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**THE VIEWS OF MEDIEVAL EASTERN THINKERS THE ROLE OF YOUTH IN  
ETHICAL EDUCATION**

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**Abstract**

The article analyzes the measures taken to radically improve the system of spiritual and educational work in the Republic of Uzbekistan. The views of medieval Eastern thinkers focused on the issues of moral education of young people. The philosophical content of Eastern education is revealed. Examples of the ideas of Eastern thinkers on education are given, and their spiritual foundations are studied.

**Keywords:** New Uzbekistan, spirituality, education, medieval Eastern thinkers.

**Introduction**

It is known that in the new Uzbekistan the foundation of our future was laid a healthy socio-emotional environment in educating young people as harmoniously developed people great emphasis has been placed on creating. Youth spirituality without raising the living standards of our people

It is difficult to achieve success in the development of our country. And spirituality has become an issue of national importance. A healthy person is only a physical person not in the spirit of health, but in the spirit of oriental morality and universal ideas we understand the perfect man. Oriental ethics and universal ideas

The young people who have been instilled in their minds are considered to be highly spiritual people.

The year 2020 has been announced by President Sh.M. Mirziyoyev the year of comprehensive support and public health. "The announcement of a framework for continuous cooperation and dialogue in spiritual education outlined the tasks to be accomplished along the way".

To the sustainable development of our country, values and traditions against various internal and external threats to humane ideas effective advocacy; in the socio-spiritual life of the population strengthening creative ideas, religious tolerance and interethnic harmony

In order to further strengthen the environment, President of the Republic of Uzbekistan Sh. Mirziyoyev's "On increasing the effectiveness of spiritual and educational work Resolution No. PQ-4307 On Additional Measures".

December 31, 2019 of the Cabinet of Ministers of the Republic of Uzbekistan Resolution No. 1059 "On approval of the concept of continuous spiritual education and measures for its implementation" was published.



The concept of continuous spiritual education was added. Also this the concept of continuous spiritual education in the family, preschool education, general secondary education, secondary special vocational and higher education system, production activities on the show and among the unemployed youth tasks are specified.

## DISCUSSION AND RESULTS

It should be noted that in the moral education of young people are medieval Eastern thinkers the role of their views is incomparable.

Socio-philosophical and enlightenment thought in the 15th century in Movarounnahr, Iran and Khorasan Jalaliddin Davoni is a scientist who made a great contribution to the development of We know that Science and culture during the Eastern Renaissance, Amir Temur and the Temurids was a rising period. Davani also made a great contribution to the science and ethics of this period is an encyclopedic scholar. He created under the pseudonym foni. His poems are Iranian and published in Iraq. Davoni's most famous work is Akhlaqi Jalaliy is called In his work, the thinker educates the younger generation and makes it a good profession and when it comes to skills, first and foremost in society, it is the result of our interactions with others.

Hussein Waz Kashifi in the essence of science, its subject, origin, piru muridism and discipleship, to the minds of Sufis and srequirements, sect conditions, dress, hats behavior - ideas about etiquette are described in detail. About the science of discovery describes it as a part of the science of mysticism and mono theism, and so on the main theme is the education of the human spirit. "Because the human soul is virtuous It can be grown in such a way, "says the thinker. According to A man of good faith, brave, courageous, generous, caring It is said that one should be thoughtful, humane, kind, humble, humble, and kind".

In this pamphlet of Kashifi, the sect of heroism, its features, qualities about the conditions, the qualities of the mind, the status of the sect, and so on provides information. Again, the thinker is talking about the pillars of bravery, and they are says that it consists of six inner corners. Hussein Vaz Kashifi's works are his own

The scientific language of the period was written in Persian, with many scientific and literary translations his works are also inherited. He studied philosophy, ethics, linguistics, literary politics, history, chemistry, astronomy, mathematics, music, preaching, poetry, history of religion.

He is the author of more than 200 works in the field of medicine. The Academy of Sciences of Uzbekistan is named after Abu Rayhan Beruniy Manuscripts and lithographs of his works at the Institute of Oriental Studies is stored. The scholar was one of the most prominent theologians of his time.

He knew the Qur'an by heart, even a four-volume commentary on the Qur'an wrote. Kashifi's "Akhlaqi Muhsini", "Anvari Suhaili", "Risolati Khatamiya".

Translation into Arabic, Tatar, Old Uzbek, Urdu, Turkish, German, English, French and other languages made. Today, his works are published in Paris, London, Berlin, St. Petersburg, in cities like Moscow, Iraq, Turkey, Iran, Afghanistan, India, Bangladesh and are kept in the libraries of other eastern countries.



Ahmad Yassavi considers evil in man as lust and is against it warns of the need to fight. Selfishness, greed, greed, strongly condemns greed, malice, ignorance, ignorance and depravity.

A large part of Ahmad Yassavi's wisdom is based on the interpretations of this very issue dedicated to According to him, lust is "something that cannot be caught like a wild bird."

If this "bird" can "fly" at will, then man will be right from day to day as a result:

He who enters the path of lust will be disgraced.

He gets lost and slips.

Our great ancestors, in their scientific views, were at the level of human perfection internal, which encourages the maturation, the formation of high qualities in his behavior there is no motivation, no spiritual aspiration, no power and no zeal, that is, no motive or motivation as long as they have stated that high perfection cannot be achieved.

## CONCLUSION

In short, the doctrine of the perfect man of the Middle Ages reflected the aspirations and thoughts of the people, the main purpose of which was to educate the people.

To be brought up as a perfect human being, to benefit society, to belong to different faiths and categories divine qualities in the minds of people, faith, morality, beauty was to inculcate the rules of virtue and manners. Perfected by Sufis the discovery of human characteristics by later scholars, philosophers became the spiritual basis of his works, views and ideas. Ahmad Yassavi considers evil in man as lust and is against it warns of the need to fight. Selfishness, greed, greed, strongly condemns greed, malice, ignorance, ignorance and depravity.

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