



## COMBINATION OF NATIONAL AND UNIVERSAL VALUES IN THE SPIRITUAL REVIVAL OF SOCIETY.

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**Abstract:** In this article, the restoration and modernization of national and educational values thanks to Independence has become a universal need. In particular, one of the important changes that took place during the years of independence in our country is the spiritual renewal, the enrichment and expansion of people's consciousness, thinking and worldview, as well as the understanding of the interests of our youth. to further enhance their prestige, to promote science, culture and art, to ensure the security of the country, to study the past, the rich heritage, history, religion and values of our ancestors, to appreciate them and to uphold the universal values of the Society. On the modernization of the flour.

**KEYWORDS:** Society, national values, spirituality, ideology.

### I. INTRODUCTION

**RELEVANCE OF THE TOPIC:** The President of the Republic of Uzbekistan IAKarimov states that "a decent, educated and intelligent, hardworking, faithful child is the greatest wealth not only of parents, but of society as a whole" [1.-P.173 +]. Therefore, the formation of a social outlook among young people, the formation of national pride in them is a matter of national importance.

The Uzbek people have always had their own methods of upbringing, in particular, to advise young people, to set an example of good people, to respect the elders, to respect the younger, to be kind to parents and a number of similar virtues were used. In the work of the President "The Uzbek people will never depend on anyone," I said that the concept of compassion exists only in the Uzbek people, but it would be a one-sided approach, but it is the compassion that prevails over other values. I have seldom met in other nations. If our young people, who are coming to life today, preserve these values, and thus understand who they are and what kind of great people they are, they will be able to attack the ideological and ideological influences of our children. [2.-P.85] With these thoughts, the head of our state first of all called on the youth to be vigilant so that they would be brought up to be consequent, loyal to their country and kind to their motherland.

Especially for young parents. puts a lot of responsibility on teachers and educators. "Today, our young people, no matter what country they are in, whether they are developed or backward, are aware of what is happening," he said. Who lives how, what nation or state is developing, who is busy with what - the current young generation knows everything. Therefore, our young people may have different ideas in their minds. Therefore, it is not easy for us parents, teachers and educators today to bring them up properly, to communicate openly with them. Because if a person doesn't know a lot, it's easy to explain or re-teach him. But not everyone is able to communicate with an omniscient person, to convince him of something "[4.-P.56] In order not to face such a challenge, we must first of all train future specialists (educators).

We need to raise the social outlook of young people who have just started independence because of not only universal values and political and legal doctrines, but also our unique ideological heritage, which is based on our rich past experience.

As we use historical ethnographic values in shaping the social outlook of young people, we need to be aware of ethnogenesis and ethnic history. The history of any nation is inextricably linked with its ethnogenesis and ethnic history. Ethnogenesis and ethnic history are the main problems of the science of history. The ethnogenesis and ethnic history of the Uzbek people are an integral part of the history of the peoples of Uzbekistan. It interacts and is inextricably linked with historical written sources, ethnography, archeology, anthropology, linguistics, toponymy, epigraphy, numismatics, etc., without which the

ethnogenesis and ethnic history of the Uzbek people can be thoroughly studied. will not. Especially in the study of the ethnogenesis of this problem, the data obtained from them provide a lot of clarity on the solution of the problem.

The essence of the radical reforms being carried out in Uzbekistan is aimed at educating the younger generation as a spiritually mature, intellectually gifted generation. Reforms in the political, socio-economic and spiritual spheres aimed at strengthening independence envisage the establishment of a democratic and civil society that protects human rights and freedoms. The main purpose of the changes is to protect the material and spiritual interests of man. There are instructive life lessons for our parents, grandparents, and great-grandparents that will always be a beacon for us on this difficult and difficult path, illuminating our path. These include the restoration of national values, the promotion of spirituality, and especially the emphasis on oriental moral traditions. In our country, great plans and creative work are carried out intelligently, based on historical traditions and experiences. In this regard, President Islam Karimov said: exemplary values, such as joint problem-solving, are becoming increasingly important "[5.-P.65]. Every nation has its own educational traditions, which serve the development of pedagogical thought and express ideas and views on child rearing. Every parent wants their child to be perfect. That is why our people have a saying: "Children are perfect - parents are beautiful." In the same way, the dreams and hopes of parents are traditionally passed down from generation to generation.

As the mental and spiritual image of every nation in the world, including the Uzbeks, that is, the national mentality, is formed within the specific historical and ethnic natural and climatic conditions, its socio-political events in society, the attitude to historical processes will undoubtedly be different. After all, national identities are determined on the basis of natural geographical location, mutual ethnocultural relations, religious affiliation, socio-economic and political processes of a long historical period, and on the basis of these and the spiritual and psychological views of the people, ancient traditions, customs - customs and rituals are formed.

In this sense, the effectiveness of socio-economic reforms in the current context depends on education, the spirituality of the individual and his high professionalism. The Law of the Republic of Uzbekistan "On Education" and the "National Training Program" put forward the training of potential personnel, their education on the basis of the ideology of national independence as an important issue. The President of the Republic of Uzbekistan IA Karimov, reflecting on the essence of the reforms in the field of education, said: "The future begins today, if the issue of education is not addressed now, the future will be lost. We do not spare anything from upbringing! Spiritual and moral purification, faith, honesty, piety, honor, compassion, and so on, are truly human qualities that do not come naturally, but are rooted in education. After all, one of the most pressing issues is to tell today's young generation who our past is, who we are as a generation "[6.-P.5.6], and today the renewal of society, development and prospects of reforms in all areas are highly effective. emphasizes that it depends on the training of qualified conscious professionals.

