



THE ROLE OF SPIRITUAL AND NATIONAL VALUES IN YOUTH EDUCATION

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The more perfect the education, the happier the people live.

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ABSTRACT	KEY WORDS
The article deals with the role of national values in the upbringing of children and youth is invaluable. The paper describes the meaning and essence of the word value. It is stated that value is a set of factors that are manifested in natural and social life, appreciated by people, useful, significant, material, economic, spiritual, cultural, ideological, political, legal, religious, national, and social.	Spiritual, national, values, youth, education.

Introduction

If we dwell separately on the components of moral values, first of all, moral values: Moral knowledge, skills and knowledge, skills, moral rules are a system of controlling the behavior and actions of the student, using moral rules. Moral culture is formed and distributed throughout the student's multifaceted activity. Moral culture and its manifestations, facets are diverse: humanism, honesty, benevolence, responsibility, generosity, humility, purity, and so on. Moral habits, moral knowledge, moral confidence play an important role in moral values. Thus, moral habits, moral activity constitute important signs of the formation of the student's spiritual culture. Moral culture develops throughout the student's life, enriches and shapes its content. Moral culture, in interaction and cooperation with other components of spiritual culture, produces positive results when it is consistently and gradually instilled in the student's activities.

Literature review.

Artistic values - folk oral creativity, legends, legends, fairy tales, epics, proverbs, parables, songs, anecdotes, jokes, folk drama, folk art, folk visual and applied art, artistic aesthetic concepts created by the people, folk theater, folk musical art, traditions, customs, rituals, and advanced experiences in practical activities that have emerged in the social and historical process and have risen to the level of values. Folk oral creativity is characterized by the disclosure of the identity of the people, the characteristics of the national character, and the content of the ideological, political, moral, religious, intellectual, and physical culture of the people, their spiritual demands and needs, dreams and hopes, forms of education and upbringing, and means of methods. Although the examples of folk oral

creativity are deeply scientifically based, the foundations of all values belonging to both groups of spiritual values, humanism, knowledge, hard work, justice, respect for elders, honesty, hospitality, and others, are reflected in spiritual values. Doston (epic) is one of the forms of folk oral creativity, which embodies folk spiritual values in a mixed form, in which the intertwined philosophical, religious, moral views, customs, and life of the peoples of the East are artistically reflected through the power of folklore, music, and theater. The educational significance of epic's is that the only way to achieve high beauty and happiness is to show firm determination, courage, and heroism in striving for the goal. Religious values - Religion is not politics, but part of spiritual values. It should not be forgotten that faith and beliefs also play a certain role in determining the spiritual basis of our independence. Religious values belong to many nationalities, ethnicities, and peoples, and are a set of religious demands, ideas, traditions, practical rituals, and holidays that unite them ideologically.

National values, taken separately, are a collection of all material cultural and spiritual wealth, customs, rituals, holidays, and other unique aspects that determine the identity of nations and ethnicities created by them during their historical development. This uniqueness is manifested in the material and spiritual, social way of life, and also includes folk applied art, folk games, rituals, customs, and ceremonies.

Natural values include land, water, underground resources, and air, while social values include family, nationality, and classes. In addition, the principle of values includes material, personal and spiritual values.

Discussion

If we dwell separately on spiritual values, let's first dwell on the concept of Spirituality.

Spirituality is - Why does a person plant flowers in his palm-sized yard? If he plants a turnip instead of a flower, will it fall into his pot?

Why does a person's flesh tremble when a nightingale sings in the garden? After all, if he puts it in a pot, it is food?

Why does a person enjoy seeing the stars twinkling in the sky? After all, it is not the gold in his wallet?

Why does a person cry when the hero of the work dies while reading a book? After all, the fabric woven by the writer is not his relative, is it? Why does a person lead his grandson to visit his father's grave? After all, the deceased will not see him anyway? The thing is that there is something that distinguishes a person from an animal, and this boundary is called "spirituality".

A mentally mature, physically strong, and spiritually pure person is a perfect person. A person can be physically disabled for various reasons. However, some healthy people benefit their people, country, and environment more than others. We can use the concept of perfection for such a person. In this situation, it is appropriate not to belittle healthy people, but to remember the thoughts of the wise who said, "See one, think, see another, be grateful." Unfortunately, today in our society we also meet people who have an understanding of Spirituality but do not practice it.

In forming spirituality, it is necessary to implement practical measures, not just dry nonsense. People with good manners, mature, level-headed, faithful, in tune with the times and independent thinking, who sacrifice their lives for their homeland and loved ones, and who are an example to others can be understood.

