



THE ROLE OF ALISHER NAVOI'S SPIRITUAL HERITAGE IN THE MORAL EDUCATION OF YOUTH

PhD. Turobov Bekpulat Nusratullayevich

Head of the Department of Scientific Research, Innovation and Training of Scientific and Pedagogical Personnel in SamSIFL

ANNOTATION

The article is devoted to the system of moral views in the spiritual heritage of the great thinker Alisher Navoi, its value not only for its time, but also in modern times in terms of theoretical and practical significance and that it must consist of truth. Today, it is important to educate our youth on the principles of honesty and integrity, as well as to ensure the continuity and continuity of the process by which such qualities are established in the minds of young people and become a standard of living.

KEY WORDS: *Alisher Navoi, Koran, Hadith, Khamsa, "Hayratu-l-abror", "Tarixi anbiyo va hukamo", "Nasoyim ul-muhabbat", phenomenon, meanness*

The prospects, development and prosperity of Uzbekistan are directly related to the spiritual and moral perfection of our youth, the maturity of their intellectual potential. This demonstrates the importance of studying the spiritual heritage of thinkers and scholars who have made a significant contribution to the development of socio-philosophical, spiritual and moral thinking in the East and inculcating its moral ideas in the minds of our youth. One of such thinkers is Alisher Navoi, the founder of Uzbek literature, philosopher and ethicist. Therefore, the President of the Republic of Uzbekistan Sh.M.Mirziyoev emphasizes the need to "pay tribute to the memory of our ancestor Alisher Navoi, to study his sacred heritage, to pass it on to our younger generation." [p1;113.]

Navoi created a philosophy of life with a deep meaning. Navoi's philosophy of life was reflected in his philosophical, political and moral ideas. In the works of Alisher Navoi, advanced philosophical and moral ideas are reflected through the images of positive heroes. This thinker considers morality to be a practical science. The practical nature of this social phenomenon is seen in the upbringing of members of society. According to Alisher Navoi, it is a method of joining morality (virtue) (abstinence) and avoiding shortcomings (corruption). [p 2;13.]

According to Alisher Navoi, morality regulates the existing relationships between people, family and society, and behavior. The main content of Navoi's work is the essence of man, his spiritual world, beauty, manners, behavior, abilities. In his works, the great thinker analyzes the criteria of a perfect man and evaluates the activities of members of society from this point of view.

While Navoi expresses more romantic feelings in his ghazals, his rubai reflects his philosophical views, socio-political, moral experiences and thoughts on the continent. The great poet, using the ideas of the Qur'an and hadiths in his works, wrote "History of the Prophet and the Ruler", "Nasayimul-Muhabbat" and criticized the unclean people who tried to deceive the people under the guise of religion. This proves that the great poet was extremely just. Alisher Navoi's valuable views on the spiritual maturity of society have become even more relevant during the period of independence of Uzbekistan. Recognizing that one of the great figures who influenced the formation of the spiritual world of the Uzbek people, the first President IA Karimov, was Alisher Navoi, he wrote: "We are always proud of his glorious name, the immortality of his creative heritage, the fact that his artistic genius knows no boundaries of time and space. [p 3;47.]

The system of moral views of the thinker is valuable not only for its time, but also for its theoretical and practical significance in the present. According to Navoi, a person must first be honest and truthful. Truthfulness is a moral quality that comes from human nature. Also, no matter who a person is, the meaning of his life should be honesty and truthfulness. Educating our youth on the principles of honesty and integrity is of great importance today. The process by which such qualities are established in the minds of young people and become a standard of living requires continuity and continuity. In general, there is also the idea that moral upbringing depends on human genetics. But at the same time, it should not be overlooked to focus on a systematic approach to moral education. Achieving harmony in society, family, kindergarten, neighborhood, educational institutions, in short,



all links in the social system is an important factor in the moral education of young people.

Navoi believes that it is necessary to be honest and truthful not only in words but also in heart. It follows that it is expedient for man's appearance to be in harmony with his spiritual world. According to the ethics scholar YJ Jumabaev, "Two conclusions should be drawn from these ideas of the poet: first, Navoi's idea of unity of thought, word, and action has its roots in a very distant past; Apparently, the thinker was well acquainted with the same moral doctrine of the Avesta: zero Avesto morality was also expressed in this trinity, and secondly, Navoi advanced the idea that man should speak the truth, even in a situation of false domination, sooner or later "He wanted to prove that victory is on the side of truth." [p 4;34 .]

In Navoi's view, bad flaws are not unique to one class or category. The poet points out that bad defects can also occur in a king, a sheikh, a commander, and a merchant. Navoi believes such people should be strongly condemned. The thinker analyzes the concepts of falsehood and justice in his works and contrasts them with each other. In this observation of the poet we see that there is a constant, uncompromising struggle between them. He concludes that the life of a lie is short, that it is helpless before the truth, and that the victory of truth is inevitable. Navoi is based on the idea that the level of knowledge of members of society is one of the important factors of development. The thinker therefore expresses the idea that those who have a low level of knowledge and do not seek to acquire knowledge, enrich it, and pass it on to others are not worthy of respect. In the society of educated people, sincere relations are formed, the people live well, achieve happiness, and in general, there are positive trends in development. Therefore, during the years of independence in our country, serious attention is paid to the development of young people with intellectual potential.

Certain positive results have been achieved in this area. But the issue of training competitive personnel globally is important. Therefore, our President Sh.M. Mirziyoev: "We will mobilize all the forces and capabilities of our state and society for the development and happiness of our young people as independent thinkers, with high intellectual and spiritual potential, who are not idle to their peers in any field in the world". [p 5;14 .]

According to Navoi, a person should have such moral qualities as patience, perseverance, generosity and magnanimity and kindness, because his greatness is reflected in them. Such moral qualities are associated with the true heart of man. Such a virtuous person will have a collective moral character.

As an opinion of Navoi, life is like a school, so a person should strive to acquire knowledge in this space and time, to have positive moral qualities. The first poem of Navoi's "Khamisa" in "Hayratul-abror" aims to highlight the moral doctrine, to show its application in public life. In the play, Navoi illuminated the morals of his time. Here you can see the huge compositional art of Navoi. It is characteristic of all works to glorify high moral qualities.