

The Religious-Enlightenment Basis for the Development of Basic Spiritual Competencies in Future Educators

Norboeva Sarvinoz Mengalievna¹, Abdullayeva Muborak Mashrab Qizi²

¹1-Course Doctoral Student, Termez State University, Uzbekistan

²Student, Termez State Pedagogical Institute, Uzbekistan

ABSTRACT

This article describes the theoretical and methodological views on the role of religious and secular teachings in the development of basic spiritual competencies of our youth.

KEYWORDS: *ethics, Buddhism, Islam, spiritual education, national-cultural concert, ideology, Christianity, Koran, hadith*

How to cite this paper: Norboeva Sarvinoz Mengalievna | Abdullayeva Muborak Mashrab Qizi "The Religious-Enlightenment Basis for the Development of Basic Spiritual Competencies in Future Educators" Published in International Journal of Trend in Scientific Research and Development (ijtsrd), ISSN: 2456-6470, Volume-6 | Issue-3, April 2022, pp.719-722, URL: www.ijtsrd.com/papers/ijtsrd49599.pdf



Copyright © 2022 by author(s) and International Journal of Trend in Scientific Research and Development Journal. This is an Open Access article distributed under the terms of the Creative Commons Attribution License (CC BY 4.0) (<http://creativecommons.org/licenses/by/4.0>)



INTRODUCTION

If a certain society wants to find a way out of the socio-ideological and economic crisis, it must be reflected not as a new form of man-made civilization, but as the end of a new stage of development. Such a development of society serves as the main idea of the person-centered humanitarian paradigm, which takes into account important factors of social life [4].

Naturally, in today's innovative environment, the development of spiritual competence in future educators, ultimately, creates the need to create a psychologically complete and mutually beneficial environment of the educational process. At the same time, it will be necessary to radically reconsider the content of pedagogical participation, to ensure its anthropocentric nature [2]. Consequently, the innovative process in education requires not only the aspect of self-development in the teacher-student pair, but also the need for renewal in the educational process itself.

LITERATURE ANALYSIS AND METHODOLOGY

It is known that the formation of the spiritual maturity of students, and the next generation in general, our national-spiritual foundations, which serve them to find a worthy place in society as individuals, is a didactic weapon in all our efforts in this direction. Farabi, Abu Ali ibn Sino, Abu Rayhan Beruni, Al Khorezmi, Imam Al Bukhari, Imam Isa Termizi, Imam Ghazali, Hakim at-Termizi, Khoja Ahmad Yassavi, Khoja Bahovuddin Naqshband, Kaykovus, Alisher Navoi, Zahiriddin Muhammad Babur, Mirzo Ulugbek The rich heritage of our ancestors is the basis of the measures taken in this direction. However, spiritual education, by its very nature, reflects the historical, national-cultural concept of each nation.

The essence of the cultural-historical concept of the person is expressed in the following idea put forward by LS Vygotsky: "The behavior of the modern (civilized) person is not only a result of development

in childhood, but also a product of historical development. In the course of human development, not only the content of the social, but also the relationship between man and nature has changed and developed in the historical process, but both man himself and his nature have changed and evolved"[5].

DISCUSSION

Today, under the influence of globalization, economic and political integration, the world is becoming more and more integrated. Not only the flow of capital and goods, but even their discovery expands the scope of human action. As a result, selfishness, irresponsibility, indifference, and jealousy are widespread among people. It is now an important task to eradicate immorality, intolerance, intolerance, appearance among people, to establish a culture of morality, humanity, tolerance, peace in society, as well as to promote mutual respect and sincere friendship [3].

Of course, in the process of globalization, the concept of morality does not lose its relevance, and on the contrary, its value increases so much. Morality belongs to all types and appearances of human relationships, and this or that behavior. It is thinking (approving or condemning) about communication and relationships [2].

Morality (Arabic plural; moralis-behavior) is a form of social consciousness, a set of actions that must be performed by people living in a particular society. Morality is manifested in a system of certain rules in relationships, in behavior in public places. Therefore, it is necessary to dwell on the root of spiritual education - the religious foundations of national spirituality.

