
RELIGIOUS AND SECULAR HUMAN DEVELOPMENT COMPARATIVE STUDY APPROACHES

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Abstract

Man Since when did he feel that he was a special, ghostly being in the heart of nature, what does the history of myths and legends indicate about his mental and imaginary imaginations. Did these imaginations of a person give correct information about himself and the world, or were they all just the fruit of ideals and delusions? Where is the truth? Since when did a person begin to understand the truths about himself and the world, when does the period of formation of his fixed belief begin?

These questions are not new for the reader, of course, many scientists have been puzzling over these questions for a long time. But every researcher has his own view and conclusions. According to Ramiz Aminov, the spiritual history of mankind consists of long researches, teachings, worldly knowledge, and the history of religions. As a person develops intellectually, culturally, and from the point of view of faith and belief, step by step, step by step, even though new cultures, discoveries, and religious beliefs end up denying the previous ones, but in fact, hereditary continuity is legal here. ruled. World religions, especially monotheistic religions based on the idea of tawhait, have had an incomparable importance for the development of mankind.

Keywords: In human development, religious and worldly teachings, complete analysis of the human form, stages of human development, development, human character and virtues in Islam and world religions .

Introduction

In the development of human society, the activities of mature people, their actions aimed at understanding the world and their results have an important place. Such people have played a significant role in the development of society in the form of statesmen, spirituality, schools of enlightenment and religious leaders. Their behavior and deeds were written down in various sources, and efforts were made to ensure that the future generation would have the same characteristics and qualities. appropriately defined, and in religious or legendary sources they are represented as Sumerians, Lemuro-Atlanteans, Dogons, Nephilim, Adam, Eve, prophets, emperors, great figures and others.

In each definition, one or more qualities of human beings in their development from simplicity to perfection are exaggerated or described naturally. Such truths about people are described in various forms in fairy tales, legends, stories, narratives, epics and other written, oral, and practical works created in the history of peoples. For example, In Eastern myths and fairy tales, the physical strength of people is compared to giants and demons, while in Egyptian and Greek stories, centaurs (the head and body of a man, the lower part of a horse, the head of a man, the lower part of a lion, sphinxes and the head of a man, the lower part of birds, birds and snakes, snakes, dragons, and mythical creatures are depicted as other animals) in these mythical images, the positive qualities of people are compared to

the qualities of the human figure, and the negative qualities are compared to the qualities of various creatures.

Those who were interested in knowing the secrets of man and his creation, the relationship between body and soul, and soul, thought about the nature of sleep and dreams, the functioning of the body, the role of some abstract internal force in the management of human activity, the role of the soul that leaves the body after death. For example, in "Avesta", which is considered the holy book of Zoroastrianism, created in the IV-III centuries BC, the main god Ahuramaz is called the "High Genesis", he is the Supreme Spirit who creates and controls all beings. He had 6 assistants: Vohu Manah (good thought) managed herd and livestock; Asha Vahishta- (high truth) ruled the fire-Kshatra Varya (proper power) authority,) the minerals, Sienta Armati (holy obedience) the Earth Harvatat (health) the waters, Ameretat (life) ruled the world of plants. In Ahuramaz, the two supreme primordials of all existence-goodness and reveals about evil. The world is built on the basis of the struggle of opposites. Light and darkness are expressed in the struggle between life and death in living nature, good and evil in the world of spiritual death, and just laws and lawlessness in social life.

In Hinduism, heaven and hell are also described. Human beings were created on the basis of inequality, so it is impossible to eliminate this inequality in this world. For the eternity of the human soul, it goes to the necessary place (heaven or hell) after death and moves to the body of newborn babies. Whatever evil, blasphemy or good, goodness he does in his life, he will not remain unanswered, he will answer one by one in this world. He teaches that people can be reborn with good qualities in the afterlife.

The foundation of Buddhism was created by the Buddha and its core is basically the "Four Noble Truths":
a) the doctrine of suffering. According to it, it is recognized that life is absolute suffering. That is, to live, to be born, to die, to be separated from loved ones, etc. is to suffer;

b) causes of suffering;

v) freedom from suffering;

g) expressed in the teachings about the ways of salvation from suffering.

