

**THE ISSUES OF EDUCATION IN HARMONY OF HUMAN QUALITIES AND  
NATIONAL VALUES*****Aripova Zulfiyakhon Solijonovna****Candidate of Philosophical Sciences, Associate Professor**Andijan State Technical Institute**Faculty of Foreign Languages and Humanities**[zulfiyaxonaripova@gmail.com](mailto:zulfiyaxonaripova@gmail.com)*

**Annotation:** This article reflects such issues as the influence of morality on the role of divine power, religion, national and universal values in shaping one's spiritual perfection, behavior beyond it, in glorifying and analyzing the problems of personality, the East, and human dignity. In this regard, "in the hearts and minds of our children there are issues such as love for the Motherland, instilling a sense of respect for national and universal values, awareness and protection of them from all ills, alien influences, and how important it is for today and tomorrow of our society that we pay special attention to the upbringing of our children in this spirit.

**Keywords:** Value, Humanism, National And Tolerance, Person, Behavior, Society, Race, Human, Jurisprudence, Linguistics, Lexicography, Hadith, Style And Rhetoric, Recommendation.

**INTRODUCTION**

In the historical development of human society, spirituality, interpersonal spiritual and moral relations have always been the subject of discussion and long-standing relevance.

This quality, developed in a person, will undoubtedly serve the prosperity of the country and the prospects of the nation. "Uniqueness, the search for new ideas, passion for innovation, creativity - these are the advantages of such people. Such people, with their direct hearts, restless minds, consciences and splendor directed to goodness, lead the people forward, awaken the spirit of the nation, and strengthen it"[1].

That is why the development of national spirituality, self-awareness, deep respect for the cultural heritage and historical past, the formation of a sense of need to study it are the essence of the reforms being carried out in our society.

Spiritual renewal of society has become one of the priorities of state policy in Uzbekistan. In turn, it is necessary to pay special attention to the fact that world civilization, the intensity of global events to some extent affects the spirituality, worldview, way of thinking of each person. There are more and more important issues of global significance in our lives. It has a profound effect on the history and destiny of mankind, both today and in the future.

At the same time, "the attitude to the national spirituality, which reflects the spirit, worldview and way of life of the nation and people, to develop it on the basis of modern requirements, to change people's worldview and thinking requires deep and thorough thinking"[2].

**THE MAIN PART**

A person cannot be formed, first of all, as a product of social existence, reality, without changes and innovations in society. In the Eastern analysis of the problems of the individual, "in the analysis of human dignity from the point of view of exaltation, the influence of the divine

power, the influence of religion, national and universal values on the formation of a person's spiritual maturity and character."

The role of spiritual values and cultural heritage in the spiritual growth of society is invaluable. Because every nation and people grows and develops based on the values, heritage and traditions left by their descendants. The people, deprived of their historical heritage, values, customs and traditions, will be in a state of disrepair, will lose their dignity, will not be able to unite and defend their honor and independence.

The people, deprived of spiritual and cultural heritage, become impoverished, indifferent, fragmented, localistic, weakened in their struggle against the invaders, and strife and enmity within the nation. This can be demonstrated and confirmed based on historical evidence.

Some 2,700 years ago, the Chinese philosopher Confucius said to the emperor: People who are deprived of their culture and are in a state of spiritual poverty will not be organized, will be in a whirlpool of internal strife, will not be able to resist you.

It is not difficult to govern a nation or a country in such a situation"[3].

Indeed, the lack of spiritual values and cultural heritage makes it difficult for a nation to rise. That is why, "In order to effectively use the multi-ethnicity of our country at the first stage of social reforms initiated in Uzbekistan to build a humane, democratic society, it is necessary, first of all, to provide material and spiritual support to the various nationalities and ethnic groups living here.

In order to create such a mechanism, it was first necessary to define the strategy of economic reforms. This is because without ensuring sustainable economic development, it is impossible to create an effective mechanism that meets the material and spiritual needs of different nations and peoples"[4].

In other words, only by satisfying people's material needs can they change their attitude to the national spiritual heritage and bring them up with devotion to the ancestral heritage.

Because the role of spiritual value and cultural heritage in the life of the nation and the people is enormous. When these two important factors, the material and the spiritual, are combined, "if they become a double wing in the full sense, then the processes of growth, change and ascension will take place in the life of man, the state and society."

If we look at the history of our spiritual and cultural heritage, we see that the roots of Uzbeks and Turks are historically connected. One of the historical monuments is the story of Rabguzi, which states that the history of mankind begins with the creation of the universe and the creation of Adam. If it is mentioned, Noah was the tenth generation of Adam and had four sons and one daughter. The first of his sons was Som, the second was Ham, the third was Japheth, and the fourth was Canaan.

Later, Sami was called Abul Hind because he ruled India, Homni was called Abul Fars because he ruled Iran and Babylon.

Japheth, who had aroused his father's affection in the matter of manners, was given Turkestan to rule. "In that way, the Turks became noble and honorable," the work says.

