

The System of Knowledge That Serves to Enrich the Spiritual Worldview of The Person in Pedagogical Doctrines Created by Eastern Thinkers

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Abstract: In the development of the spiritual worldview of students in the education system of the Republic of Uzbekistan, the fundamental foundations of the development of a healthy spiritual worldview among members of society are reflected in the pedagogical teachings and works of artistic and aesthetic content created by Eastern thinkers. Our ancestors-thinkers showed that the historical experience of the people and knowledge of a sociocultural nature form the basis of a person's spiritual worldview. Also, in the educational process aimed at the assimilation of knowledge and values, attention was paid to the independent thinking of student youth. In the pedagogical heritage of the Uzbek people, the issues of the social experience, centuries-old culture, and spiritual and moral views of the people in the development of a healthy spiritual worldview in student youth are highlighted.

Keywords: Thinker, nation, belief, worldview, culture, spirituality, traditions, values, manners, upbringing, honesty, truthfulness, generosity, knowledgeable, enlightened, maturity.

Introduction: Over many centuries, our people have succeeded in creating a treasury of spiritual knowledge. These knowledge reflected the beliefs and worldview of the representatives of our nation. Along with providing students with knowledge about the history and culture of the Uzbek people, it is also important to provide information about the history of spiritual worldview and beliefs, explaining its role in the spiritual development of the individual. By providing students with information about the cultural monuments of Central Asia, we create an opportunity to familiarize them with the rich culture and spiritual heritage of our people. Our ancestors succeeded in broadening their spiritual understanding by studying the cultural and intellectual wealth of various peoples. The existing way of life, along with labor and trade relations with different peoples, led to the study of their cultures and the mutual exchange of spiritual values. Most of the customs and values of our people are a product of the spiritual worldview. Therefore, in the process of teaching students customs and values, it is necessary to provide information about the reality associated with them.

Analysis of literature

Our ancestors promoted their spiritual views in the form of symbolic images. As a result, young people were able to easily distinguish between the specific aspects of good and evil. For example, in Yusuf Khass Hajib's work "Kutadgu Bilig," within the framework of spiritual beliefs and morality, the heroes of the dastan - the ruler Kuntugdi - are presented as a symbol of justice, the vizier Oyto'ldi - as a symbol of happiness, and the vizier's son Ugdulmish - as a symbol of intelligence. The thinker-poet Yusuf Khass Hajib points to labor, science, debate, and interpersonal relationships as the main factors ensuring human perfection. He emphasizes that every person serves for the prosperity of society and benefits it. Through labor, a person recognizes the achievement of perfection. He tried to justify that knowledge is the basis of labor. Yusuf Khas Hajib calls upon the ruler to be just and observe the law. This, in turn, forms the basis of the spiritual worldview and is an idea characteristic and significant for all periods. According to the spiritual beliefs inherent in our people, every person should be

just, honest, free from oppression, and kind to people. Yusuf Khass Hajib emphasizes that no matter what position a person holds, they should not abandon their human qualities. It teaches that the names of such people will remain a symbol of goodness. According to Yusuf Khass Hajib, "Whoever has good manners and correct morals will achieve their goals and happiness will smile upon them," because "good morals are the foundation of all goodness". [5]

One of the main criteria of a spiritual worldview is the recognition of the possibility of achieving the development of society through the acquisition of knowledge and enlightenment. Representatives of Sufi teachings have repeatedly emphasized the idea that "Knowledge is a torch illuminating the human path, while ignorance leads humanity to darkness." Our wise ancestors encouraged young people to deeply contemplate and speak. They were urged to treat language with caution.

Representatives of spiritual and moral education emphasized that a person's inner world should be in harmony with their external appearance, and called upon young people to do so. They condemned lying and hypocrisy, pointing out that such vices are harmful to individuals and society as a whole. In the upbringing of a spiritual worldview, the call to spiritual and educational maturity occupied a leading place. This idea was a leading one in the works of many thinkers, poets, and writers of that time. For example, Ahmad Yugnaki, who lived and worked at the end of the 12th and the first half of the 13th centuries, outlined the basic principles of a spiritual worldview in his epic poem "Hibbatul-haqoyiq." These include not being greedy for wealth, awakening the desire to do good, being knowledgeable and enlightened, striving for maturity, achieving perfection through acquiring knowledge, earning respect through goodness, that knowledge is an inexhaustible wealth, the importance of language education, that it is the cause of happiness and unhappiness, that honesty, truthfulness, and generosity are great virtues, that humility leads a person to greatness, and that goodness is the best deed. [4]

As can be seen, thanks to the spiritual worldview, our ancestors created the inexhaustible foundations of spiritual and educational upbringing. Today, all of humanity enjoys this enlightenment and enriches its thinking. Therefore, by forming a healthy spiritual worldview in student youth, it is possible to call them to professional social maturity.

