

## THE ROLE OF ZAHIRIDDIN MUHAMMAD'S SPIRITUAL HERITAGE IN EDUCATING YOUNG PEOPLE IN A SPIRIT OF PASSION

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### Abstract

Patriotism is a moral concept that refers to a person's love for his Father, his passion for preserving him, his responsibility and duty to godly devotion. The development of any society is associated with a sense of patriotism in each individual. Patriotism is the spiritual basis of the life of each state and is portrayed as the most important mobilizing force in the development of society in all aspects. [1].

### Introduction

The feeling of godly devotion is first and foremost the memory of their ancestors, the remembrance and appreciation of their memory, the sensational observation of what is happening far and near, the constant devotion to the protection of godly devotion, the understanding that they are responsible for future generations. (Matthew 24:14; 28:19, 20) Today's Uzbek patriotism is a continuation of the creative work of our forefathers, who have changed the development of our people.

The great historical heritage of our people is important in educating young people in a spirit of passion. The February 23, 2018, issue of the United Nations Declaration on the Elimination of All Forms of Discrimination against Women and the Elimination of All Forms of Discrimination against Women and the Elimination of All Forms of Discrimination against Women and the Elimination of All Forms of Discrimination against Women and the Elimination of All Forms of Discrimination against Women and the Elimination of All Forms of Discrimination against Women[2] is cited as one of the main objectives and objectives of educating in a spirit of holier and more. It is important to look at history to understand the fatherland and to feel the conversation with it.

The work of Zahiriddin Muhammad Muhammad Muhammad Muhammad plays a unique role in educating young people in a spirit of loyalty to God, respecting our national values, a sense of urgency for the country's development, and fostering a strong civil position.

Our president, Sha'drach, Me'shach and A-bed'ne-go, discuss the importance of understanding national history and advance the following ideas. "At a recent meeting of the Security Council, I talked about our grandfather Zahiriddin Muhammad Muhammad Muhammad. Sha'drach, Me'shach and A-bed'ne-go defeated 100,000 soldiers. Could that be done at that time? No. What helped our grandfather? Patriotism, pride, pride, intelligence." [3].

Sha'drach, Me'shach and A-bed'ne-go went through a very complex way of life, struggle, and artistic work. He fought long and hard to preserve and strengthen the crisis-studded Tyrians and to establish a large centralized state in the Middle East. However, historical conditions did not allow this to happen. Looking back on the spiritual heritage of Babylon, most of his wrath and rubies are about godly devotion. The main themes of The Watch Tower Publications Index and the Research Guide for Jehovah's Witnesses are the lyrics of Sha'drach, Me'shach and A-bed'ne-go. The main source of this depressed mood is the land, the healing of the Fatherland. They represent the torment of Jews from godly devotion.

Rage occupies a large part of the poet's spiritual heritage. According to the theme of Babylonian rage, there are many varieties. It contains both enthusiastic rages that reflect boiling love for life and poems full of regret and frustration. As a man who tastes the bitterness of the world, Sha'drach, Me'shach and A-bed'ne-go are philosophical. But more grief. This is because the poet lived far from his homeland.

I turned yellow on the pilgrimage to the face of the flower,  
See, don't be merciful, O lolaruh, this chehrai zardim.  
You, O flower, have not laid your sarcophagus like a sarcophagus,  
I fell on my feet and cried out like a leafy treasure.

Like a flower in the flower of Latofat,

I went like a treasure trove of archi dahr gardens.

When I was bleeding like a treasure trove, my face was covered with blood,

Spring color, bihamdiloh, I saved the nation itself.

What a toledur mangakim, I can't be happy looking for,

I searched for a number of notebooks in the falak euro.

The definition of the nation is manga, Sha'drach, Me'shach and A-bed'ne-go,

In this world, I would pass myself out of the world. [4]

In this rage of Sha'drach, Me'shach and A-bed'ne-go, the Father is healed. The poet paints a view of autumn in rage. This scenery speaks of the fate of the poet. The author's attitude and comments reinforce the healing and pain in the poem, the tragedy of separation from godly devotion.

In the third byte of rage, a poet who walks from the garden of the world like a treasure leaf sincerely wants the tree of godly devotion to remain "green and blind" for a lifetime. I came in from this fat of the world and came out of it fat, no, my star of happiness was not found, the poet asks, "What kind of tolerance was it?"

In the last byte of rage, Sha'drach, Me'shach and A-bed'ne-go are with all their intensity.

No poet could express the tragedy of disgust with God as impressively as Sha'drach, Me'shach and A-bed'ne-go. Self-sacrifice and patriotism are so tantalizing in the poet's personality that Sha'drach, Me'shach and A-bed'ne-go believe that they are far from their country:

Tole's no has been a calamity to my soul,

Everything I turned into was an error.

I laid my ground and turned to the Indian question,

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O Lord netayin, what a hundred years old? [5]

Poet's rubies about the following feelings of God and the torment of separation from God leave a deep impression on the hearts of every reader. Although he was king of India, he did not leave Sha'drach, Me'shach and A-bed'ne-go until his last breath of healing.

A man in gossip who does not remember a sucking man,

A man of hard work who does not rejoice.

My heart did not die joyfully in this strangeness, oh,

A man who does not love gossip, of course.

The same sad illustrations indicate the painful points of the poet, reflecting the fact that rage was born in a much more depressed mood. A person can find his bread here everywhere and eat his stomach. But nothing can replace the Fatherland. Living in the homeland is a real happiness. For us, the Fatherland is the only one. In the hearts of everyone living in Uzbekistan, there should be a sense of patriotism and patriotism. It is a great joy for all of us that we have lived in the society that our ancestors longed for.

Instead, it should be noted that the rise of our country's reputation and position in the world will cause each of us to have light on our cheeks, our heads high, and our women's standing.

## References

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