

IMPORTANCE OF THE SPIRITUAL SYSTEM IN ENSURING HUMAN DEVELOPMENT

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Abstract

In the article, the provision of human perfection has been discussed as a relevant topic in all times. In the course of the gradual development of mankind, many doctrines of human perfection have been created, both in the East and in the West, based on mythical, religious and philosophical interpretations of human perfection. The article focuses on this issue based on a general scientific methodological point of view, expresses the attitude about the role of the spiritual system - literature in ensuring human perfection, and analyzes the conceptual ideas from the philosophical views of Mir Alisher Navoi. Also, it is scientifically based that literature, as a spiritual system, is a product of the philosophical thinking of a specific place and historical period, that it reflects the social and cultural landscape of that period, the existing spirituality, and can be an impetus for determining the ways of its development in the future.

Keywords: human maturity, human philosophy, humanity, spiritual system, polymorphic system, subject, social attitude, socio-cultural norms, national value, social ideal.

INTRODUCTION

The issue of educating a perfect person has long been the main criterion for the attention of scientists, thinkers and sages of the west and the east, a daily need. In particular, our ancestors raised the human race to the highest level, considered it to be the best among living beings, and their valuable thoughts about the purpose of human existence, a perfect society, a just and enlightened king, and a perfect person are still serving humanity without losing their value. It is difficult for a person to become a mature person and a perfect person without acquiring high qualities and values, without forming a feeling of love for people, without becoming a good-natured, polite, humane person. In this regard, the social reforms carried out in our country, in particular, the attention to the human factor became the ultimate goal, taking care of him, caring about his interests, and social protection of citizens became the priority policy and daily activities of the state. For example, 1997 - "year of human interests", 1998 "year of the family", 2000 "year of healthy generation", 2008 "year of youth", 2010 "year of healthy generation", 2016 - "healthy mother and child" the announcement of the year was a clear evidence of the attention paid to families, the young generation, and people in general in our republic. Today's urgent task is to take care of

people, to educate and raise the young generation to be a mature person, a person who meets the demands of our time, knowledgeable, highly spiritual, strong-willed, strong-willed, caring for the people and the motherland as president shavkat mirziyoyev noted, the most important task before us now is "...we will continue all the good work that we have started, first of all, the state policy regarding youth, without any deviation and determination. not only will we continue, but we will raise this policy to the high level required by today's times as our highest priority" [1, p.422]. In this regard, we can see Alisher Navoi's views based on the ideals of a perfect society and a perfect person as a literal solution to today's problems.

RESEARCH METHODS

During the historical period, among the mythical, religious and philosophical interpretations of human perfection during the gradual development of mankind, many doctrines of human perfection have been created in both the East and the West. If we pay attention to this issue on the basis of a universal scientific methodological point of view, it is appropriate to apply the concept of the theory of human perfection to the doctrine describing the landscape (structure) of the inner world of a person. Because the thought expressed on the basis of this approach means learning (knowing) as the owner of the unique micro-spiritual world, which has all the peculiarities embodied in a person. In the chapter of human philosophy, it is possible to express a critical attitude to certain teachings in the historical period. However, such approaches are ineffective in ensuring human maturity and the effective progress of the process of social and cultural development in our society. In our opinion, instead of carrying out a critical review of the teachings, it is acceptable to determine how they can be used to ensure our national development, taking into account the specific aspects of the existing teachings that are of practical importance. Then, the positivist approach in scientific activity is ensured, because knowledge and scientific teaching require reliance on experience, the result of retrospective analysis. No other cultural complex can perform any of the tasks performed by literature, which is a part of the spiritual system in ensuring human perfection. Literature as a whole socio-cultural complex embodies ideas such as household-cultural, socio-cultural, economic-cultural, political-cultural, legal-cultural, medical-cultural, in whatever language it is created, it reflects the experiences, aspirations, memory, lifestyle of the speakers of that language. is enough. In this way, literature forms (ensures the improvement of) national values, has a functional effect to raise it to the level of universal values, promotes national culture, and improves the artistic image of the world scene. This, in turn, indicates the formation of spiritual and polymorphism[2, p.171] systems of literature[8, B.189]. That is, literature creates systems of spirituality and polymorphism, participates in a systemic way to ensure the "life" of the social and cultural system of society, that is, performs a number of tasks of social and cultural importance. Therefore, literature (regardless of its genre) works to provide balance between human spirituality, nation spirituality and community spirituality.

RESULTS AND DISCUSSIONS

Noting that literature as a spiritual system is able to express the functional analysis of spirituality in the example of a particular hero, Alisher Navoi writes in the preface of the epic "Hayrat ul-Abror": "Bismillahir-rahmonirrahiym, how many orphans did Rishtaga chekti. Every kind of treasure is precious, and value is precious between two worlds... It's not a bond, it's a chain link. The state and the religion are tied to the ul ... Honey is flowing, the water of the soul flows. No, I mean the water of the soul, the water of the animal" [3, B.5]-he writes. The water of life does not necessarily mean the substance that circulates in the blood vessels of a person's body. Perhaps, it is necessary to understand the spirituality that provides the balance between the image and character of a person. Because "... the components of spirituality are: - goal, real belief, faith, knowledge, mind, dreams, hopes, memory, taste, taste, feelings, the attitude of a person to himself and others, values..." [4, P .6] shows the elements as a whole. Therefore, the reader's attitude to literature, more precisely, to its various genres, changes in society, which depends not only on whether it satisfies their spiritual needs or not, but also on the complete description of the figure of the hero of the time created for example, the perfect human model. Alisher Navoi's socio-philosophical views are reflected in the twentieth article of the epic "Hayrat ul-Abror". The thinker commented on faith and its tasks, showed that faith is the main essence and substance of humanity, and described that it is a component of the perfect human model as follows:

A person without faith is not a person

Who is a human being among the people of the world,

Maybe the target has faith [3, p.63].