METHODS AND TECHNIQUES OF OUR RESEARCH

Among the methods used to present methodological and empirical knowledge, scholars included qualimetric

methods that allow for conducting experiments, observing, describing events and phenomena, and measuring them. For the presentation of theoretical knowledge, they highlighted methods such as modeling, generalization, abstraction, comparison, heuristic research, and engaging in debate. Our intellectual ancestors particularly valued the potential of these methods to develop an individual's spiritual worldview and strived to establish their educational value. These methods serve to develop students' spiritual worldview and intellect. The methods proposed by our ancestors were considered highly effective from the perspective of developing a person's spiritual worldview.

RESULTS AND DISCUSSION

The centuries-old spiritual and cultural heritage of the Uzbek people serves to encourage students towards spiritual maturity. Because in these works, the call to spiritual perfection occupies a priority place. He calls upon every student to serve the prosperity of society, because these works reflect the positive behavioral experience put forward by thinkers and progressive representatives of the people. Students with positive behavioral experience develop a healthy spiritual worldview. They play a special role in enriching the spirituality of those around them. The idea of educating a perfect person, put forward by thinkers, enriches the spiritual worldview of the younger generation and encourages them to perform good deeds. As a result, the spiritual worldview of student youth is enriched, and their social activity is increasing.

A spiritual worldview allows one to form a clear picture of a person's spiritual qualities, the spiritual wealth of the people, and their historical experience. A person's spiritual worldview has specific components. A person becomes enriched as a result of systematic assimilation of knowledge that serves to enrich their worldview, accepting the feelings of others, and perceiving national spiritual and cultural values. A healthy spiritual worldview is a product of cognitive activity, which is constantly developing with the help of the historical experience of the people, natural-scientific knowledge, cultural models, customs, traditions, artistic and aesthetic sources of the people. Therefore, examples of art and fiction serve to enrich the spiritual worldview of representatives of a particular nation. A person's spiritual worldview has its own specific goals and specific tasks. The main goal of the spiritual worldview is to encourage a person to perform good deeds.

Through a spiritual worldview, students acquire the motivation to set clear goals, embrace ideals, and strive for spiritual-moral and personal-professional maturity. Accordingly, a healthy spiritual worldview serves the

function of inspiring students towards noble aims. With the help of a healthy spiritual worldview, students develop the ability to adequately assess the spiritual and moral behaviors of themselves and others, and make sound spiritual and moral choices. The development of a healthy spiritual worldview in students is envisioned through the use of specific pedagogical tools. Each student will have the opportunity to assimilate the spiritual and cultural wealth inherited from their ancestors, utilizing the most effective didactic methods in the educational process.

The results of this study show that the education system of Uzbekistan plays a key role in the formation and development of the spiritual worldview of students. The worldview of young people develops on the basis of mastering the best examples of human thought, the heritage of ancestors and the cultural, spiritual, and intellectual wealth of the people. Throughout history, the younger generation has absorbed and enriched the spiritual wealth created by their ancestors and their knowledge, passing it on to future generations. An individual's spiritual worldview has its own developmental dynamics. It evolves through the organization of the pedagogical process using the most suitable forms and methods. Students' spiritual worldview is refined as knowledge is integrated into their intellectual, emotional, and moral domains. The foundation of students' spiritual worldview consists of specific knowledge and perspectives on its application. The spiritual worldview of students shapes their attitude towards society and nature.

CONCLUSION

Every person analyzes events and reacts to them as a result of independent thinking. Accordingly, as a product of independent thinking, students develop a spiritual and cultural attitude towards their surroundings. Students' intellectual activity expands their cognitive thinking capabilities. A person's spiritual worldview is the basis for developing their intellectual sphere and drawing life conclusions. As students' spiritual worldview develops, their cognitive activity increases. With the advancement of their spiritual outlook, students begin to influence the spiritual growth of their peers and those around them. Interpersonal value-based relationships emerge, and personal qualities such as compassion, mutual assistance, and respect are enhanced. This, in turn, contributes to the improvement of the spiritual environment in society.

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