



YOUNG PEOPLE INCREASING LEGAL LITERACY THE PLACE OF SPIRITUAL HERITAGE

Akhmedova Madina Otabek qizi

Student of the Faculty of History of Navoi State Pedagogical Institute

Email:akhmedova1774@gmail.com

Kandahharov A.

Scientific Adv eser:Docent

Abstract

In the IX-XI centuries great philosophical views appeared in Persian and Turkic languages. The great spiritual heritage created by our ancestors in this period, no doubt, gives our people a feeling of boundless pride. Independence has always been the highest value for our ancestors. This is confirmed by the office of Ahmad Kashgari. The notion of independence is substantiated in every way in the articles cited in the devon. This concept is also important in that it is interpreted in relation to many universal values and concepts and encourages active positive action. Mahmud Qashqari interprets the proverb "It is better to have a calf's head than a bull's head" as meaning "Independence is better than submission." Hence, this article, which is a product of the literary movement, has been given a more relevant and free social meaning by the scholar. "If Tulum forgets, he becomes a slave, if Tulum forgets, he becomes a slave." The people of a country that is not always vigilant in defending its independence will be captives, slaves, and dependents. The fact that the slave (toy) has a great symbolic meaning in the Turkic peoples since ancient times shows how respectful the concept of independence was for our ancestors. Independence embodies the notions of honor, pride and dignity. For example, Mahmud Qashqari explains the proverb, "If a fox hits its nest, it will be poisoned." There is another proverb in Devonu lug'otit turk that wisely combines the concept of human and homeland destiny; "If Japin is polluted, the hand will be polluted" - "If Kift is damaged, it will be a disaster for the country." 98 For the prosperity of the homeland is closely connected with the well-being of the people. Only a country where its citizens live well will be materially and spiritually rich and stable. This proverb has a profound meaning in understanding that one of the important principles of the idea of national independence is that the full enhancement of human dignity is closely linked with the improvement of the well-being of the people.

Proverbs that have come down to us through the devon have lost their social significance even today. not. "Pray for goodness at the beginning of the flood" - "Do





good to the people, even if you throw it under the water, you will see it on the water", "The sign of happiness is knowledge" - "The sign of happiness is knowledge and wisdom", Ideas such as "Oppression enters through the door, honesty comes out of the hole", "Ken ton abramas, council knows not to grow" - "Wide ton does not break, council work does not break" have a worthy place in creating a strong spiritual environment in society and ensuring national unity. Another great spiritual monument of the XI century, Yusuf Khas Hajib's epic "Qutadg'u bilig" "Qutadg'u bilig" does not reflect any criterion that determines human spirituality, the main goal is the well-being and development of the country:

"If this edgu ul-ul does, the people will be happy,"

If this is the case, we will find it. "

("It is a virtue that if it benefits the people,

With this benefit, the people will find rest.

It is known that the prosperity and growth of the people, the country and the homeland cannot be imagined without a perfect man. This social truth is "Kutadg'u bilig" once again based on. Science is the basis of the idea of a perfect man put forward by Yusuf Khas Hajib forms the core. Consequently, there can be no meaning in prayer without knowledge. All virtues and achievements are due to the benefit of knowledge: "Keep up the good work, keep up the good work."

Do all things wisely, do not succumb to lust, be vigilant. The ideas and concepts discussed in Qutb al-Bilig, such as science, justice, goodness, honesty, are not only the criteria for determining the spiritual maturity of man, but also because they reveal the great goal - the well-being, prosperity and national development of the country and people. The call of Yusuf Khas Hajib has a current social value in today's complex globalization and the threat of spiritual threats.

Literature

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