

The Role Of National Education In The Formation Of Personal Spirituality

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Abstract: The article scientifically analyzes the role of national education in the formation of personality spirituality. The family is one of the oldest public organizations. The family lives according to centuries-old traditions, is a reliable foundation of a person, the core of his spirituality and morality. The family, in which a person spends most of his life, plays an extremely important role in society.

Key words: family, neighborhood, upbringing, nationality, person, older generation, parent, child, society, spirituality, morality, etiquette, national education, pride.

1. Introduction

The Constitution of the Republic of Uzbekistan, which is a document that drives the development of society, also emphasizes the problem of the family. The Constitution reads: «The family is the basic unit of society and has the right to protection from society and the state» [1, p. 24].

Since time immemorial, our ancestors have always paid attention to the strength of the family in order to create a healthy generation, the strength of the family's reputation, seed, pride. Such a family and the upbringing of children are also associated with the birth of Zoroastrian ideas on our land. This is evidenced by observations of historical sources. Proof of this is the fact that the sacred book of Zoroastrianism «Aveto» pays great attention to the family, its stability and upbringing. The ideas of family and parenting are not only accepted as guiding principles, but great attention is also paid to ensuring that the life of the generation is happy, prosperous, happy and has many children. Researcher Turabek Khodzhaniyazov claims that such ideas are passed from generation to generation through family education [21, p.16-17].

These examples show that even in the distant past, when biologically and physiologically healthy men or women were forced to marry, they (people) had to keep the tribe clean, not violating the national blood (in the sense of a generation), and not to marry among not married relatives. - observed the rules of etiquette.

Thus, the family is a social unit based on natural-biological-physiological, material-economic, legal, legal, spiritual and moral relations of people. Natural biological and physiological relationships of people include sexual intercourse and childbirth (childbirth and upbringing) in material and economic relations - housekeeping, property relations, legal relations - the legality of marriage and spiritual and moral relations - a double unity. cleanliness, kindness between parents and children, respect, duty and so on. Today, the aforementioned family and issues directly related to it are protected and guaranteed by law. Because it is an integral part of society. From this follows the logical conclusion that society and the family form a dialectical unity.

We said that family stability is mainly related to two things. We can compare these two things with two wings. Above we talked about his first - right flank. It became clear that the attention of the state and society to family stability has already been strengthened and continues. Every year, in the state programs adopted for the name of the year, practical work is carried out, decisions, decrees and orders are issued that in every way serve to strengthen the family. The Law of the Republic of Uzbekistan «On Family Business» published on April 26, 2012 is a vivid confirmation of this. Now it is clear that if we solve the problem of the second wing - the full realization of the family's internal potential, that is, we accelerate the movement of the second wing, we will achieve our great goals, the highest peaks of our flight. ...

Firat's Family or Family Management Procedures also contains exemplary ideas on this matter. For example: «The happiness and glory of any nation depends, of course, on the internal discipline and harmony of this nation, and peace and

harmony depend on the discipline of the families of this nation. "Where family independence is based on strict discipline and upbringing, the country and nation will be just as strong and resilient," Abdurauf Fitrat wrote.

Such opportunities are being created in Uzbekistan for the full development of our families, we must always use them effectively. To do this, each family member [13, p.34]:

- conscientious fulfillment of their duties and responsibilities;
- compliance with the rules of family etiquette;
- mutual respect;
- in-depth understanding of debt life debt,
- to live with a sense of duty and responsibility to parents, family, country,
- have a legal culture;
- recognition of national values;
- prevention of internal conflicts;
- equal actions for family stability;
- in general, if he fulfills simple requirements, such as striving for excellence, then he sets himself the

goal of becoming a person with such qualities and works tirelessly to achieve it. After all, the phrase «In order not to be mistaken in the issue of family education, first of all it would be appropriate to build a spiritual climate in every home on the basis of mutual respect, morality, and human relations» every citizen.