Amir Temur Kuragani, who had a deep knowledge of his lineage, wrote in his book The Way of Victory (Biography): Elsewhere, giving this idea a new meaning:

"Who are we?

The Emir of Turkestan we,

Who are we, the nations?

The oldest and greatest,

We are the head of the Turks.”

Our great ancestor Amir Temur Kuragoni did not intend to discriminate against other fraternal peoples by generalizing the phrase "we are the head". There is no need for that.

The harmony of national and universal values in the spiritual development of human qualities can be explained by the fact that our immortal national values, which are inextricably linked with our rich and beautiful mother tongue, are important both spiritually and ideologically. “All virtues break into the human heart, first of all, with the unique charm of the mother goddess, the mother tongue... The mother tongue is the soul of the nation. Any nation that loses its language is bound to be separated from itself. ” Or we see that the position of women in the family and society is growing day by day on the basis of our national values.

In the spiritual development of a person, human qualities also have a special place in universal values. Our national identity is intertwined with universal values. “Over the centuries, our people have made a great contribution to the development of universal, universal values. Respect for people of different nationalities, living in harmony with them, religious tolerance, the pursuit of secular knowledge, the study of advanced practices and cultures of other peoples have always been embodied in our people.

First of all, every person, regardless of gender, race, nationality, age, profession, beliefs, is a human being, a human being. This common essence allows us to distinguish objects, events, processes, relationships that are equally important and valuable for all people and nations.

Universal values represent the integrity of human history, which, along with the passage of time and changes in social life, has evolved and developed into a force that brings more and more peoples, nations and peoples closer together. Humanism and social justice, freedom and liberty, stability and prosperity, the pursuit of goodness and progress are important aspects of universal values.

Well-known scientist K. Nazarov believes that national and universal values are mutually enriched by interdependence and influence.

National values, which are of universal importance, will become important values for all peoples. In this sense, universal values are broader than national values and belong to all human beings by origin. It is well known that no nation can develop in isolation from other nations, especially at the present time, no nation can develop on its own in isolation from world civilization.

This means that humanity is manifested through national and personal values. The stability of humanity is based on the idea that every human being should be happy, free and free, and that all the work, change and reforms in society should serve the interests of mankind.

That is why human freedom, the protection of human rights, the rule of law, democracy, diversity of thought and the achievement of social pluralism are seen as the pursuit of the values of humanity.

Today, the adherence to these principles in the domestic and foreign policies of the world's states is based on the idea of the stability of humanity, which is assessed as the realization of this idea. "We pay special attention to instilling in the hearts and minds of our children a love for the Motherland, respect for national and universal values, to warn and protect them from all calamities and influences that are alien to us, and to bring up our children in this spirit. , we all understand better. ”

The spiritual and cultural heritage of a nation also provides information about the level of development of this nation, the knowledge and worldview of its people. Of course, not

everyone is able to build stunning buildings, to make them resistant to the vagaries of nature, to make them as beautiful as in fairy tales.

During the former Soviet era, the maintenance and repair of these monuments was slow. It is wrong to say that the attitude to these works of art, which embody the history of the Uzbek people, did not exist as a heritage at all. As of September 1, 1989, there were 9,310 statues in the country. Of these, only 6,466 (or 70%) were transferred to state protection. [5].

Monuments of architecture with rich spiritual and material heritage of the peoples of the world always provide information about the life, knowledge, worldview, art of this people.

Like Leonardo da Vinci's "mono Liza", an invaluable work of art of World Culture, the Taj mahal left by King Jahan, the Eiffel Tower in Paris, the domes in Samarkand, Bukhara, Shahrisabz, Khiva, Tashkent are also unique works of art and an inexhaustible heritage of the people.

We have many spiritual and material resources inherited from our ancestors. Naturally, knowing this, studying it, and using it in our work lead to tremendous achievements. The nation and the people pass this on to future generations, creating conditions for them to become perfect individuals in their upbringing, life activities, knowledge, and culture. The people fervently cherish, awaken and pass on to generations their heritage, which they have happily built. Now, as a nation, we know about the legacy and values left by our ancestors. "In Delhi and other cities of the country, the historical and cultural monuments that we saw were supposed to be of high value, and it was impossible to feed them and remain indifferent. We were particularly impressed by the unique architectural monuments in the "La'l Qaleh" complex (Red Castle), as well as the beauty of the "Humoyun Mausoleum" ensemble.

The descendants of Amir Temur, my comrades, who heard that Boburi was built by their grace, could not express their admiration anywhere".

At that time, looking at the huge Garden in Lal Qala and the beautiful monuments, we entered a hall with a dome, colorful patterns and a wide "sky", - continues N. Foyibov. - In the circle of the high dome of the hall, in the "turn", the following verse was written in the Arabic alphabet:

If Ferdows is on earth,

That's it, that's it, that's it.

That is, if there is a paradise on earth, it is this, that, that.

