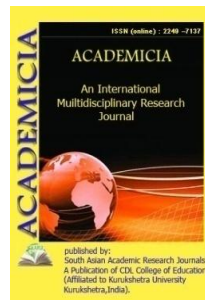




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## THE HISTORICAL ROOTS OF SPIRITUAL EDUCATION OF YOUTH

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### ABSTRACT

*The article covers the origins of the Uzbek people, the stages of development, and the attitude to the education of young people. The teachings of Sufism cover the upbringing of children and its practical significance. In the Middle Ages, either during the khanate period or during the colonial period, it was a major trend. Berdakh believes that a person's personal happiness is related to the happiness of the people. The Uzbek people express their ideas of patriotism, sense of homeland, people's freedom, peace, liberty, peace in the legends "Tomaris" and "Shirak", such as honor, justice, faith, courage and bravery, devotion to the people.*

**KEYWORDS:** *Khorezm, Sughd, Bactria, Parthia, Spirituality, Religion, Customs, Values, Language, Spiritual And Moral Education, Lifestyle, Art*

### INTRODUCTION

The origin and formation of the statehood of the Uzbek people, as well as the emergence and development of pedagogy are studied, its culture, spirituality, religion, customs, values, language, spiritual and moral upbringing, lifestyle, art are recognized by the Turkic peoples. emphasize the work of the independent nation-Uzbek people. The formation of the spiritual and moral education of the modern Uzbek people goes back a long way. Located between the two rivers, the Amudarya and the Syrdarya, this people and homeland, as a Turkic-speaking people, inherited Turanzamin and paid special attention to the education and spiritual outlook of the young people who are their future. In the ancient cities of Turan, Khorezm, Sughd, Bactria, Parthia, Parkana, Margiyana, special attention was paid to the cultural conduct of public affairs, education, morality. Science, art, culture and literature were revived in these cities. As a result, the folklore of the region was formed, which reflected the national spirituality, education, morality, and they served as the primary source of spiritual and moral education of the Uzbek

people. After all, the people's hopes, joys and sorrows, joys and sorrows, spiritual and moral worldview, philosophical and legal ideas, ideas about morality are reflected in them.

## **MATERIALS AND METHODS**

President Sh. Mirziyoyev stressed the important role of morality in the upbringing of children and their development into a harmoniously developed generation: "We must pay special attention to our youth today. They are not only our confidence and future, the youth - the decisive force of today and tomorrow. In other words, in order for tomorrow to be as we expected, we need to pay serious attention to the education of young people today." Proverbs, epics, fairy tales, legends, myths, legends, myths, melodies, songs, proverbs, etc. the word has become an example of the oral creation of the people - messages that have an all-miraculous effect. As we get acquainted with the examples of folklore, "... we realize that our people have a great foresight, foresight and talent for foresight, that he never lived without dreams, always striving for the future." For example, in the examples of Uzbek folk art, including proverbs, fairy tales, proverbs, legends, proverbs, epics, music and songs, the people's spirit, high feelings, dreams, hopes, goals, patriotism, diligence, heroism, parents and respect for teachers and social status.

The Uzbek people express their ideas of patriotism, sense of homeland, people's freedom, peace, liberty, peace in the legends "Tomaris" and "Shirak", such as honor, justice, faith, courage and bravery, devotion to the people. He expressed his moral ideas in such epics as "Alpomish", "Rustamkhan", "Murodkhan", "Oysuluv", "ShirinbilanShakar", "Yusuf and Ahmad". These epics teach our youth the qualities of humanity, patriotism, generosity, friendship, heroism, to make them brave, courageous, to put their country, people, sacred values above all, to be brave, courageous, just, able to protect their people from various aggressions. Proverbs, sayings, and legends, which have been created and refined over thousands of years, contain the wisdom and wisdom of the people, which includes a wide range of spiritual and moral education, including justice, diligence, wisdom, humility, humility, modesty, kindness, loyalty, generosity, honor, non-betrayal of trust, gentleness, courage, bravery, courage are glorified, enmity, betrayal, hypocrisy, slander, ignorance, laziness, lying, arrogance, slander, slander, envy are condemned. The upbringing of young people and the attention paid to them have been given special attention in every period. In the Middle Ages, either during the khanate period or during the colonial period, it was a major trend. Berdakh believes that a person's personal happiness is related to the happiness of the people. He stressed that in order to achieve true happiness, everyone should combine their personal interests with the interests of the people, and not spare their lives if necessary for the happiness of the people. According to Berdakh, a person should have high moral qualities, such as impartiality, nobility, conscientiousness, diligence, courage. Berdakh emphasizes the important role of school in the mental education of young people. At school, the child should be brought up in a good manner. In his opinion, a teacher who teaches at a school should be an example to children with his politeness, pure heart, honesty, good knowledge of his subject. Virtue is the most valuable spiritual and moral quality of a person.

## **CONCLUSION**

Its content embodies such behavioral criteria as kindness, generosity, trust, loyalty, humanity, perseverance. The nature of the work of goodness and its importance in human perfection is stated in the wise words of the wise people. The sages encouraged people to do good, knowing

that the basis of goodness is to do good. "Do good and go to the river - a fish knows, a creator does not know", "Everyone has a good deed, of course he will gain prestige", "If you want, the people will love you", He asked the sage, "What should be saved and forgotten?" He replied, "If people have done good to you, do not forget them, and if you have done good to anyone, forget them." "Good is the work of every man, and evil is the work of every man." In short, the views of the Uzbek people on the early spiritual and moral education are reflected in the proverbs, sayings, stories, myths, legends, fairy tales, songs, wise sayings, aphorisms, epics, etc. They have been a tool of wisdom of the people in every period of socio-economic development and have been passed down from generation to generation.

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