According to the thinker, faith provides humanity and separates man from the crowd. It is in the context of this deep philosophical observation that the artist's way of thinking is evaluated. The reader gets cultural pleasure and becomes a fan of the idea of perfection in the work. It is also possible to determine the goal of achieving perfection.

Looking at this subject from the point of view of scientific-traditionalism, it should be noted that literature as a spiritual system is a product of the philosophical thinking of a specific place and historical period, and while reflecting the socio-cultural landscape and existing spirituality of that period, it gives an impetus to determine the ways of its future development. must German philosopher and cultural history expert Wilhelm Dilthey, the founder of the doctrine of "historical understanding of spirituality", expressed his opinion about the science of philosophy and took into account his interpretation that philosophy should be focused on the spiritual world of man and not on external objective, object indicators [5, p.430], Alisher Emphasizing the historicity of human spirituality, while showing that it acquires a dynamic meaning and develops step by step, Navoi appreciates and glorifies a spiritual person and emphasizes that spirituality is the basis of perfection. Since a person is considered to be mature (changeable), he consciously steps towards maturity, strives to learn unknown events and situations, makes different judgments, and is busy determining his life path. In the history of human philosophy, it is shown that the

"subject-environment" system serves as a basis for a person to take a step towards perfection. In our opinion, without defining the internal characteristics and functions of the relations between them, it is impossible to comment on any theory of perfection. The style of relationship between the subject and the environment determines the content and scientific direction of theories of perfection. Based on Yu.Karandashev's emphasis, the relationship between the subject and the environment can be structured in the following harmonious combinations:

1. Denial of the relationship between the subject and the environment, that is, neither the subject nor the environment determines development;
2. Additive between subject and environment [6; 7-p] relations, that is, development is determined in different proportions by the subject or the environment;
3. Excluding the relationship of the environment (the subject is not the environment), that is, the subject is the determinant;
4. Excluding the relationship of the subject (the subject is the environment and the subject is not the environment), the determinant is only the environment;
5. The multiplicative relationship between the subject and the environment is fully determined by the subject and the environment. This type of relationship can be divided into separate types according to content and essence. In this:

The subject is compressed by the environment;

The subject studies the environment;

The subject joins the environment;

The subject grows in the environment;

The subject overcomes the environment.

Due to the exceptionality of the relationship between the subject and the environment in leading a person to perfection, the following can be shown in the form of a compendium:

The first is the endogenous [2, p.155] direction. According to its main idea, the subject is considered the main force that leads, moves, and develops a person to perfection;

the second, exogenous [2, p.151] direction. According to his main idea, the environment is the force that leads a person to perfection.

It is difficult to create a perfect human model in the spiritual system - literature. Because social and cultural norms, values and ideals that apply in the way of life such as "yesterday (past) - today (now) - tomorrow (future)" are synthesized and changed as a result of acquiring dynamic meaning in the artist's thinking. Philosophy, more precisely, social philosophy, should justify the reasons for that change. If the main task of the spiritual system in the socio-cultural process is to provide life, teach the way of life, define social norms and ideals, then the topic of achieving perfection remains not only a historical-philosophical, religious, moral or social-philosophical task, but also a methodological one. After all, mythical, religious, biological and other teachings were created for the perfection of man. However, it is up to philosophy to determine their cause and effect relationship, to show their socio-cultural essence. The task of creating a conceptual model of human perfection on

the basis of various teachings is an urgent philosophical problem that must be solved by those who conduct research within the field of philosophy.

CONCLUSION

In conclusion, we can say that today there is a need for many studies to be conducted within the social philosophy of literature as a spiritual system that shapes human development. In particular, in this regard, Alisher Navoi's mystical and philosophical views about the perfect person were hardly studied by philosophers during the former regime, and those that were studied were studied under an ideological framework. Thinker Navoi's views on Islamic mystical philosophy, kalam, monotheism, moral philosophy, epistemology and ontology, political science and social sciences have not been sufficiently studied by philosophers.

Due to the independence, after abandoning the shackles of communist ideology and opening a wide path to scientific objectivity, Alisher Navoi's 20-volume collection of excellent works was completed and republished. This excellent publication serves as a methodological resource for many studies in philosophy, especially social philosophy.

Based on this, we conclude:

first, to determine the functions of literature as a spiritual system and to determine the level of its spiritual influence on the reader (reader);

secondly, it is appropriate to carry out a comparative analysis of the works embodying national values and human qualities, and use them as a philosophical source for the spiritual education of our youth.

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