In addition, the fact that pandnoma and odobnoma are found in folk pedagogy, religious and philosophical treatises, as well as in the heritage of scholars, proves that this is an attempt to raise the spirituality of our ancestors.

The concept of religion is defined differently because scholars approach it from a secular, scientific point of view, and clerics approach it on the basis of a particular religious doctrine. One of the most widespread religions in the world, Buddhism (derived from the name of the Buddha), has more than 500 million followers. Buddhism is one of the oldest religions in the world. avv. It originated in India in the VI-V centuries. According to Buddhist philosophy, there are three types of personality: 1) selfish, 2) humane, and 3) ideal.

Selfish people give in to their desires, interests, passions, spend their lives and do not realize their sins.

Representatives of the humanist type, on the other hand, have a religious outlook, and they understand that life is a suffering, from which it is possible to get rid of it through personal salvation. Representatives of the ideal type are people of the world, belonging to no politics, no nation, no social activity. Buddhism emphasizes that the upbringing of such a person is a priority in the way of life and religious upbringing, the conditional growth of a person on the basis of spiritual - mental - emotional - physical integrity, the source of which is religious belief, personal maturity, noble lifestyle. The whole teaching of the Buddha is aimed at ending the egocentric views that erode all the experiences of the individual from within.

The teachings of Buddhism mainly consist of three parts: 1) morality; 2) meditation; 3) wisdom. In this religion, the moral maturity of the individual plays an important role [7],

Christianity is one of the most widespread religions in the world. It is widespread in Europe, the Americas, Australia, Africa, the Middle East, and several regions of the Far East as a result of active missionary activity. About 2.3 billion people around the world believe in this religion. [8] The main idea of Christianity is related to the legends about God the man-Jesus Christ (Jesus Christ).

The priority rules in Christian morality are to love God and love one's neighbor. A close person is not only close to them, but also people who are in direct contact with him. The virtues of piety, truth-seeking, compassion, and peace in people are glorified religiously. The doctrine, beliefs, legal, moral norms, prohibitions of Christianity are reflected in the Bible and other holy books. In it, doing good to people, abstaining from evil, compassion, forgiveness, humility, not lying, being free from vices such as jealousy, envy, and gossip are glorified as the most important components of morality.

The Bible also discusses youth and education. In particular, it is important that young people do not waste their youth, set an example with their words, actions, faith, pure heart, love, are always engaged in education, exhortation, and at the same time speak honestly and seriously.

Islam is one of the most widespread world religions among many nations. There are more than 1.8 billion Muslims in the world.

The word "Islam" in Arabic means "submission to God," "obedience," "submission." Those who believe in this religion are called "Muslims". Most of its forms are "Muslim" and are called "Muslim" in Uzbek. The foundations of Islamic religious teaching are expressed in the collections of the Qur'an and

Hadith, as well as in the theological literature of the VIII-XII centuries. One of the greatest values of Islamic spirituality is the fact that the verses of the Qur'an repeatedly state that man is first and foremost on earth. Our holy religion encourages goodness and kindness, tolerance and peace, equal mercy to relatives and strangers, a call not to shed blood, not to succumb to lust, to be kind and generous to parents while they are alive, to pray for the dead and to love the homeland.

Hadiths are the second most sacred source in Islam after the Qur'an. The collection of hadiths is called sunnah. The hadiths describe the words of Muhammad (peace and blessings of Allaah be upon him), his deeds, his activities, and his attitude towards the deeds done by the Companions.

The Qur'an, the hadiths and the Shari'ah cover all aspects of morality, which is the basis of human spiritual and enlightenment perfection. Hadiths are a perfect collection of ideas on spiritual and moral education. It includes love for parents, knowledge, patience, gratitude, mutual love, solidarity, hospitality, orphanhood, fidelity and loyalty, diligence and honesty, humility and sincerity, sincerity and honesty, sincerity and motherhood, honesty and care, parenting and loyalty to the family, doing good to people, doing good deeds, being honest - religious, conscientious, compassion, honesty, truthfulness, honesty, helping a brother, calling for humility are invaluable spiritual values for humanity created a series.

Gratitude and patience are also important aspects of human spirituality.

Spiritual blessings are not directly visible to the eye, but are perceived by the eye of the soul. Man, intellect, freedom, peace are among them.

