

THE ROLE OF NATIONAL, RELIGIOUS TRADITIONS AND MORAL TEACHINGS OF THE UZBEK PEOPLE IN THE EDUCATION OF YOUNG PEOPLE IS REVEALED

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Abstract: This scientific article shows that the heritage created by our ancestors, in particular, religious and moral sources, is a real scientific and spiritual treasure and has a great role in educating young people.

Keywords: national development, worldview, devotion, universal, national tradition, individual, community, state, society, spiritual need, tolerance, cultural heritage, economic, social, religion, ideal, spiritual purity, universalism, humanity, cultural heritage, morality, civilization.

INTRODUCTION

Today, our traditions, which serve our national development, are based on the language, religion, psyche of the people, in short, their worldview and thinking, and the second is to rely on universal and modern achievements.

After all, devotion is also the essence of many national traditions. In particular, respect for the person, friend, the elderly, the teacher, the guest, the heritage are the best qualities of our people. Sincerity is a rare gift of the human heart, it is the most precious feeling of a person, his conscience, honor, faith.

The sages say that devotion to goodness will save you from evil. Sincerity and devotion are first of all formed in the individual as a necessary expression of the social needs of the community, the state and society.

Spiritual needs lead a person to true humanity, maturity, tolerance and nobility.

Therefore, the growing enthusiasm for the study of ancestral heritage has an effective effect on enriching the spirituality and worldview of the individual, educating them on the basis of the three great values emphasized by our President: morality, spirituality and enlightenment.

Thus, the heritage created by our ancestors, especially religious and moral sources, is a real scientific and spiritual treasure.

Consequently, without our ancient cultural heritage, traditions and customs, the modern way of life would not exist. To appreciate the present, one must know the past well.

METHODS

The national and religious traditions and moral heritage of the Uzbek people are passed down from generation to generation, from grandfather to father, from father to son and play a major role in

educating young people. After all, without a deep knowledge of the cultural heritage of our people, it is impossible to understand the national identity, to improve the idea and ideology of national independence, to establish a sense of national pride. Historical experience shows that the weak ideas of a nation that has not absorbed the spiritual heritage of the past and has not appreciated the heritage of its ancestors will be vague. In a sense, the heritage of the ancestors, a deep understanding of his inheritance also allows him to clearly determine the future of any nation or people.

The great enlightener M. Behbudi did not say in vain that "Mazi is the scales of the future" [1]. According to these characteristics, the study of ancestral heritage is a requirement of the time, a social need.

Thus, the modern educational system and the ideological harmony based on national, religious and moral heritage justify the practical importance of studying the heritage of ancestors.

Indeed, the spiritual development of the Middle Ages in the minds of modern Muslim nations, as well as in the views of some Western scholars, is the Islamic ideology's approach to all nations and social phenomena as a criterion for humanism, goodness and virtue, color, religion, language and race. found its bright expression in the solidarity and cooperation of different peoples [2].

It should be noted that even in those days, the main obstacle to the development of human thought, science and culture, as in our time, was not a religious doctrine, as the Soviets thought, but a worldview based on fanaticism, bigotry, scholastic perception of the world.

Burhaniddin Al-Marghinani, the most mature figure of the Central Asian school of jurisprudence in the twelfth century, wrote to his students about the damage done to society by some "knowledgeable" believers who tried to use its noble ideas under the guise of religion to commit corruption, ignorance and bloodshed. writes in his poem:

An immoral scientist is a great corruptor,

The ignorance that leaves the world is even worse.

These are the neighbors of the two worlds,

Whoever finds religion among them will survive.

This means that whoever is a scholar, who is a hypocrite, who is immoral, who has spread evil and corruption among people, who has caused discord and enmity between them, such a scholar is for Muslims, for society and for religion. is also a great loss. Even worse are the ascetics who are ignorant, but who unjustifiably refuse to enjoy the blessings that religion allows. The deeds of these two groups of people are the cousins of the happiness of both worlds. Those who follow such people, knowingly or unknowingly, will find no prestige, respect or attention in this world, and will despair of the happiness of the Hereafter. Therefore, contemporaries living in a time when there are such people should hold fast to their religion in order to achieve the happiness of both worlds. For this, they should study their religion, know that they should not follow any incompetent "scholars", so that they may attain the happiness of both worlds. [3] Realizing the need for a special responsibility in dealing with religion, religious and moral heritage, the existing system of ideas in society, in a sense, justifies its connection with ideological processes.

