

THE ROLE OF NATIONAL TRADITIONS AND VALUES IN THE FORMATION OF SPIRITUAL CULTURE

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Abstract: This article discusses the role of national traditions and values in the formation of spiritual culture and the importance of factors that are inextricably linked to spiritual culture.

Keywords. Value, tradition, spirituality, culture, education, national culture, feelings, morality, lifestyle, religion, customs and traditions.

Personal development cannot be imagined without spirituality, without a spiritual and cultural heritage. Spiritual development cannot be understood without the advancement of human society. One is closely related to the other. For this, every person must be active in social processes. A truly perfect person does not put his own interests above the interests of the people, he always cares about the people. All the qualities and values in a person do not form by themselves, but rather are manifested in the relationships between people. People can be different by nature, there are those whose hearts are as wide as a river, as pure as spring water, generous, kind, philanthropic, and do not know what a grudge is. Because the environment surrounding him has such good qualities. There are also such categories of people who are selfish, only pursue their own interests, are stingy, and are also resentful. Such people are considered spiritually poor. Regarding the upbringing of spiritually mature people, our first president I.A. Karimov[1] said: "In order to raise a well-rounded person, it is first of all necessary to raise the integral cooperation of the family, the neighborhood, society and the state to a higher level. The family is the foundation of society, the neighborhood is the cradle of national values. In a harmonious family, in an enlightened neighborhood, in a humane society, intelligent young men, intelligent girls, and perfect children who will live as glue all their lives grow up."

Spirituality cannot be imagined without such human qualities as morality, decency, humanity, goodness, and kindness. The main feature and tasks of spirituality are to form moral norms such as humanity, nationalism, patriotism, goodness, and selflessness in a person.

Morality, morality, and humanity have been the main criteria in Eastern science and philosophy, in governing society and the state. The scientist V. Alimasov, who studied Confucianism, writes in this regard: "Confucianism puts forward a humanistic idea and approach that governing society and the state depends on the moral and spiritual education and improvement of a person (king, ruler, official) himself. The issue of improving not socio-political institutions, but the person himself is put at the center of research"[2].

Valuable thoughts on good behavior, ethics, decency, goodness, and humanity can be found in the Avesta, as well as in the works of Al-Farabi, Al-Bukhari, Al-Tirmidhi, Ibn Sina, Al-Biruni, Yusuf Khos Hajib, Ahmad Yassavi, Husayn Voiz Kashifi, Alisher Navoi, Babur, Sufi Alloyor, Mashrab, and Abdulla Avloni. Their scientific and theoretical value has been studied and highly appreciated by researchers[3].

The process of spiritual development of society is, firstly, the assimilation of spiritual and moral values, heritage created by our people, our nation; secondly, the manifestation of the human qualities of the individual, the strengthening of humanity in society. Thus, the process of spiritual development itself is manifested in the form of spiritual and moral qualities, humanity. This leads to its harmonization, that is, the process of spiritual development, with universal human values. "We," says I.A. Karimov, "paying great attention to the restoration and development of the uniqueness of national culture, we assume that the process of national uplift and national development is inseparable from the ideas of world culture, universal human values. The history and culture of the Uzbek people are a structural and integral part of universal civilization." [4] Therefore, the spiritual development of society ensures coherence, harmony, and integration in national and universal human development by demonstrating and establishing moral and humanistic qualities in society. Most importantly, it allows for the manifestation and development of the most noble and noble moral and spiritual qualities in the individual.

The spiritual development of society, like the spiritual world and formation of an individual, is a complex, sometimes contradictory phenomenon that cannot always be measured by a single criterion or standard. Its manifestation and formation do not always depend on the will of the individual, or even the social environment.

Every nation has its own traditions and values, which serve as a spiritual factor of this nation. In particular, our people, which has its own rich history, have their own traditions and values, which have been formed within the framework of their national mentality and have been passed down from generation to generation as spiritual values for centuries. We can observe this in the educational manifestations that exist in the family. It is also manifested in its new forms today.