The family, as a historical and social phenomenon, performs a number of functions in human society, ensuring the improvement of both itself and society. The first important task of the family is the demographic task. After all, a family is a socio-biological phenomenon that arises not only because of the need to regulate sex, but also because of the need to continue offspring.

The current demographic policy in the world does not leave indifferent the Uzbek family. In particular, the struggle for a healthy generation, which has been on the agenda because of independence, has begun to require that work begins with a healthy family. This raised the issue of family planning. Although family planning refers to the regulation of childbirth, in the world demographic policy in this regard, there are two directions [16, p.23].

The first area is voluntary family planning. Each family decides how many children they have. In economically developed countries, it has become a tradition to limit the number of children to one or two in a situation where the level of education of women has increased, employment in production has increased, and the possibilities of medical protection have expanded. This situation is getting worse, especially in European countries. In these countries, demographic policy began to focus on birth control. For example, in Germany and Poland, a family who adopts a child is rewarded with a large amount of money, while in Hungary, a woman who adopts a child receives a monthly salary of one hundred percent in the first year and sixty percent in the second. year. In Greece, from the day a woman goes on maternity leave until her child is seven years old and goes to school, she receives the same salary as in her previous job, and this job remains. There is only one condition for obtaining such a privilege. The condition is that the mother must in all respects raise her child healthy and prepare him for school. The school is selected on the basis of a special exam. If the child passes the exam and enters school, the state will deduct the seven-year wages paid to the mother and the mother will continue to work in her previous job. If, on the contrary, the mother has to return the salary paid by the state for seven years of work.

The second direction is political family planning by the state. This demographic policy has been pursued in Asia, Africa and Latin America since the middle of the twentieth century. By this time, fertility in these countries had become heavier, and the provision of food, clothing and work became a serious problem.

Although family planning efforts originally originated in Latin American countries such as Brazil, Venezuela, and Guatemala, in the 1950s and 1970s in Asia, China, Singapore, Ceylon, Pakistan, India, Indonesia, Malaysia, Thailand, and Africa. Morocco, Nigeria, and Tunisia. countries. Even in Singapore, the National Planned Parenthood Association was formed in 1945 and the White Paper was published. In 1966, a special department was created across the country that oversaw the work of all family planning clinics, which led to a two percent reduction in the birth rate.

The social function of the family actually manifests itself on the same basis, since the family is the unit that builds society and maintains health. Indeed, the family is a product of equality, love, understanding and desire of both sexes to live and reproduce together, fill society and, most importantly, improve it both economically and spiritually [11, p. 12].

One of the most common concepts is morality and spirituality. At first glance, morality is a form of consciousness and «a type of social relations aimed at establishing self-esteem of an individual, representing the ideal of humanity and a humanistic view of history, the equality of all people in striving to achieve the goal.» a happy and dignified life. «

The second point of view considers morality as a means of regulating behavior in all spheres of social life (family, work, politics, etc.) with the help of social norms, social control and socio-psychological coercion, as well as public opinion. Spirituality is the spiritual freedom of a person, his inner choice of humanistic values, the sphere of personal consciousness. In other words, the spirituality of the individual reflects the moral principles of universal human social significance, which constitute the cherished foundation of society, interaction between people.

The family plays a key role in the development of a person as a person, in finding his place in life, in gaining respect in the country, in the embodiment of high moral values. The family is a space in which a person is formed, ensuring the continuity of life, ethnic culture, traditions, moral and spiritual values are preserved and developed, is the foundation of economic and spiritual life that determines the development of society. paved.

As Islam Karimov said: “I think that we all understand that the upbringing of our sons and daughters as worthy children of our country, people who will become real citizens of our Motherland, is based on a family, in a healthy family climate, in a family. love and respect of parents «2, p. 29].

It is intertwined with spirituality, that is, with the land, family, parents, children, relatives, neighbors, people, loyalty to our independent state, respect for people, trust, memory, conscience, freedom - the meaning of spirituality is so great and the family plays a key role.

