

## THE ROLE AND SIGNIFICANCE OF THE SPIRITUAL HERITAGE OF THE EAST IN SPIRITUAL AND LEGAL EDUCATION OF STUDENTS

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**Abstract.** *In this article, attention is paid to the specific features and educational aspects of using the spiritual heritage of the East in improving the mechanisms of spiritual and legal education of students in the process of socialization. The role and importance of the examples of the great spiritual heritage of the spiritual and legal education of the great scholars in the education of the youth is revealed in the article.*

**Keywords:** *spiritual and legal education, socialization of students, spiritual heritage of the East, myth, legend, ancient writing, human ethics in "Avesta", enlightenment, science, spirituality, culture.*

**In the introduction of the article,** the level of development of each nation is determined by its high moral and legal consciousness. In studying the history and characteristics of a particular nation, attention to cultural heritage in spiritual-educational-legal affairs is understood as respect for the history, spiritual-legal consciousness and culture of that nation. Philosophical works of the peoples of the East pay special attention to the issues of spiritual and legal education. When we think about spirituality, first of all, it is appropriate to start learning this concept by explaining the concept of nation.

**In the theoretical aspects of the article,** paying more attention to the spiritual and legal aspects, it dwells on the word "Nation" and its meaning of "core", "fundamental essence", "foundation". This word has three meanings in Arabic. The first religion is sect, the second ummah, the third nation, people. The word "nation" used in European literature means tribe, people. Human development and social development are increasingly reflected in spiritual relations. Scientists from Central Asia, Arabia, China and India have also contributed to moral and legal education and its study. Our most ancient ancestors gave spiritual and legal education and preserved educational information in their works in myths, legends and ancient writings. On this basis, myths have arisen that the land of happiness is the land of unhappiness. A struggle between the forces of good and evil arose. We can see this in the Zoroastrian holy book "Avesta". In "Avesta" labor is extremely glorified. He considers work to be a sign of goodness, a source of material pleasures. In order for a person to be generous, first of all, he needs to work and be able to create gifts with his own hands. In "Avesta" it is said: "He who sows grain sows the seed of piety, he promotes the faith of devotion in Maz, and nourishes his faith." Following this is equivalent to praying ten thousand times and making hundreds of sacrifices. In "Avesta" human morality and spirituality are in the following three! Gumata-good thought, Guchta-good words, Gvarshayashi are expressed in good deeds. Among the monuments of oral literature created by the inhabitants of ancient Central Asia, the heroic epic occupies a large and important place. Patriotic struggle of our people against foreign invaders took the main place in them. For example, monumental images of patriotic and self-sacrificing Bahadirs were created about Tomaris, Shiroq, Zarina, Rustam, Siyovush. To'maris and

Shiroq are national heroes, and are considered examples of great and inimitable bravery and courage, who do not spare their lives for their homeland. We can see that they have a high moral and legal consciousness.

**It is known that the practical significance of the article** is that every nation in this world has its own legendary heroes, wrestlers whom it loves and admires. From time immemorial, our nation strives to be worthy of the divine power existing in its body and veins, and has tried to raise its sons to be true wrestlers who will not spare their lives for the country in the spirit of bravery, honesty, and bravery. Among them, the epic "Alpomish", a masterpiece of folk art, is a hero that shows the spiritual height of our nation and is passed down from generation to generation. "Alpomish" is a royal gem of the ancient and glorious history of our nation, and it expresses the noble qualities of the people, such as tolerance, perseverance, nobility, loyalty and loyalty. Therefore, the epic "Alpomish" teaches us the virtues of patriotism, teaches us to be fair and true, to protect our country, our family's fortress, to protect our friends, our honor, the holy places of our ancestors from any aggression. Our nation has created this immortal work for centuries, and many generations of our ancestors, who cherished their faith, were brought up on the basis of the "Alpomish" saga, realized their identity, and gained spiritual and legal wealth. It is known that our nation has made an incomparable contribution to the development of the Islamic religion and culture since time immemorial. This is well known and recognized by the whole Muslim world. The structure of the Organization of the Islamic Conference, an influential international organization, on issues of education, science and culture - the fact that UNESCO declared Tashkent the capital of Islamic culture in 2007 shows that it deserves such a high recognition.

The spiritual heritage of our great compatriot - Abu Isa Muhammad ibn Isa Termizi, the work "Sunani Termizi" is also highly valued in the Muslim world. According to the great scholar Muhammad Ibn Isa Termizi, the development of spiritual and legal color is based on five things.

"First of all, contemplation of the signs of Allah, the Highest, will lead to enlightenment.

Secondly, thinking about the blessings, gifts and goodness of God Almighty; love is born from this.

