

THE ROLE OF CLASSICAL LITERATURE IN THE DEVELOPMENT OF OUR SPIRITUALITY, ESPECIALLY IN THE IMAGE OF MUHAMMAD RIZO

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Annotation: The formation of our spirituality dates back to the time of primitive people. The spirituality of a nation, its language, religion, literature, and art are its riches. Our land is the land of our ancestors, who shed the light of knowledge on the world, we are their spiritual successors, we must be their worthy children, their worthy successors. The main purpose of the article is the role of literature in the development of our spirituality, and today we want to prove it to you through this article. Ahmad Yassavi, Najmiddin Kubro, Alisher Navoi, Babur, Ogahi, Muqumi, Lutfi, Atoi, Uvaysi, Mashrab, Nodira, Dilshodi Barno. about their contributions to the development of our literature and their literary heritage.

Keywords: "Ideological paligon", spirituality, "Mahbub ul-qulub", spiritual consciousness, classical literature, oriental classics.

Spirituality is a concept that represents the spiritual and mental world of man. It includes people's philosophical, legal, scientific, artistic, moral, and religious ideas. It is known that man has an external and an internal world. The external world includes his stature, appearance, dress, demeanor, and so on. His inner world includes his purpose in life, his thoughts, desires, aspirations, and emotions. This inner world of man is spirituality. While food gives a person physical strength, spirituality gives him spiritual nourishment and strength. Spirituality is related to enlightenment and culture. Spirituality does not come to people in a ready state. It can only be achieved through continuous study, study and experience. The richer the spirituality, the more prosperous the society and the nation. Therefore, raising the morale of Uzbekistan, the spiritualization of the people has risen to the level of state policy. Independence has opened the way for the study of the centuries-old rich historical, scientific, cultural and religious heritage of the Uzbek people and its use as a common and invaluable property of the people. Our spirituality has been formed, enriched and developed along with universal values from the Avesto and Zoroastrian teachings to the present day. "The need for the word 'spirituality' was felt after independence. It was very important to meet the needs of the ideologically weak people. Spirituality was a very good spiritual food in this regard. The inculcation of the idea of spirituality for a people thirsting for its history, science and values

has led to good results in its awakening. Spirituality is a set of higher moral concepts. But in any case, in any case, it is not right to give priority to spirituality, to show that immorality is the cause. If you eat honey every day, it will hit your stomach in a week. For example, it is not always the case that a child makes a mistake (crime) because of the immorality of the child and his family. Conditions are created first for spirituality. It will be required later. "The subject "Fundamentals of Spirituality" is taught in the republican education system. Scientific research is being conducted in the field of spirituality. "It is necessary to understand our national identity, to study the ancient and rich history of our Motherland, to strengthen scientific research in this area, to fully support the activities of scientists in the humanities. The assessment of the past must be objective, and most importantly, free from various ideological views. Unfortunately, the study of the history of our country in the past has not been sufficiently carried out archeological research. Therefore, it is necessary to organize the activities of the Institute of Archeology and Art History of the Academy of Sciences, archeological research in universities and museums with foreign partners. We must pay special attention to inculcating in the minds of young people the invaluable heritage of our great scholars and writers, our saints, the courage of our invincible commanders and leaders, to strengthen their sense of national pride and pride. " Epics glorifying heroism and courage, such as the epics "Alpomish", "Gorogly" of the millennium folklore of our people, enrich the artistic thinking of the reader, the younger generation, enrich the spiritual worldview, It serves to further increase the love and pride for the homeland. For example, for the youth of our country, folklore is a great impetus for the formation of examples of courage and bravery. Their symbol of devotion to the motherland will grow stronger, to ensure its peaceful and peaceful functioning, to sacrifice their lives if necessary - an example from our national heroes such as Tomaris, Shirak, Temur Malik, Jaloliddin Manguberdi, Amir Temir can be. The role of literature in the formation and development of our spirituality is invaluable. Spirituality is the inner world of man, that is, his spirit and consciousness. The word literature means "etiquette", "etiquette", "treasure of etiquette". So literature is etiquette. It should be noted that fiction, in a sense, educates and nurtures us. When we were young, we calmed down when our parents or people older than us told us stories or other means of literature. Scientists have found that a fairy tale told to young children before going to bed helps them to develop a worldview and sleep soundly at night. Let's talk about the role and