Spirituality is not something that is formed spontaneously, it is formed primarily in the process of mastering all material and spiritual wealth, honest and selfless labor in the interests of the Motherland and the nation in order to form the inner spiritual potential of each person. ... Family stability, a spiritually and physically harmonious child is a guarantee of social stability and spiritual maturity. It is no coincidence that Amir Temur raised the choice of a bride and raising children to the level of state policy. The power of the state is in the hands of sane, educated, moral people who sacrifice their lives for the fate of the people, nation and homeland.

The essence of spiritual consciousness is the addition of advanced elements of spirituality of the past and present, which solve all the problems of spiritual communication between people, defining good and evil. Spiritual consciousness is «a reflection in the consciousness of a person of the principles and norms of spirituality that regulate interaction between people, their attitude to social work, to society.»

The general criterion for describing the level of a person's spiritual consciousness is determined by the level of cognition of spiritual needs and their manifestation in everyday life [16, p.34].

An important component of spiritual consciousness is that spiritual feelings (for example, patriotism, humanity, duty, responsibility, honor, conscience) are formed in the process of human-human interaction and determine moral relations. Spiritual feelings of a person represent the emotional aspect of relationships between people and, along with intelligence, allow you to evaluate yourself or the behavior of other people from a moral point of view.

Spiritual consciousness can be formed under the influence of various factors (for example, the living conditions of a person, his life experience, the socio-economic situation in the country). In this case, the conditions created by the state play an important role in ethnic education and the upbringing of the individual.

Family is originally an Arabic word meaning «a woman in need», «a collection of people living together, a couple consisting of a couple, their children and their immediate family.»

As Professor O. Musulmonova noted: “The basis of a family is a couple or parents. Since a married couple is responsible for building the cornerstones of the family, they are responsible for experiencing life's difficulties, joys and worries, managing the family and raising children ”[11, p.60].

The family is based on the law on marriage; a man cannot be a family in itself or a woman in itself. Moreover, the family is not only about husband and wife. Apart from the husband and wife, the family is a multilevel household consisting of the husband's parents, that is, the father-in-law and mother-in-law, children and brothers and sisters. Each of its members has its own status, living within the internal discipline of this family. In this sense,

the family is a society within a society. This society has its own kingdom: in the process of thousands of coincidences, the love of a couple is tested, in the process of which they understand each other deeper, replace each other with gratitude, forgive each other, become husband and wife, raise their children and dream. In this sense, the family contributes to human life by becoming a source of devotion as a sacred place for society.

The family is a sacred place that preserves the continuity of each people, nation, ensures the development of national values, gives birth to a new generation, brings it up spiritually and physically, is the main foundation of society. The family is one of the most beautiful wonders of nature; it is a social unit based on «natural-biological», economic, legal, spiritual relations inherent in man.

For the Uzbek people, the family is the most sacred place. It is impossible to live with dignity without mutual respect and strict discipline, if all family members do not fulfill their duties, if they do not show kindness and kindness to each other. Most Uzbeks care not about their personal well-being, but about the well-being of their families, relatives and immediate neighbors. This is the highest spiritual value, the pearl of the human soul.

It follows that attachment in the family, relations between parents, children, brothers, sisters, relatives are of great importance for the younger generation to grow up as an ideal person, to have their own outlook on life.

The «Family Code» adopted at the XI session of the Oliy Majlis is a legal guarantee in ensuring the stability of families, protecting their legitimate interests [14, p.12].

A legally guaranteed family must also not forget about its responsibilities. One of the most important qualities that makes a family a good family is preparing children for marriage. Indeed, in our country, preparing young people for family life is an important condition for ensuring family stability. For this reason, the National Training Program pays special attention to the same issue:

- preservation and continuation of family traditions and spiritual and moral heritage;
- to be the smallest part of society that ensures the growth of the cultural, aesthetic and other needs of the child and a healthy lifestyle;
- The first trainer who forms the basis of the child's behavior;
- a constant advisor and guide to the younger generation in all spheres of life.

Thus, the strength of the family is the main condition for the careful construction of the foundation and building of society, and its material and spiritual well-being is the basis for the well-being of the state and society [6, p.45].