A newborn baby is wrapped in white cloth. Because in our religion, it is said that the most important fabric is white. It is necessary to ask God for the good of this world and the hereafter with sincerity

and faith when the baby is born. The purpose of saying the call to prayer and the *takbir* in the ear of the newborn is so that the newborn hears the name of God before other sounds. This call to prayer also protects the baby from various calamities. The devil does not threaten him. These national values have been passed down from our ancestors, and putting the baby in the cradle and saying Alla are also our values. Abu Ali Ibn Sina's famous work "The Canons of Medicine" also writes about the importance of Lullaby in raising a child: Two things should be used to strengthen the baby's mind, one is to gently rock the cradle, and the other is to make it a habit to play music and Lullaby to put him to sleep [1].

Depending on the amount of these two, the child's body, physical education, and mental ability to music will be formed. The lullaby of Lullaby is also widely sung in folk oral works. It is decorated with activities such as swaddling a child, putting him to sleep, putting him to sleep, and taking him out of the diaper when he wakes up. At the heart of the lullaby is the mother's boundless love for her child. However, today, instead of singing lullabies, our young mothers are putting their children to sleep by listening to music on their mobile phones. The lullaby is convenient for the child to sleep peacefully and cleanly, and helps the child's body develop properly. The mother plays a great role in raising the child in the spirit of national and spiritual values. The mother educates the child through her lullaby. Therefore, it is necessary to educate young mothers and future brides about the invaluable role of our spiritual and national values in raising children, to organize continuous and effective training courses, and to widely promote the lullaby "Alla" song contest.

When talking about the spiritual virtues of the Uzbek people, the following is not without reason emphasized. Today, the Uzbek family is instilled with goodness and light, love for children, respect for elders, sympathy for the grief of loved ones and others. One of the wonderful values of our people, which has survived to this day and will never lose its significance, is to highly respect and honor parents. For a child, there is no one in the world more loving, dear, and respected than parents. Respecting parents, being faithful to their immeasurable services throughout life, and receiving their blessings is the duty of children as children. This is one of the important requirements of our national values.

Our great grandfather Alisher Navoi said, "Respecting parents is an obligation for children, and the more you serve them equally, the less you know it. "It is worth sacrificing your life and your whole body for your father," is a lesson for us. Based on Articles 76, 77 and 78 of the Constitution of the Republic of Uzbekistan, we can see what the responsibilities of children to society, family, and parents are, and the main ideas and rules of our national values are set forth [2].

However, someone's father or someone's mother in the "Muruvvat" nursing home in the city of Ahangaran found refuge in the nursing home, not in their own home. Why did children abandon their parents, not knowing their fate? In order to study and find a solution to this problematic issue, society has a great role in establishing close contact with young people, holding conversations, studying their inner world and changing their worldview, and seriously engaging in this issue.

There is a lot of wisdom in not displeasing parents, getting a blessing for getting married, and getting married. Instilling in the hearts of children and youth through religious sources the instructive thoughts about the greatness of respecting parents is an urgent problem of today. Parents must also fully fulfill their duty to their children. Giving them a good name. Connecting them to a good teacher, helping them become knowledgeable, professional, and artistic, creating a home, a yard, and how their child behaves in society depends on the upbringing of their children. Parents must fully realize their duty to

their children and spiritually understand their responsibility to them. Spiritual maturity begins with the content of the child's prayer in the cradle, teaching the Sunnah of greeting, and feeding them with halal food. As Hazrat Bahauddin Naqshbandi said, "Good deeds and actions are from halal food." The development of any nation depends on the attitude of the youth in society to national values, how they influence the minds of young people, and how they are guided by them in their practical activities.

Conclusion

In this regard, it is advisable to implement the following measures to educate children and youth in a spiritual and national spirit, to develop spirituality and other forms of human qualities in them.

1. In order to educate children and youth in a spiritual and national spirit, a "Council of Mother-in-Laws" will operate in each mahalla of the Tashkent region. At the same time, folklore ensembles will be organized in each mahalla, to promote the meaning and essence of the "Alla" song among youth and to organize "Alla" contests;
2. To further deepen knowledge about national and spiritual values in training courses organized for future brides and grooms;
3. In order to respect parents, respect for younger ones, the traditions of greeting, and to raise children with halal food, it will be necessary to organize family contests and contests on various topics among youth in each mahalla.

In conclusion, the Uzbek people, their customs and traditions have been formed in a unique way, and spiritual and other human qualities have been dominant in them for a long time. These values have come down to us over the centuries, and in order not to lose their essence even today, society has no right to make mistakes in educating children and youth in the spirit of spiritual and national values.

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