importance of our classical literature in the development of our spirituality. Classical literature, what is the direction of literature? Ahmad Yassavi, Najmiddin Kubro, Alisher Navoi, Babur, Mashrab, Nodira, Uvaysi, we can easily continue the list of people who have left their immortal history in the history of our classical literature. Classical literature began after the invasion of our territory by the Arab states. Classical literature consists of ghazals, rubais, fards, qitas, muhammas, musammans, murabbas. And the meaning they put in them, in a sense, was able to follow. We can be proud of our literature, because our literature.w.w.w. gazeta.uz Davronbek Tojialiyev, journalist, editor-in-chief of www.ziyouz.uz. need to save man from the mire of ignorance. It requires "knowledge in the Shari'a, knowledge in the teachings, perfection in truth, and knowledge in the ocean." If we talk about Alisher Navoi again, all the generations of Navoi are of great importance in our development as perfect human beings today. His book Mahbub ul-Qulub, written in the form of a pandnoma, is a beautiful interpretation of the good and bad sides of man. "My goal is to run in every village and street, to reach out to people of all walks of life, and to know the good and the bad, and to experience the good and the bad. Good and evil (from evil, sins) have reached my nostrils and thorns have reached my chest, and I am (low, stingy, nokas) and karim zahm and marhamin have darkened my heart.

And some of the Companions of the time and some of the Companions of the time (some of their friends) are unaware of this, and their hearts are devoid of this good and evil. It was obligatory to awaken these people and warn them of this situation, so that they would have the wisdom of all kinds of people and the consciousness of every class, so that they would hasten to the service of a worthy person, and so that they would have an inappropriate conversation. They should be careful not to speak secretly. And they do not eat the devil's tricks and deceit. All sorts of conversations and features, let's be jealous of the alar, let's stop the experience of this poor man. "The above sentence is about people. Let's talk about Muhammad Rizo Ogahi and his works, the most "great and great" creator in the history of our classical literature after Navoi.. Muhammad Reza Ogahi is one of the most famous writers in the history of our literature with his skillful translation work and unique works. Ogahiy (pseudonym; full name Muhammadrizo Erniyozbek oglu) (1809.17.12, Qiyot village near Khiva - 1874.14.12) - poet, historian, translator.

He was born in Mirab family. He studied in Khiva madrassas. He is fluent in Arabic, Persian and Turkish languages. He took part in the

conversations of famous poets and scholars of Khorezm, fans of literature. He studied the works of Eastern classics, especially Navoi. After the death of his uncle and mentor Munis in 1829, the khan of Khiva, Allakulikhan (1825-1842), appointed Agahi to replace Munis. From that time on, Ogahi was engaged in the life of the people and the affairs of the palace. During a period of intense socio-political work, he fell from a horse and became paralyzed (1845). In 1857 he resigned from the post of mirab. Until the end of his life he lived in financial need, sadness and illness. Agahi's ideas, imbued with a high humanistic spirit, influenced the political and enlightenment upbringing of the khan and poet Feruz.

As a historian, he wrote poems dedicated to the khans of Khiva and great historical figures. Agahi's Qasidai Nasihat is dedicated to Feruz.. In his sermons, he shows the way to rule the kingdom, and outlines ways to govern the country and the people with justice. The poem is written in the genre of masnavi, which vividly reflects the political and enlightenment views of the poet. According to Ogahi, any head of state should have all the positive qualities to strengthen power. The king must be generous, courageous, just, zealous, generous, imaginative, pure-minded, cultured, considerate, and poor. The ruler argues that if he possesses these qualities, his power will be perfect and his country will be prosperous. Agahi also pointed out the ways of governing the state. According to the poet, the king must strictly follow the rules of Sharia.

He must stay away from revelry, sedition and gossip, ignorance, laziness, oppression, slander, and materialism. He listened to Feruz Ogahi's advice on governing the state, wrote his wise verses on marble, put them in the archives, and did many good deeds. Therefore, Ogahi's historical works are valuable both as fiction and as rare historical documents that accurately reflect the reality of Khorezm in the 19th century. In the preface of the Tawizul-Ashiqin office, Ogahiy said, he has made me as precious and honorable in my career, as bright and glorious as the sun among other people in honor and dignity, he said. Agahi's historical works differ radically from other historical works in the presence and authenticity of clear evidence. "Academician G.Gulom" Like other peoples of our country, the Uzbek people have a rich, unique culture, created over the centuries.

A number of great figures of science, literature and art were born here. Of the 26 works by the author, 4 have not yet been found, and 16 of his 22 works have been preserved. In particular, 6 works (11 copies) are kept at the Republican Institute of Oriental Studies named after Beruni. There are

10 works in St. Petersburg and 8 in Dushanbe. Today, 22 of his works and 72 manuscripts are in the world's collections. His works were first taken by Armen Vamberi when he came to Khiva during the reign of Sayyid Muhammad Khan, and in 1873, when A. Kun Khan took 300 rare books from his treasury, he also took the works of Munis and Agahi.

Literature.

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4. Shavkat Mirziyoyev The intention is that the work of the great nation will be great, life will be bright and the future will be prosperous-T.: "Uzbekistan", 2019.339-p.