After our country gained independence, ensuring the well-being of the family has become one of the priorities of our government. To this end, important work is being carried out in the following areas, covering all issues related to ensuring the strength, well-being and stability of the family:

- improving the legal framework of family relations, ensuring legal protection of the interests of the family, protection of motherhood and childhood;
- creating conditions for ensuring the social interests of the family, protecting the health of family members and improving opportunities for improving the level of education;
- creation of conditions for ensuring the economic interests of the family, increasing family income, employment of family members, improving living and living conditions. State support for low-income families;
- creating conditions for improving the spiritual and moral foundations and cultural interests of the family;
- Enhancing the role of the family in the upbringing of a healthy, intelligent young generation, enhancing the role of the family and society in the upbringing of a comprehensively developed generation;
- Scientific and social research of family problems, collection and improvement of statistical reports on the economic and social situation of the family, women and children.

Each family, as a historical and social phenomenon with a long history and deep roots, plays an important role in the development of human society with its unique characteristics.

Traditional ethics and kinship in the family are the source of the spiritual values of the Uzbek people. “We must recognize that the family is the center of education, providing eternity of life, the continuity of generations, preserving our sacred traditions and at the same time having a direct impact on how future generations will become people” [2, p. 400].

It is known that in the East, the family has long been considered a sacred homeland. If the family is healthy and strong, peace and harmony will be achieved in the area. This means that peace and stability will prevail in the country only with a strong neighborhood. After all, family well-being is the basis of national well-being.

Observations of life, and sometimes among our intellectuals, should once again clarify an important question: why do we need a national idea, national ideology and what they mean. At the same time, the national idea embodies the main goals and objectives of the people of Uzbekistan in the development of our country.

Firstly, any state or society that wants to see and build its own future will certainly rely on its national idea and rely on it.

Today, a citizen of Uzbekistan has a critical assessment of his life, a clear vision of the future of himself and his family, the country and a clear understanding of what needs to be done for this, what changes and reforms are needed in our society.

From birth, the child lives in a family environment. Family traditions, values and customs shape a child's life. The main thing is that children understand and feel the needs of society through the school of family life”[5, p.8].

2. Result

Parents have a responsibility to educate their children well. This is a factor that enriches them in their future life, bringing them good deeds. The noble intention of our ancestors at all times was to give our children a good name, to teach them by handing them over to a good teacher, to make them educated, professional, skillful, so that they would marry their son and marry their daughter to the groom. ... This is also a sign of popular ideology.

In the past, the life experience of parents, mutual respect, loyalty, love, solidarity, faith, honesty, hard work, family, were the school of maturity for children. In this school, he learned a lesson that will be remembered for a lifetime and will be deeply rooted in his faith. There is no greater happiness for boys and girls than growing up with honest, loyal, honest, hardworking, loyal and honest parents. The child first understands the essence of the parental example spiritually, consciously, intellectually, and then, proceeding from this conviction, begins to do good deeds. Parents who have learned to earn a living by honest work, who see many adversities in life, will have more opportunities to raise their children well. A wise father gives the following advice to his son who is getting married: “An exemplary woman is a martyr of kind words, always treat her kindly, but demand meekness and chastity. Explain the lack of your bed, never insult or blame him, otherwise the worm-like woman will turn into a dragon. Thanks to meekness and gentle words, a woman can be a friend forever. There is no faithful friend from his wife in the world”[20, p.78].

For centuries, Uzbeks have valued women, respected her and treated her as a high moral virtue necessary for a man.

The wise saying, “The wife of a husband who always smiles is the happiest woman in the world,” is proof of the above idea. The boy learns to respect his wife from the father, and the girl learns from the mother how to treat her husband. The hadith says: «The most perfect believer in terms of faith is that they treat their wives well.» «God advises you to treat women well because they are your mothers, your daughters, your wives.» From these thoughts, you can learn about the content of the moral values that underlie the relationship between husband and wife in the family. The relationship between husband and wife in the family is also influenced by the social, economic and political relationships that exist in society when raising children. Only in a just society, the relationship between husband and wife can be based on equality and equality [7, p.34].

