



## THE IMPORTANCE OF STUDYING THE HERITAGE OF OUR GREAT ANCESTORS IN RAISING YOUNG PEOPLE TO BE SPIRITUALLY MATURE

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**Abstract:** Philosophical, social, political and humanitarian sciences are of incomparable importance in the spiritual education of young people in our country. In this place, there are important tools that serve education and upbringing to satisfy the spiritual needs of young people. These are music, painting and sculpting, media, Internet, and others.

**Key words:** our ancestors, the values, needs, masterpieces, development.

### INTRODUCTION

Studying the priceless masterpieces of our history, our immortal heritage left by our great ancestors is important in educating young people in the spirit of loyalty to national values. It has become a tradition for us to educate the young generation in the spirit of loyalty to our national spirituality, its values that have emerged over thousands of years. Taking these aspects into account, the issue of youth becoming fully mature and well-rounded adults is considered one of the main tasks of today. It is clear that this will show the right way for us to have a deep analysis of all the factors and criteria that shape and influence our spirituality and understand their place in this regard. In this matter, it is important to study the life of our great ancestors and enjoy their creative heritage.

At this point, when we think about the spiritual world of our great grandfathers, it is natural for us to dwell on Sohibqiron Amir Temur. Because this classic figure, a symbol of incomparable determination, bravery and wisdom, built a great kingdom, left a practical and theoretical legacy in terms of statecraft, opened a wide way for the development of science, culture, creativity, religion and spirituality.

It is known that the struggle against the Mongols, which lasted for almost a century and a half, produced such a master as Amir Temur on the stage of history. At the end of the 14th century and the beginning of the 15th century, it was founded on a vast kingdom whose western border was the borders of Egypt, the northern border was the Russian lands, the eastern border was Chin-Mochin(China), and the southern border was the land of India. The Timurid princes, descendants of Timur, ruled the lands called Khurasan and Movarounnahr until the end of the 16th century. Among them, state and cultural figures such as Shahrukh Mirza, Mirza Ulug'bek, Husayn Boyqaro occupy a special place. After the 16th century, the Timurid dynasty ruled India until the middle of the 19th century as a new kingdom and dynasty created by Babur.

The Timurids paid special attention to the growth and development of their mother language, the Turkic language. Most of the Timurid princes were engaged in artistic creation as well as the

conquest of the land. According to Alisher Navoi in his work "Majolis un-nafois", Sohirqiron Amir Temur himself was very interested in literature, enjoyed poetry, read ghazals at meetings held with various relations, he himself has wrote stanzas. For example, Amir Temur in his work "Tuzuklari Temur" tells that he wrote Turkic stanza to Amir Husain with the following meaning:

*Inform to my lover, my friend, who is trying to trick me,  
If anyone tries to trick me, one day he will come to his senses.*

The following information given by Ibn Arabshah, who finished the history of Amir Timur, can be said to be a vivid example of the great master's attention to literature:

"... Timur always read and listened diligently to the stories of the prophets who received God's mercy and health, the stories of the kings and the stories about the past predecessors, both on the journey and in danger" [2:71] (Ibn Arabshah, History of Amir Temur, Book 2, p. 71). (Ibn Arabshah, History of Amir Timur, Book 2, p. 71).

Shahrukh Mirza, the youngest son of Amir Temur, also wrote stanzas from time to time. What Alisher Navoi said in "Majolis un-nafois" was written by Timur's grandson Sultan Iskandar after Haydar Khorezm. Prince Khalil Sultan was a poet who finished his poems and organized the devan. Boysungur Mirza demonstrated that he was a skilled calligrapher by copying Firdavsi's "Shahnoma" with his own hand.

During the rule of Amir Temur and the Timurids, the influence and influence of the Turkic language increased, and the attention of the people of science and literature to it increased. Since these times, the weight of Turkic-speaking poets and literary people has increased. Alisher Navoi, a thinker poet and statesman, made a great contribution to the development of Turkic literature during the Timurid period. By the first half of the 15th century, Samarkand developed as one of the most beautiful cities in the world. His position in the field of science and culture increased even more.

Even during the reign of Husayn Boyqaro, the city of Herat became an important cultural and literary center. Zahiriddin Babur wrote in his book "Boburnoma" that "Khorasan, especially the city of Khirat, was full of virtuous and virtuous people". Husayn Bayqaro wrote in his "Risola" written in 1485 that about a thousand people in and around Khirat alone were engaged in poetry. Alisher Navoi gave information about 459 people of literature in his work "Majolis un-nafais", all of which show that during the reign of Timurids, the importance of creative people increased and literature developed in all aspects.

In general, one of the great successes of the spiritual culture of Timur and the Timurid period is the great development of the literary process. By this time, the formation process of the old Uzbek literary language was basically completed. Secular literature matured and became the leading direction of literary life. In the same period, Qutb Khorezmi, Khojandi, Saifi Saroi, Durbek, Heydar Khorezmi, Amiri, Yaqini, Ahmadi, Atoyi, Sakkoki, Tugilkhodja, Mawlana Imad Mawlavi, Mawlana Qazi Mukhsin, Mawlana Ishaq Lutfi, Husayn Boyqaro and others made a worthy contribution to the development of Uzbek literature and world culture with their brilliant and blessed creations.

Literature was seen primarily as the embodiment of wisdom and art. Its subject and ideological direction has expanded. Alisher Navoi's poetic legacy includes 16 different genres. Ghazal is the most common among poetic genres. In these periods, the ghazal took the main place in the poetic divans, which became a tradition. Ghazal appeared in Arabic literature in the 8th-9th centuries and it means "love poem". In the 10th century, it became part of the Persian-Tajik literature and was enriched with its own new form and content. At the beginning of the 14th century, during the reign of the Timurids, it entered Turkic literature and became the mainstay of our poetry.

Great Amir Temur highly appreciated the people of creativity. By patronizing them, he opened the door of opportunities for fruitful creativity. This tradition was continued by Timurid rulers during their time.

If we review and analyze our ancient history in this sense, we have to repeat an important and instructive point. That is, the roots of the spiritual world of our ancestors were formed on the spiritual ground mentioned above, on the basis of the noble qualities that attract everyone's admiration both in history and today.

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