In the Christian religion, which is considered one of the major religions of the world, the following is said about the creation of man and his unique characteristics:

Man is a sinner from birth. Man is the greatest of all creatures created by God. Because God created man in his own image, and the main aspects of this similarity are intelligence, will and immortality. God made the whole universe dependent on man, but because man put his free will and will against God's will, he was eternally condemned to sin.

One of the branches of this religion, according to the Orthodox doctrine, God is a spirit that does good to everyone forever, is aware of everything, is present everywhere, does not change, makes everyone happy, and makes everyone happy. Not a single strand of human hair falls out without God's will. There will be three auspicious days for everyone.

- the first is the day of physical birth, the second is the day of baptism, and the third is the most important day - the day of his death, that is, whether he will go to eternal bliss - heaven or hell - it will be decided then.

This can be said about the religion of Taoism, which appeared in China in the IV-II centuries BC. The founder of this religion, Lao Tzu, placed the power of the king very high among the people and said that Dao is great, heaven is great, earth is great, and the king is great. The main virtue is diligence, contentment. In order to serve heaven and lead people, it is better to be content. Contentment is the

first step to moral perfection. In this religion, Shan-Di is the sky god, supreme spirit, power and father of emperors who are sons of heaven. At the top of the supreme administration is the high priest - Tian Shi (heavenly teacher). He can marry into a family, only some monks can live alone without marriage. Among them there are ascetics who turn away from this world and its pleasures, and some religious people believe that it is not necessary to give up these pleasures. Priests of this religion promote self-improvement of a person for a long life, diet, exercise system, a certain order, exorcism of "evil" spirits, fortune-telling. Man rises to the level of god in this religion. Emperors are "sons of heaven", and the chief god Shon-Di is considered their leader.

In the teachings of Kun-Tzu (Confucius), who appeared in China in the 6th - 5th centuries BC, the sky is called the supreme spiritual power, the main idea of man, his intellectual and spiritual image, his place in the world and society, his tasks, activities and problems. Confucius-ideal, supreme a person develops the image of a real brave person, and according to this idea, people reach high maturity not by their social origin or position in society, but by achieving high moral qualities such as humanity, justice, honesty, sincerity, filial honor. should remain as a citizen, as a child. The main goal of this teaching is to educate the people in the spirit of respect and reverence for existing procedures.

It is noted that the way of life among people consists of 5 groups of interactions :

- between the head of state and officials;
- between parents and children;
- between husband and wife;
- between older and younger siblings;
- relations between friends and brothers.

Judaism, considered the religion of the Jews, has 365 prohibitions and 248 commandments to regulate people and their lives and activities. Those who believe in religion are strictly regulated in their clothing, food, needs, daily schedule, worship, observance of many holidays and celebrations. A newborn baby is circumcised at the age of 8 days. People who follow this religion do not eat camel, pig, or rabbit meat. The meat they eat should not contain blood. he should throw a veil over his clothes. In the observance of this religion, no work is done on Saturday, no food is cooked, no fire is lit, no carrying anything in the hand, no touching of money.

The main tenets of the Torah, the holy book of the Jewish religion, are taught to children from the age of 5-6. In the Torah , the wife is taught to be obedient to her husband, and women are also taught to be grateful for this.

In Islam, one of the world's youngest religions, people are thought about the creation of man, his essence and qualities. Islam means to submit to him with the belief that Allah is the only one, to obey him and to be devoted to him with all your heart, and to believe in the religious faith commanded by Allah. Obedience and obedience Sincerity and safety from various calamities, peace and safety are also the meanings of Islam. About the creation of man, it is said in verse 26 of Surah 15 Hijri of the Holy Qur'an: "We created man (the origin of man) from a black swamp, after we were given an image (man) from dried clay." Explanation: modern science has proven that the human body contains all the bodies that are part of the earth. Shaykh Muhammad Saliq Muhammad Yusuf, one of the great Islamic scholars of our time, interprets this verse as he puts it in the book "Sunni Beliefs": "Allah the Most High made clay from the soil. He made a clay-like body out of clay, and then breathed life into that body. When a person dies, the first soul comes out and hardens like clay again. After entering the ground, the body swells and

cracks, it becomes like mud, and finally, it merges with the soil. "First of all, the shape of a person and the structure of all his organs indicate his dignity. Other creatures do not have this form, this proportion, and such organs. God glorified Adam by creating him with his own hands. No creature has ever had such an honor. For this reason, man is dear and noble. Allah, the Exalted, blessed the human child with the intelligence that He gave him. With his intelligence, man is superior to all other creatures. With the intelligence that Allah gave him, he performs various activities, produces things, and uses other creatures for his own benefit.