Some parents resort to crime without teaching their children to earn money honestly and live in peace.

Some mothers are so unkind to their children that you wonder if they have a human heart and conscience.

In some cases, women leave young children with their parents and move elsewhere in search of a better life.

A parent who cares too much for their child will one day regret it.

“Many women are not the happiness of a young man,” said Ibn Batuta, a 14th-century Arab traveler.

The respect of men for their spouses, the loyalty of women, loyalty, care, shame and fantasies are values that are rooted in our national spirituality and psyche.

In modern society, the state plays an important role in preserving spiritual traditions and further strengthening the spiritual potential of the people. One of the important tasks of the state policy of Uzbekistan, which has chosen

the path of independent political and socio-economic development, is the restoration of civic consciousness and the formation of a new civic consciousness on the basis of moral education and spiritual enlightenment.

Today's reality provides an objective basis for the free development of the spiritual qualities of the Uzbek people. However, socioeconomic and political changes do not necessarily lead to a spontaneous change in a person's moral qualities. Specific purposeful activity of the state is necessary to create conditions for the spiritual development of the individual and the upbringing of the younger generation.

The concept of spirituality is closely related to the concept of morality. Morality is primarily the field of study of ethics. In the history of the humanities and social sciences, there are several points of view on this concept.

It is known that socio-economic conditions have a decisive influence on the formation and improvement of the spiritual image of each person, including morality. The spiritual life of society, that is, social ideas and views, perceptions and perceptions, feelings and emotions, reflect the conditions of the material life of society. Because the spiritual life of people also plays an important role in the development of society.

The spiritual qualities of members of society, the tasks of their formation, methods and means of education are also strongly influenced by the national characteristics of people, living and working conditions, lifestyle, religious beliefs. As a result, specific aspects of teaching appear, that is, national teaching methods.

Moral qualities, national aspects of their formation will always be preserved and will be important for the development of society. The national spirituality of the Uzbeks, their unique oriental moral qualities are reflected in the upbringing of children in the family.

Uzbeks have a unique parenting tradition that has stood the test of time. The mature national spirituality of our people in the field of education has always been and will remain an integral part of universal human values.

The correct organization of educational work in independent Uzbekistan requires the full and effective use of all the possibilities of national and universal values. It cannot be denied that world culture has a positive effect on our national spirituality.

The impeccable upbringing of children creates an internal factor in the development of spiritual and moral education. According to hadith, the greatest legacy that parents leave to their children is the morality and etiquette they teach them.

3. Method

The views of the peoples of Central Asia on education, in particular, on the experience and theory of family education, are perfectly reflected in the works of such thinkers as Farobi, Beruni, Ibn Sino, Mahmud Kashgari, Yusuf Khos Hajib, Nasriddin Tusi, Jaloliddin Dovani, Alisher Navoi.

In family education, it is necessary to pay attention to national and spiritual values, such as respect for adults, respect for children. A person can make a big pedagogical mistake twice in his life. The first is when children are still young and do not trust them, and the second is when they see old people as old and push them away. In Uzbek national education, great importance is attached to these moral qualities, which are always emphasized in the family. Because this is what a generational change looks like. It is in this moral quality that the care of parents for their children, the care of their children for their parents is known.

It is extremely dangerous to commit fraud in the field of spiritual education. Spirituality is such a delicate, important area of public life that arrogant actions in this regard can lead to various unexpected crises in the economic and political spheres. Especially in this area, selfishness and greed are unacceptable. The formation of a new spirituality in people, especially among young people, is a much more complex and difficult process. For this it is necessary to carry out a wide range of cultural, historical, educational, educational work [20, p.93]. Since the elimination of the spiritual crisis in the old system, the formation of a person with a new thinking is a complex, laborious, gradual process, it is natural that situations of spiritual emptiness arise at turning points in history. in society. This gap is much more dangerous for society than an economic and political crisis. An example is the tragic events of recent times. Consequently, it is necessary to have a deep understanding of such situations that

objectively arise in periods of historical turn, and to treat them correctly. Spiritual and religious people are ready to sacrifice the life of every citizen of Uzbekistan who is being renewed for the sake of their Motherland.