Thirdly, thinking about God's good news and rewards; from this, it is motivated to wish for God's approval, to seek His pleasure.

Fourthly, thinking about God's promises and punishments. From this comes the fear of getting involved in various things and falling into sins.

Fifth, thinking about the punishment of the soul in relation to the gifts of God. The thoughts of the righteous predecessors are born from this. And modesty is born from the remembrance of Allah. Another of our compatriots, Imam Motrudi, has the high honor of "corrector of the faith of Muslims", and the blessed names of the great scholars Abdukholiq G'ijduvani and Bakhoviddin Naqshband are of special importance.

Also, the services of our ancestors Farghani, Khorezmi, Mirza Ulugbek, Beruni, ibn Sina, Mahmud Zamakhshari, who left a mark on the education of spiritual and legal consciousness with their creative works, are considered the spiritual foundation of a person and have a great impact on its development. In the image of these nobles, it is to prove how rich and colorful the spiritual and legal world of our people is in all spheres of enlightenment, science, spirituality, culture and religion. Yusuf Khos Hajib advises young people to approach education wisely. Because all good things arise from knowledge, with the help of knowledge, a person's career increases, his name becomes famous. Also, one of the main qualities of a polite and morally well-educated person, the

culture of speech, its meaningfulness and elegance determines the educated and moral maturity of a person. At this point, while thinking about the spiritual and legal world of our great grandfathers, it is natural to dwell on Sahibgiron Amir Temur. Because this classic figure, a symbol of incomparable determination, bravery and wisdom, established a great empire and opened a wide path for the development of science, culture, creativity, religion and spirituality. It is our main duty to note the contribution of Alisher Navoi, another great breed, to the development of the Uzbek language, in the development of our national spirituality, and in the development of noble human qualities in our society. The recognition of the spiritual values of each nation by other nations is, of course, an expression of deep respect for the history of this nation. Such recognition serves to increase the pride and pride of the people, national identity. In this regard, he raised the idea of enlightenment and spirituality even during the colonial period of Tsarism.

An example of this is the work of Jadids (pioneers of renaissance in Uzbekistan). These are Mahmudhoja Behbudi, Munavvar Qori, Abdulla Avlani, Is`haq Khan Ibrat, Abdurauf Fitrat, Abdulla Qadiri, Abdulhamid Cholpon, Usman Nasir, the scientific and creative heritage and exemplary work of our great ancestors who contributed to the development of enlightenment and spirituality. Spirituality and enlightenment, science and it became the ground for cultural figures to flourish.

In this regard, the President of the Republic of Uzbekistan Sh.M. Mirziyoyev's many works and completed works serve as a program for raising a mature, mature generation in all respects, forming their moral and legal high consciousness. He dwells in detail on the necessity of national spiritual revival in our country, and shows that in this regard, we should restore the spiritual heritage created by our ancestors, practical experience, moral, scientific, spiritual and legal consciousness, religious and spiritual views, culture, traditions and be based on it. Also, in the work of our first president I.A. Karimov entitled "Uzbekistan's own path of independence and development" (1993), the foundations of moral, ethical and legal qualities:

- 1) commitment to universal values;
- 2) strengthening and developing the spiritual and legal heritage of our people;
- 3) free manifestation of one's capabilities;
- 4) show the necessity of forming human qualities through patriotism.

In this regard, the pedagogical conditions for the formation of individual spirituality tried to reveal spiritual and legal issues by focusing on the issues of spiritual culture of learners of different ages, national and universal values, effective use of family opportunities. For this purpose, the following should be paid attention to in the spiritual sphere when educating the moral and legal consciousness of students: - loyalty to the ideas of humanitarianism;

- restoration of spirituality and morality based on national traditions; - by knowing and studying ancient and modern cultural treasures, literature and art;

- to decide on the rules of freedom of conscience, conscience and religion; - implementation of the rules of social justice;

- social protection of the most vulnerable sections of the population: the elderly, the disabled, orphans, mothers with many children, students;

- to improve the implementation of moral and spiritual measures to provide medical services for everyone, protect motherhood and childhood, reduce infant mortality, and prolong people's lives;

- creation of opportunities to give everyone equal rights in getting general secondary education, acquiring a special profession;
- development of all types of creativity, creation of conditions for the manifestation of the child's talents and abilities.

**In conclusion**, it can be said that morals and moral maturity of schoolchildren in moral and legal education is the main basis of the society's spirituality. Moral and legal education of schoolchildren covers all stages of a person's life, his personal life, his relationship with people, his behavior, and leads to a close acquaintance with the student's socio-spiritual relations.

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