect of enlightenment, expressed in promoting a certain political ideology and instilling it in people's minds, becomes more active. The political aspect of enlightenment depended on external conditions, the specifics of the existing government, and the degree of its pressure on society; the social aspect of enlightenment changed and remained more stable than the current political aspects[20].

Recently, interest in establishing typological and regional characteristics of enlightenment has also been growing. In this regard, in our opinion, A.S. Milnikov's point of view is of great interest. We are close to his ideas about the importance of defining the educational content, its general and regional characteristics, temporal and geographical boundaries[21].

Under the direct influence of the state's social, economic, political, and cultural spheres, we can divide enlightenment into the following types:

- Religious enlightenment;
- Siyosiy ma'rifat;
- Legal education;
- Moral enlightenment;
- Aesthetic enlightenment;
- Ecological Education;
- Economic enlightenment;
- Sanitar ma'rifat;

Helps to fully reflect the content of the legal phenomenon being studied, to distinguish it as a legal category:

- Today, legal education not only represents the specially organized activity of the state and society, but also functions as an independent direction of state policy;
- legal enlightenment should be an ideologically active legal action of the individual;
- legal enlightenment is aimed at ensuring the full legal socialization of the individual;
- legal enlightenment serves as a unique means of forming legal culture by influencing legal consciousness, which, in turn, determines legal actions (including, in its most developed form, the legal activity of the individual);
- The ultimate expected result of implementing state policy in the field of legal education of the population is the formation of a high legal culture of society[26].

The general meaning of morality is primarily enlightenment. Moral enlightenment, in turn, is realized through finding harmony between the theoretical and practical components of morality, as well as between its individual and social forms. Today, moral theory is giving way to practical ethics, and individual ethics is giving way to social ethics. One of the positive consequences of these processes is the transformation of freedom, equality, and law into values, and social institutions into legal ones. This, in turn, becomes a powerful tool for moral enlightenment.

**Aesthetic education (enlightenment)**, is a purposeful process of forming a person's aesthetic attitude to reality, and with the emergence of human society, this attitude also develops and manifests itself in the sphere of material and spiritual activity of people. Their perception and understanding of beauty, their enjoyment of it, is connected with a person's aesthetic creativity. Ecological education **-is** the dissemination of ecological knowledge about environmental safety, a healthy lifestyle, the state of the environment, and the use of natural resources for the formation of ecological culture in society. The goal of environmental education is the formation of an active life position of citizens and ecological culture in society, based on the principles of sustainable development.

The concept of economic enlightenment means the expansion and deepening of knowledge that forms the theoretical foundations of economic activity. The relevance of economic enlightenment in the modern educational space is directly related to the factor of socialization of the socio-economic life of society in dynamically changing conditions.

Sanitary education is understood as the improvement and practical implementation of the sanitary culture of the population, a set of knowledge in the field of hygiene, prophylactic medicine, and compliance with the relevant rules of hygiene or prophylaxis. As a scientific field, it relies not only on the natural sciences, but also on the experience of sociology, psychology, and pedagogy. Sanitary education has not lost its relevance in all periods. Because the political, economic, and social spheres of the country are directly dependent on spiritual enlightenment.

In conclusion, it can be noted that at the heart of the development of any society is a person who relies on enlightenment, is spiritually mature, and is faithful to moral principles. The spiritual culture of the individual is not only a complex of knowledge, but also a harmonized form of social responsibility, historical memory, moral values, and cultural consciousness. Educational approaches play a decisive role in its formation and development.

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