First of all, it should be noted that the concept of a spiritually mature person is a comprehensive and multifaceted concept. A spiritually mature person is in tune with the idea of an ideal person. At the same time, the concept of a spiritually mature person is also associated with the concept of a healthy generation. Although these concepts are used in scientific literature separately, they essentially cover all aspects of human morality and ethics, all the positive qualities formed in them, starting with their attitude to people, society and homeland, to family, parents and others [15, p. 102].

The direction of a person towards righteousness, honesty, purity, patriotism and humanity, goodness and, let's say, high morality is the essence and content of these concepts. The reason why we prioritize these issues today - faith, faith and moral character - is the shepherd, strong spirituality, deeply rooted in the heart of national responsibility, spiritually mature citizens can develop independently and sustainably. A great future is created and created only when we rely on spiritually mature people. In other words, only spiritually mature people can create a great future. Therefore, the upbringing of a spiritually mature person, a healthy generation is an important and urgent issue. In this regard, the following ideas are indicative: "We need to raise a healthy generation. When we talk about a healthy person, we mean not only physical health, but also a person who has matured in the spirit of Eastern morality and universal human ideas. Spiritual perfection is characterized by a direct connection with a person's worldview, beliefs, psyche, norms of behavior, morality. Spiritually mature people think about the fate and well-being of the people, about the fate of the Motherland and its development. They do not want to live in dumbness, dependence [11, p. 78].

When we say «healthy», we need to understand not only our physically strong children, but also a spiritually rich generation, mentally developed, morally pure, enlightened children, a generation. Such people should embody the values and ideas of the noblest qualities of our people - faith and honesty, kindness, compassion and mercy, shame and modesty, honor, mutual respect, high patriotism, loyalty to the people and nation.

A spiritually mature person does not pursue fame, career, material wealth, does not bend when faced with material difficulties, and sometimes organized slander does not detract from his spirit. Consequently, no misfortune and fate can destroy the spirituality of a pure, courageous, spiritually mature person, but strengthen and temper it. A person with a high level of spirituality is distinguished by such noble qualities as devotion, courage, courage, love for his people, respect for the Motherland, pride in his ancestors. Humanity of a person is determined, first of all, by his spiritual and moral perfection, his purity. Based on the foregoing, the main aspects of spiritual and moral improvement include: concern for the well-being of parents, children, relatives, in a word, the whole family, neighbors, neighborhoods, villagers and the whole country; the desire of the people around him to be what he wants to see them; consider it a human duty to please your manners and character; recognition of the cultural heritage inherited from our ancestors; respect and adherence to national values; stability of feelings of patriotism, nationalism, humanity; a tendency to exemplary communication, the habit of lightening someone's burden; respect and demonstrate in practice the Constitution, which is approved by all and legally adopted by the government; In other words, living with military-patriotic feelings, defending the Motherland; protection of religion and justice, mercy and goodness; be true to a promise, etc.

The aspects and criteria of spiritual and educational development include the ideas of independence and national pride. It is very important to develop an independent mentality in everyone, especially in students like you. Such qualities as self-sacrifice, patriotism, nationalism are unthinkable without the idea of independence and national pride [12, p.35].

Respect and loyalty to the mother is the highest value. Therefore, when mentioning the Motherland, the national language, the name Mother is added. There is a saying among our people: «The word of the Mother is sacred, and those who do not understand it have a low mind.» The idea of national independence unites the idea of creating a prosperous life for mothers, all women in society, a beautiful life, creating conditions for women to realize their freedom and dignity, to realize their potential and opportunities.

It is wrong to do whatever a child wants, do what he says, take expensive clothes and jewelry, upset your children with your own hands and throw them into hell.