If we approach the issue from this point of view, we will better understand that the communist ideology, which has dominated for many years even during the period of national independence, is still an obstacle to the restoration of our religious, national and human values.

Because the misconceptions about religion that have been ingrained in the minds of our people for many years, the artificial skills and abilities created under the pressure of the ideology of the former Soviet Union, have not allowed the natural need to study religious moral values.

Addiction, on the other hand, has a very strong effect on human nature. As A. Navoi wrote:

Everything becomes a habit to nature,

Chu is outdated, the habit will be nature! [4]

That is why the most intelligent and virtuous people in the West and the East fought not against religion and faith, but against fanaticism and bigotry. So, it can be concluded from this that secularism is not atheism at all, as some fanatics claim.

In this regard, our first President IA Karimov expressed his views as follows: If the past generations on this land had not kept the religious faith in their hearts and developed Islamic philosophy, we would have been deprived of a priceless and unique spiritual heritage. Consequently, Islam is deeply ingrained in our lives. This is an undeniable fact. Therefore, in the ideology of national independence, the essence of our sacred religion, its humanitarian ideas, and the issues of a healthy attitude to religion must find their rightful expression. "[5]

In short, a devotion to the religious moral heritage, a deep understanding of the feeling of inheritance to it, a "seven-dimensional cut" in all areas, and rational action must become our daily need. Failure to act wisely, on the other hand, undermines and devalues the destiny of the nation's spiritual riches created over centuries of history. This allows for the collapse of humanity, which is one of the religious and moral principles. As a result, there is a deep chasm in society between social interests and national values. The socialization of the decay of values leads not only to the spiritual impoverishment of this nation, but also to its material impoverishment, the loss of trust in society, and the loss of faith. As a result, the concepts of humanity and compassion in society are removed from human feelings [6].

It is no secret that there are bitter lessons in the history of our people and nation.

And now we are growing up in the process of seeing the world with a new eye, understanding it with a new way of thinking. Today, we are carrying out very complex and responsible tasks, such as re-gathering all the lost values, lost cultural and spiritual riches, taking a worthy place in the ranks of the peoples of the world with its national image. We have a huge burden of mistakes made over the years and a heavy burden of debt for the future. However, the fact that we have the opportunity to restore the heritage left by our great ancestors, to protect our identity, human feelings, honor and dignity, to keep it high, is more important than all the difficulties. This opportunity alone gives a person unparalleled strength, power and courage, the deeper our people understand the unique values of the nation, the spiritual riches formed over the centuries, the stronger the sense of national awakening. The deeper the feeling of duty to the nation, the Motherland, the ancestors, the greater the need to understand oneself, to restore one's national values.

Only when these needs are combined with the thinking, intellect and potential of the people of our society, the attitude to the national, religious and moral heritage will change radically, that is, the level

of enthusiasm for its study will increase. Consequently, for man, the mind is the door opener, the moral guide. Mature morality and decency are the adornment of man, the virtue of the wise. Only if a wise man is moral will he benefit his people, his country and his friends. As a proof of our opinion we can take the example of the exemplary life and work of the great thinker Alisher Navoi. With his mature mind, morals and manners, A. Navoi left a great legacy to his country and people that will never fade away. He brought a lot of benefits to his people and country with his mind and morals during his lifetime.