The aforementioned Islamic spirituality is only a fraction of the ocean. In some hadiths on the subject of spiritual and moral perfection, our opinion is confirmed:

The hadith states that one should seek knowledge from the cradle to the grave. The fact that the Qur'an says, "Allah will raise those of you who believe and are given knowledge to a high rank" (Surat al-Mujadala, 11) is a sign that those who have knowledge and strive for it will be exalted.

It is emphasized in Islam that not only learning knowledge, but also seeking knowledge, is obligatory for everyone. When the first revelation was revealed to his Prophet Muhammad (peace and blessings of Allaah be upon him), Allaah commanded him to recite it. The first revelation is the first verses of Surat

al-Alaq, in which a person is commanded to recite. ("Read in the name of your Lord Who created (O Muhammad) all creatures! He created man from a clot. Read! And your Lord is the Most Generous. He taught man with the pen. He taught man what he did not know.")

The hadiths such as "One day spent in the path of knowledge is better than three months of fasting" state that the time devoted to science is the most valuable.

From the above, it is clear that Islam is a religion of enlightenment and at the same time a religion that calls all people to know the secrets of the world, that is, to possess and high spirituality.

The pursuit of physical and spiritual purity is another important aspect of Islamic morality, the hadiths of the Prophet. If ablution and ghusl are the requirements of external purity, then it is a call for haram, lying, gossip, slander, adultery, betrayal, injustice and oppression, and inner and spiritual purity. All of this is very clearly stated in the Qur'an and the hadiths of the Prophet (saas) and the Shari'ah guidelines based on them.

In short, religion is a unique social factor that calls man to goodness, enriches his spiritual world, provides a moral environment, and its relationship with morality goes back thousands of years. In the global world, religion also serves in a sense in the development of society in the provision of moral norms.

CONCLUSION

In this sense, the improvement of the system of training and education in this area in our country today is inextricably linked with the following factors: spiritual, ideological, ideological, political and legal.

First, to educate future teachers who are physically healthy, mentally and intellectually developed, independent-minded, loyal to the Fatherland, with a firm outlook on life;

Second, to deepen democratic reforms and increase the social activity of future educators in the process of developing civil society;

Third, to create opportunities for the formation of future educators who will take an active part in social processes, who see the future of the country in line with their future;

Fourth, the formation of relations based on the harmony of religious and secular values in our country on the basis of the development of the inner world of youth;

Fifth, future teachers should understand the essence of the ongoing reforms in the spiritual, moral and religious spheres of the country, to form a sense of life based on the principles of national ideology, to implement a system of targeted measures,

References:

- [1] Гаимназаров.О.Г. Сущность педагогической инновации в профессиональных колледжах. “Young Scientist” . #4 (39) . April 2012.
- [2] Фалсафа (энциклопедик луғат): ”Ўзбекистон миллий энциклопедияси” Давлат илмий нашриёти.Т.:2010.й.,35-б.
- [3] Мажидов М. Жаҳон динлари ва умуминсоний кадриятлар “Ўзбекистон халқаро ислом академияси” нашриёт-матбаа бирлашмаси, 2019 й.,
- [4] Қўйсинов О.А. Компетентли ёндашув асосида бўлажак ўқитувчиларнинг касбий-педагогик ижодкорлигини ривожлантириш технологиялари. Педагогика фанлари доктори (DSc) диссертацияси. – Тошкент, 2019.
- [5] Қўйсинов О.А. Компетентли ёндашув асосида бўлажак ўқитувчиларнинг касбий-педагогик ижодкорлигини ривожлантириш технологиялари. Педагогика фанлари доктори (DSc) диссертацияси. – Тошкент, 2019.
- [6] The Global Religious Landscape. Pew Research Center/. Washington, D.C.2015. P.5
- [7] [htt://stuki-druki.com/Aforizmi-Buddha.php](http://stuki-druki.com/Aforizmi-Buddha.php)
- [8] The Global Religious Landscape. Pew Research Center/. Washington, D.C.2015.P.5
- [9] Шунингдек қаранг: Марк, 7:20-23
- [10] The Global Religious Landscape. Pew Research Center/. Washington, D.C.2015.P.5