O loving parents! Be careful! Don't be deceived by Satan! Don't listen to the words of lust! Don't be the devil's stupid companion who claims I have wealth, a double car, a luxury home, property, and the state! When you die,

you don't take a single child out of the world. Come to your senses! Love your religion, cultivate in your children a love for religion. What makes a generation non-religious is the father, the environment, the country. Thank God, in our independent Uzbekistan, in our homeland, conditions have been created for religious education.

Family and family education is one of the most pressing problems today. Because it is in the interests of society to educate a mentally mature, morally pure, physically strong, spiritually rich generation. Such a generation is formed, first of all, in a spiritually and morally healthy and strong family. In particular, the fate of future generations depends on concern for the development and strengthening of the family. The formation of a great state in any society depends on how young people are, how they are brought up. The famous Uzbek teacher Abdulla Avloni wrote: "Education for us is a matter of life or death, salvation or destruction, happiness or disaster" [3, p. 14].

Divine and wonderful discovery of family-humanity. There is no nation or ethnic group in the world that would live without marriage, but they differ from each other in their attitude towards it. For example, in some countries the family is only a means of preserving offspring, while in others it is a couple's union, mainly expressing property relations, guaranteeing the enjoyment of free love. For other people, this is the highest abode of reproduction, creation and life.

Wherever we are - we return to the family, whoever we are - we are family members. Our joys and sorrows are also in the family. Then, as a couple, we will feel our love in the world, we will learn from the advice of our parents, we will understand the view, we will consult with relatives, we will learn a lesson in kindness, we will see children, we will be glad to see childhood dreams. we understand on the basis of which we are connected with society, in the very heart of society - by becoming a member of it, we acquire the citizenship of the Motherland, and hence the prestige of a person. In such a family environment, some of us grow up smart, some arrogant, some generous, some cowardly, some of us rude, some of us sincere and sincere. kind. The fact that people of such a contradictory nature live in harmony with each other under one roof determines the priority of tolerance in the social and moral nature of the family. In this sense, the family is a place where you can love each other, understand each other, be faithful and consistent, forgive each other. Everyone, first of all, finds his place in the family, if he does not find a place in the family, it is difficult for him to find a place in society, he finds his value in the family, if he does not find value in the family. family is unlikely to be appreciated in society; he sees kindness in the family, grows up without kindness in the family and lives in society as a stranger. The family is connected with the Motherland by such spiritual ties and becomes for everyone the Motherland within the Motherland. The concepts of family and homeland are intertwined here.

The richer, deeper and deeper the family spirituality, the richer the society, the more the spiritual world of society is manifested in family spirituality. The uniqueness of this or that people as a nation is, in fact, reflected in this spirituality. Consequently, the spirituality of the family is a mirror in which all the signs of nationality are presented, as well as the foundations of the nationality of life. Also, the scientific heritage of Khorezm scientists plays an important role in the development of world science, influencing not only Eastern science, but also the scientific heritage of Western scientists. Moreover, this heritage is one of the greatest discoveries of the Middle Ages and plays an important role in the education of young people. Thus, the heritage of scientists plays an important role in the education of young people [10, p.200].

The national spirit of the family determines the national spirit of the people. In this sense, the family is a sacred social institution that shapes the national psychology of each member. For millennia, this institution has cultivated various national and spiritual images of the peoples of the world. The wealth of the human world is actually in the same national and spiritual uniqueness. Thanks to this uniqueness, independence began to restore the dignity of the Uzbek family and increase its authority in the eyes of the world community.

4. Conclusion

One of the aspects of spiritual and educational development is national pride. National pride is national pride. National pride - to treat with boundless respect and reverence all material and spiritual wealth, historical heritage, customs, traditions, morality, way of life, high spirituality, all the historical achievements and lessons of your people, created over millennia, with boundless respect and reverence. There is neither national pride, nor pride in the nation, nor nationalism among those who do not know, appreciate and forget history, national values, language, interests of their people, forget their national identity, do not care about the future of their people. nation. We cannot call such people spiritually mature.

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