Khandamir, one of the palace historians of that time, describes how Navoi benefited the interests of the nation and the state and wrote:

“The Emirate has damaged the throne, the position of the government with its blessed steps, erased the numbers of oppression from the pages of the era, and opened the doors of justice and fairness to humanity. He healed the wounds of the wounded and healed the sick with the juice of justice. ” First of all, it should be noted that Navoi was a great humanist and anthropological thinker. Navoi, with the help of his close friend, the king and the sensitive poet Hussein Boykaro, cared for the people to work in peace, and worked hard to improve their economy, spirituality and morals. During the reign of King Hussein Bayqara, more than 12,000-16,000 buildings were built in Khorasan, from Herat to Balkh, from Mazar-i-Sharif to Mashhad and Marv. Among them are 310 madrasas, mosques, khanaqahs, rabats, caravanserais "raboti ishq", "raboti sangbast" built along the roads, "Ikhlosiya", "Shifoiya", "Nizamiya" madrasas built in Herat, "Unsiya" library, "Hilol" library. The Khusravi Madrasah in Marv, Turkmenistan, was built on Navoi's own initiative and with his own funds, and played an important role in turning Herat into a high center of science. According to the Iranian historian Sayfi Hirawi's book "Tarikanomai Herat" (Tehran, 1973), in Herat, where Navoi lived, bakers baked 20,000 pounds of bread a day to provide for the city's population. Interestingly, even in those times, under the auspices of A. Navoi, 12,000 mullahs (students) were provided with a monthly salary (scholarship) from the treasury of Sultan Hussein Mirzo [7].

Today, we must continue to form in ourselves a rational need for these processes on the basis of the study of such humanistic principles, creative ideas in the spiritual heritage and practical activities of our great ancestors. Because the more effectively, wisely and creatively we use the centuries-old cultural heritage, moral, educational traditions, proverbs and sayings of our people, the more effective we will be in understanding that Uzbek culture, spirituality and ideology have deep historical roots. . Thus, the teachings of the great thinkers who made an invaluable contribution to the development of world civilization, calling people to spiritual and moral maturity, are the golden foundation of our independence today, the foundation of our culture and spirituality, our ideology. "It is necessary to comprehensively study the scientific heritage and philosophical views of scientists and philosophers who have made an unforgettable contribution to the development of our national history and universal development," said the first President IA Karimov. For example, let us recall that famous work of Farobi "The city of noble people". Although it was created a thousand years ago, today's reader can also find in this work important ideas and guidance that will help them solve the complex problems of modern life. ”[8]

CONCLUSIONS

In short, the study of the cultural, religious and scientific heritage of our ancestors is one of the most pressing issues for the development of society. However, certain negative events, humane principles, religious moral values, unjust and arrogantly neglected scientific and spiritual heritage of

our peoples, which were devalued under the pressure of the ideology of the former regime, could not have a positive impact on the development of human qualities in our society. was.

In particular, this situation has a negative impact on the belief that human activity, as well as the goal, inspires the aspirations. Because the factors of religious and moral upbringing were forcibly removed from our lives. According to the beautiful allusion of the literary scholar Ghaybullaq al-Salam, "from the point of denying God, the religion, the total decay of immorality, paved the way for atrocities. From the point of view of the denial of science, blind reading, unconsciousness, heresy, ignorance, and bigotry flourish.

In the same way, a deep study of the religious and moral heritage of our ancestors is required, which protects us from ignorance, ignorance and ignorance, leads to a rational need for spiritual factors and ideological processes, because the cultural heritage left by our ancestors contains wonderful progressive ideas. they have not lost their relevance for today's development.

At the same time, if the need for religious and moral processes, for spirituality, which is the focal point of the national idea of society in general, is not renewed, society will decline. In other words, the main force that accelerates the development of society is the need, shared by spirituality, determined by the needs of economic, political, social development. Where there is no need, there will be no progress and no rise. The need itself is also determined by the level of spirituality.

Just as each stage of the development of a society cannot be the end point of development, each stage of spiritual maturity is determined by the specific needs and capabilities of specific periods [11]. The realization of a need for spirituality, in turn, is the basis for the formation of new, broader needs. Consequently, the need to reach new heights of spirituality has a great impact on human activity as a decisive factor in the maturity of the individual and society. The need for spiritual maturity does not end there. As our first President Islam Karimov pointed out, "A tourist in the desert always quenches his thirst. In the same way, man seeks the source of spirituality through many sufferings and difficulties. "[12] The constant search for the source of spirituality is the need, the purpose and meaning of life, which determines human perfection. This spring will be opened only on the basis of regular study of the religious, moral and cultural heritage of our ancestors.

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