**LEVEL OF RESEARCH.** The study of the current state of the problem under study, the importance of educating young people in pedagogical universities on the basis of national spiritual and ethnic values, the great thinkers of the East Abu Rayhan Beruni, Abu Ali ibn Sino, Imam al-Bukhari, At-Termizi, Alisher Navoi, Yusuf It is revealed through the specific examples in the educational, spiritual and moral works of Khas Hajib and others. Problems of studying the possibilities of the study by O. Musurmonova, SMNishonova, M. Inomova, SKAnnamurotova, M. Kuronov, J. Hasonboyev, S. Oshilov, N. Artikov, UIMamhakov, ASIsmailov, GMVolkov, NSH Almatov and others given

The issue of studying ethnic values and their content SHE Kurbanov, E.A. It is reflected in the scientific research of the Mardonovs. Educators and psychologists have studied the national spiritual heritage of the Uzbek people, ethnic values, and the problem of teaching young people in a number of studies. Such scientists as academician A.Yu. Yakubovsky, academician SPTolstov, academician Karim Shoniyozov, O.Musulmonova, H.Ziyoyev, T.Mahmudov, E.Yusupov, J.Tulenov, K.Nazarbayev HIibrohimov, HDNorkulov and other scientists are among them. studied the essence of independence, its spiritual foundations, our national values, ways to inculcate our scientific heritage in the minds of young people, the formation of individual consciousness in the common national and universal values. For example, O.Musulmonova interpreted the pedagogical aspect of national values and traditions and revealed their importance in education. Methodical recommendations have been developed. However, the pedagogical possibilities of using the Uzbek national-spiritual heritage in shaping the worldview of young people have not been systematically revealed. In the future, we will be able to learn more about such problems through dissertation topics and scientific methodological research.

One of the most pressing issues in the post-independence period is the upbringing of the young generation, which is the future of our country. Much has been done in the past. In particular, great work is being done on the nationalization of the public education system, its humanization, reconstruction of the public education system of the Republic on the basis of nationalization, the establishment of national educational institutions.

Ethnopedagogy plays a leading role in this work.

This begs the question: what is ethnopedagogy and what kind of science is it?

Ethnopedagogy is a science of empirical experience of ethnic groups in the upbringing and education of youth, moral and aesthetic views on the family, generation, tribe, ethnicity, national values. Ethnopedagogy serves to reveal the essence of public education and how to use it in modern conditions. offers, collects and studies the experiences of ethnic (ethnic) groups based on the centuries-old development of folk traditions naturally. The subject area of ethnopedagogy does not change: tasks are formed and defined in connection with changes in social conditions related to the movement of social self-awareness.

As we use historical ethnographic values in shaping the social outlook of young people, we need to be aware of ethnogenesis and ethnic history. The history of any nation is inextricably linked with its ethnogenesis and ethnic history. Ethnogenesis and ethnic history are the main problems of the science of history. In order to use ethnographic values, they must first be collected and organized. Before collecting these materials, it is necessary to provide information about the ethnographic values in the designated area and the extent to which they are studied. There are many places rich in ethnographic values in every region, district and district of the country. When using historical ethnographic values in shaping the social outlook of young people, we need to know about ethnogenesis and ethnic history. The history of any nation is inextricably linked with its ethnogenesis and ethnic history. Ethnogenesis and ethnic history are the main problems of the science of history. And again, these would mean that you have to spend for these processes. The following guidelines are recommended when using ethnographic values. [13.-B.40-41]

In his proverbs, Amir Temur emphasized the importance of choosing the right path in the education of young people: "My children, it is your duty to cure the nation. Let your program of justice and freedom be your leader. Be very careful not to sow discord among you. " [16.-P.64] It is clear from the above considerations that the formation of a social worldview in young people has been a problem at all times and has been one of the main issues in the public eye. As Abu Rayhan al-Biruni said: "The steps of time are infinite, and the successive generations will rise step by step. Each generation will pass on the accumulated experience to the next generation, which will develop and enrich it. " [17.-B.128]

As President Islam Karimov said, "A person cannot live without faith. Because perfect and pure faith defines the spiritual image of a society. Islam is very important in this regard. " [14.-B.429] Thus, the sources of Islam - the Qur'an and the Hadith - are in the forefront in shaping the social worldview. We read not only the Qur'an and the Hadith, but also the above-mentioned (Khotamnama, Odobnoma, Burhaniddin Margilani's "Hidoya", Kaikovus's "Qobusnoma", Ahmad Yassavi's "Hikmatlar", Nasir Khusrav's "Saodatnoma", Saadi's "Gulistan") , "Boston", "Mahbubul qulub" by Navoi, "Boburnoma" by Bobur, "Turkish gulistan or morality" by Abdulla Avloni, etc. ...) We must also widely introduce our spiritual heritage in the education system.

Historical memory is one of the foundations of national pride. The richer, more meaningful and integral the historical memory of a nation, the more organized, enterprising, active, united it is, the more it strives to perform services and deeds worthy of the honor of its ancestors and descendants. We can also see in the example of some instructive and wise words of Mahmud Qashqari included in the book "Devonu lug'atit turk":

Until the tree is planted, the crop will not germinate (pursue a goal), it will not be found until it is desired, it will not be captured.

If you meet a knowledgeable person, go to him every day, learn his knowledge and wisdom with good manners. Let go of arrogance.

As mentioned above, many pandnoma praising our spiritual values can be found in the works of Zahiriddin Muhammad Babur, a great thinker of the Uzbek people, statesman, a prominent representative of Uzbek classical literature, historian, scientist, poet and translator. Consequently, in the works of Babur

sang great sentiments such as humanity, man and his freedom, divine love and affection, loyalty, compassion, happiness.

Whoever seeks knowledge needs knowledge,

The seeker of knowledge needs knowledge.

I am not a student of science,

I am a seeker of knowledge, I need knowledge.

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