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FARIDIDDIN ATTAR'S SPIRITUAL AND MORAL VIEWS AND HIS INFLUENCE ON THE DEVELOPMENT OF YOUNG PEOPLE'S THINKING

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ABSTRACT

In this article, the research conducted on the development of methods and forms of moral education, youth education through the pedagogical views of Farididdin Attar, the analysis of many works written in the educational and moral direction of the field of education in historical sources, their content to inculcate its essence into the minds of young people, at the same time, to educate the youth of our future in the feeling of love for the Motherland, to teach them to appreciate work, to form cultural relations with their friends, and to realize their perspective as individuals.

KEYWORDS

Education, upbringing, morality, decency, educational-moral direction, method, form, research, family, Higher Education institutions, cultural relations.

INTRODUCTION

It is true that in today's third "Renaissance" there is a serious struggle for human consciousness and thinking everywhere in the world. This struggle, which is both evil and cultural, calls upon each of us to carefully look

around, to summarize the various processes taking place in the world with intelligence and thought.

It is known that President Sh.I. Mirziyoyev's decision of May 3, 2019 "On additional measures to increase the effectiveness of spiritual and educational work", dated

May 25, 2020 At the Youth Forum of Uzbekistan in December and in the Address to the Oliy Majlis of the Republic of Uzbekistan on December 29, 2020 and on January 19 of this year, the issues of fundamental improvement of the system of spiritual and educational work and strengthening the cooperation of state and public organizations in this regard "Republican Center for Spirituality and Enlightenment" invites to work in cooperation with "Marifat" society of propagandists, ministries, and a number of state and public organizations in connection with the implementation of the tasks set at the meeting of the video selector. The spirit of revival in the essence of the words of the leader of our country: "If the body of the life of the society is economy, then its soul and spirit is spirituality" is in essence compatible with Fariddin Attar's calls and determination to create the foundations of the Third Renaissance. It shows once again what an incomparable power and spiritual source education, good manners, intelligence, knowledge, and spirituality are for our people. So, with high spirituality, the body of the economy, which is the body of the life of the society, enters the soul and spirit, it is given life and unparalleled creative power.

Because spirituality and enlightenment have always been a source of incomparable power, happiness, peace, creativity, harmony, spiritual purification and soul-elevating boon. Because he encouraged the nation, the people, that is, the people, to live on the

basis of high virtues and moral standards that lead to perfection, to always be awake in the path of goodness without becoming a prisoner of selfishness and ignorance, to make this world prosperous and beautiful. Now, as stated in the decision "On the measures to radically improve the system of spiritual and educational affairs", our people, especially the youth, must be organized to protect them from the spiritual threats that are constantly exerting efforts to protect them from the shadow of ignorance. - to launch practical and scientific-research works on the basis of new requirements, in this direction, it will raise the work of strengthening the social cooperation of state organizations, civil society institutions, mass media and the private sector to a new level. To solve existing problems, to increase the effectiveness and effectiveness of spiritual and educational work in raising the spirituality of young people, to further expand the scope and scale, to strengthen the sense of responsibility for the reforms implemented in our country in the hearts of our people, first of all, in the hearts of young people, to coordinate work in the field creation of a single system requires the development of moral and moral competence of young people. In this regard, not only in our republic, but also in the world education system, the methodology of developing the spiritual and moral competence of young people, the mechanism of competitive personnel training, the practical pedagogical system of developing the moral qualities of young people, the

teaching models, the interactive programs coordinated with the ideas of technological development. process oriented. The World Declaration of the United Nations "Higher Education of the 21st Century", the program documents of UNESCO "Reform and Development of Higher Education" call for raising the quality of education in educational institutions worldwide, organizing modular education, special attention is paid to the further improvement of the methodology of spiritual and moral education of students by applying modern teaching methods.

In the world higher education system, scientific research is being carried out on improving the methodology of professional socialization of young people, development of moral and moral competence, social activity and initiative. In developed countries such as the USA, Russia, Germany, France, China, Korea, modular training, "blended learning" (blended learning) in improving the methodology of developing the thinking of students and youth, determining their abilities in time, and increasing the effectiveness of the mechanisms of moral and moral education classes), master classes, webinars are being organized. Various aspects of the process of spiritual and moral education have been studied by many scientists in our republic and the possibilities of using the results of these studies in the process of education have been recommended. Some of these studies are aimed at analyzing a certain aspect of the comprehensive

spiritual and moral education process, while others are aimed at enriching the content of spiritual and moral education in the educational process and in various educational courses. directed to the application of new methods, issues of improving the system of educational work in educational institutions were coordinated.

Attar considers tariqat and its statuses to be unique, most necessary spiritual sciences. It is impossible to talk about perfection without raising a person through these spiritual sciences. Therefore, the king's children are fascinated by various temporary temptations and speak not of noble ideals inherent in the essence of man, but of sensual desires. Attar never ignores the importance of theoretical-practical sciences, which reach the essence based on reason. He considers it as a necessary mental stage in human development, a stage of preparation for turning to spiritual sciences. However, in Attar's view, the essence of the universe cannot be reached with only intellectual knowledge. Because the key to the true essence is in the soul.

In Attar's works, the concept of this universe is almost always visible. However, these words alone cannot be used to judge Attar's views on the world. According to Attar, this universe, i.e. the material world, is transitory, and that universe, i.e. the spiritual world, is eternal. Because the spiritual world is the source and treasure of the divine being. The material world is the shell or guardian of the spiritual world. Material

existence is image, spiritual existence is meaning. However, the material being is not the only existing being, but is a spiritual being, a manifestation of the divine being. Just as the existence of a picture is a property of meaning, so the world of things is a reflection of the divine world. The material world is the universe, that is, the small world, and the spiritual world is the world of kabir, that is, the world of infinity. The material world has a profound harmony as the divine art of the divine. That is, although they are different things in appearance, they are intrinsically connected with each other. Because there is a glimmer of the divine in all beings. Therefore, Attar writes:

- The world that exists with his breed has such a strong connection, that everything from the fish in the water to the moon in the sky is directly related to each other.

Therefore, there is an organic balance between the earth and the sky, the sea and the land, the universe and man, which consists of the power of the divine being. Because of this power, the universe is always moving, developing, changing and renewing itself. In Attar's view, total development, change and renewal are direct manifestations of the divine power. Because the world is a mirror for God. Therefore, Attar writes:

- All objects - particles of the world are its mirror. Whatever you see, consider it as pages from his book of verses.

Therefore, since the universe is a mirror, all beings in it are "pages from the book of verses" of God.

I think it is possible to feel two different layers of content from Attar's relationship between the world and the mirror:

1. The universe is a mirror. God reflects himself through this mirror. Therefore, Attar first proves that the divine being is an absolute existence through the relation of reflection in the mirror.
2. Therefore, the universe is not only the art of the divine being, but also the primary condition that manifests the existence of the divine being.

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