Those who follow the path of seeking knowledge, Allah will make the path to heaven easy for him. Indeed, the seeker of angels spreads his wings to please the knowledge. So, people who believe in Allah and engage in good deeds and strive for knowledge are the best people.

description of the Islamic religion, the Naqshbandi tariqa describes the rules of etiquette for human perfection:

1. Murid, a member of every order, should always remember the name of Allah, be happy and cheerful.
2. It is important that the eyes of the member of the order should always be on the paws of the feet, and his eyes should not be distracted.
3. Safar dar vatan - let the member of the sect travel in human nature, that is, let him change from human qualities to angelic qualities and from bad qualities to good qualities.
4. A member of the Khilvat dar anjuman-tariqat should always follow the motto "Dilba yoru, dastba kor" and be with the people on the outside and with the people on the inside.
5. A member of the Yod Kard-tariqat should live with the memory of Allah and do Zikr.
6. Bozgasht - the word is a driver of good and bad thoughts in a person, it makes the zikr free of other things.
7. It is understood the manners of keeping one's gaze and thoughts in one place and walking calmly.
8. Memory is the habit of being aware and remembering Haq subhanahu wa ta'ala with pleasure and enthusiasm for a member of the tariqat.
9. For a member of the Wu Kufi order, it is a good manners to calculate how much of his time is for good and how much of it is for the city (bad).
10. Wuqufi Adariy is the etiquette for a sect member to always mention his uniqueness, solitude, unity in his language.
11. For a member of the Wuqufi-Qalb Tariqat, it is good manners to be in a state of hufiya dhikr, being content and calm, always keeping the absolute (Allah) in one's language.

The qualities of a perfect person are described in Alisher Navoi's work "Nasayimul Muhabbat" as follows:

- a) repentance, forgiveness, forgiveness;
- b) satisfaction with a halal bite;
- c) earning money from one's profession;
- g) compliance with Sharia law;
- d) maintaining the etiquette of the sect;
- e) to consider oneself less than everyone else;
- or) not to be rude to children, servants;
- j) to be soft-spoken;
- z) compassion;
- k) generosity;
- l) perfection of physical characteristics;
- m) accumulation of good qualities;
- n) showing qualities in foreign countries;
- i) not being afraid to work hard in mathematics;
- p) loyalty, faithfulness;
- r) patience satisfaction;
- s) spending the day with satisfaction-thanksgiving;
- t) kindness, gentleness, softness.

It is said that the similarity of religious and secular teachings about the essence of man can change depending on the results of his life, his characteristics and qualities. It is shown that the creation (appearance) of man is the same, but it differs depending on the ideas he believes and worships. In the historical works of great thinkers, scholars, in their spiritual heritage, religious and secular ideas are often combined, the main products of thought are shown without separating from each other.

According to the definition of the creation, essence, character and virtues of man in religious and worldly teachings, the description of the features of his inner and outer appearance, and according to the level of study in the modern education system at the present time, it is possible to express the following opinions about it:

1. The essence of man and his relationship with each other and the environment, his spiritual, physical appearance, character and virtues have interested people since time immemorial and are expressed in religious and worldly views and teachings.
2. Problems, ideas, and theories about man and his essence are expressed in religious teachings in holy books in the form of surahs, verses, narratives and stories, and in worldly teachings in the works of great scholars and thinkers.
3. Many complete works have been created based on the teachings of the Islamic religion, the Holy Quran, hadiths of the Sharifs, and the beliefs of the sects on creating the image of the perfect human character and virtues and promoting them among the people, but the educational resources of these teachings are not used as much as possible in the modern education system (as a comparative analysis). In expanding this idea, it would be appropriate if it were further improved based on the works of thinkers and scholars.

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