In this regard, I.A. Karimov said: "... The future begins today. If we do not pay attention to the issue of education now, the future will be lost. We will spare nothing in education. Spiritual and moral purification, faith, honesty, piety, honor, kindness and such truly human qualities do not come by themselves. Education lies at the heart of everything." Protecting today's youth from destructive ideas becomes the central problem of this education. In this regard, it is necessary to emphasize the place of our traditions and values, which have come to us as an educational heritage from our ancestors. One of our Eastern national values is that children should be kind to their parents and unconditionally obey everything they say.

There are people in life who work day and night to raise their children, raise them to adulthood, and make them happy, but when the time comes, the children become incapable of supporting their parents. This indicates that the spiritual environment in the family is not well-established, that the child has not been taught to learn a trade from a young age, to work hard to take care of himself, his family, and his children, and that the child has not developed human

feelings such as respect for his parents and relatives. In any case, an educational approach based on traditions and national values is required in raising children. There is a saying in our people that “you reap what you sow.” Whatever seeds parents plant in their hearts during the process of raising children, they will later taste the bitter or sweet fruits themselves. Relationships based on trust and respect between parents and children are another manifestation of the strength of the family.

Indeed, strengthening the moral and legal aspects of national and religious values serves to form a complete person and create a civil society. Indeed, each nation has its own unique heritage that has been historically formed and has passed the tests of life. Spiritual heritage, national and religious values, having found their place in social life, in the spiritual development of the individual, have arrived, firstly, as a heritage created by past generations; secondly, spiritual heritage has been enriched on the basis of science, knowledge, discoveries; thirdly, religious values have been passed down from generation to generation, having entered the consciousness and worldview of people through propaganda based on sacred books.

The scientific and theoretical foundations of our study were highlighted, stating that the process of formation of spiritual culture as a complex social phenomenon is inextricably linked with national, religious, historical, moral and legal factors, and in this sense, national and religious values are not only the historical and spiritual heritage of our people, but also important factors in the upbringing and formation of a harmonious personality.

The formation of spirituality in any person takes place in connection with material and spiritual needs. In turn, the spiritual needs of a person are inextricably linked with his national, religious, ideological and ideological upbringing. At the same time, material needs are related to the material goods necessary for people's lifestyle. In this sense, the process of formation of human spiritual culture is clearly manifested in the harmony of material and spiritual needs. The process of the formation of spirituality is based on the science, culture, education, moral, aesthetic, political, legal relations and wealth that humanity has acquired throughout its history. The formation of a person's spiritual culture requires consistent and systematic research and development in today's global era, when various mass cultures are emerging.

The concept of spirituality is complex and multifaceted in its essence, content, ideological and educational aspects. In this sense, not every form of human conscious activity and thinking capacity can be spirituality. Therefore, along with spirituality, people with conscious thinking also show signs of spiritual poverty and backwardness. If there were no spiritual backwardness and spiritual degradation in society, there would be no need to struggle to form spirituality.

Determining the strategic directions of the socio-spiritual development of an entire nation or country, relevant goals and tasks in this regard, and illuminating the signs and characteristics of a person and his spiritual world on the basis of new views has acquired a special relevance at each stage of historical development. It is undeniable that such views and attitudes are created on the basis of many years of life, socio-political experiences of an entire people and nation, and an analysis of events taking place in the world.

Also, the importance of religious education and upbringing, religious values, in the formation of individual spirituality has been great. Islamic philosophy, in particular, the ethical rules of the philosophy of Sufism, which were formed and emerged on the basis of religious teachings, regarding the perfect upbringing of a person, have a strong influence on the formation of individual spirituality. In order to form a spiritual culture, first of all, it is very important today to study scientific knowledge, religious teachings and historically formed values in the cultural heritage of our people and to enrich their content.

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