Indeed, when you see the miraculous beauty of Lal Qala, you stare at the clear river flowing at the foot of Bag-Qala and think, "This must be the paradise of this world." [7]. Such a high value is an appreciation of the heritage left by our descendants. Young people are proud of him, love for his homeland and his nation. Although this heritage is abroad, it has a great educational value in the education of young people as a great heritage that amazes the world.

According to the sources, Amir Temur, thanks to his active work in the creation of the Garden, built 12 Gardens around Samarkand. In particular, the Gardens of Naqjijahon, the Garden of Paradise, the Garden of Shohrukh, the Garden of Dilkusho, the Garden of the Wind, the Garden of Davlatabad, the Garden of Boldi, the Garden of the Square, the Garden of Eden, the Garden of Plane, the Garden of the World, the Garden of the New.

According to sources, a variety of fruit trees have been planted in these gardens. For example, the most diverse varieties of apples, apricots, peaches, plums, mulberries, pomegranates, pears, grapes and others are grown. In addition to fruit trees, willow, poplar, sycamore, maple, sagebrush, and many others are grown for their shade and aroma. The Spanish ambassador de Claviho, who was at the reception of the masters, visited Dilkusho Garden and wrote about the

charming beauty of the palace and the red apples floating in the fountains. This high culture, education and vision show that the heritage of our ancestors is an irreplaceable treasure.

At the same time, the scientific and cultural heritage of our ancestors preserves the valuable blessings of thinking about morality and human virtues, which stimulate the development of our national spirituality.

In particular, we know that Eastern thinkers wrote many works on morality and ethics as a result of special research. Morality is the great heritage of every nation, the observance of which ensures order, knowledge and development in society. Where there is immorality, there is chaos and disorder. Many of our thinkers have expressed their views on this.

We read Koikovus's Qobusnoma, Yusuf Hos Hojib's Qutadgu Bilik, Nasir Khusrav's Saodatnoma, Saadi's Guliston and Buston, Jami's Bahoriston, Navoi's Mahbubul Qulub, Ahmad Donish, Ahmad We know that Avloni's "Turkish Gulistan or Morality" and similar works are dedicated to morality, and many peoples of the world are interested in these works.

The great scholars of the East passed on the exemplary aspects of morality to future generations. The place and role of cultural heritage in the field of science and literature is also unique, because their infinite and invaluable value has not disappeared.

The great encyclopedic thinkers of the East have made a great contribution to world culture with their unique works and products of creative thinking. The results of their work are a very valuable heritage for the peoples of the world.

The world-famous encyclopedic thinker Abu Ali ibn Sina has written more than 300 works. His sources include logic, philosophy, medicine, music, literature, and other fields.

Abulqasim Mahmud ibn Umar Az-Zamahshari (1075-1144) was one of the famous scholars, writers and poets of Khorezm who left a rich scientific and literary heritage. Az-Zamahshari was a famous scholar of his time and left an indelible mark on the history of medieval Arab culture. Al-Zamakhshari's works on various fields of science - linguistics, lexicography, stylistic and oratory art, poetry, tafsira, hadith and fiqh - are invaluable treasures of world culture.

According to the English orientalist H.A.Gibb, Az-Zamahshari's textbook on grammar, al-Mufasssal, and a collection of wise sayings written in the style of elegant sajb, Atwak uz-zahab (Golden Joys), are included in European Arabic studies. An Iraqi scholar, Fazil Salih al-Samari, said that there were fifty-six works of our great ancestor, and succeeded in naming them. Scholars glorify Az-Zamahshari with great respect and love as "Ustaz ul-Arab valajam" (Teacher of Arabs and non-Arabs), "Fakhru Khorezm" (Honor of Khorezm).

First, President Islam Karimov, in answer to the question of what should be done today to preserve our spirituality and what to do against the attacks that threaten it, said: "It is necessary to master the heritage of our great ancestors, to think independently of the rapidly changing realities of today's life, and to live with a sense of belonging to all the changes in our country".

## CONCLUSION

In conclusion, it should be noted that the relationship between national and universal values in the spiritual development of the individual human qualities and its place is as follows:

1. National and universal values are, of course, one of the important factors of ideological education in the spiritual development of the individual state and society.
2. Without a cultural heritage, without national values, there would be no society, system, nation, and there never will be.



3. Propagation of the ideas of love for the motherland, patriotism, humanism, pride in national and historical values, national unity, a deep sense of national interests, the humane, compassionate upbringing of Islam in the spiritual growth and development of society. heritage and the place of national and universal values are incomparable.
4. On the basis of national and universal values, it is necessary to enlighten people about their actions, aspirations, aspirations, spiritual image and continuously develop their skills.
5. It is necessary to cultivate a sense of true pride in our national values, pride and enjoyment.
6. It is necessary to prepare young people to do good deeds every day and always, and to cultivate the qualities of strong inner motivation, need and aspiration.
7. The future of a society that respects cultural heritage and national values and is able to place them in its own place and apply them in its socio-political, cultural, educational and pedagogical life will be bright.
8. We need to instill in our young people a desire for a healthy lifestyle, respect for national and universal values from an early age.

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