

HARMONY OF NATIONAL AND RELIGIOUS VALUES IN THE FORMATION OF A PERSONALITY SPIRITUAL CULTURE

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Annotasiya: Ushbu maqolada shaxs ma'naviy madaniyatini shakllantirishda milliy va diniy qadriyatlar va urf odatlarning uyg'unligi masalalari alohida yoritilgan.

Kalit so'zlar: shaxs. manaviyat, madaniyat, qadriyat, uruf-odat va ananalar, millatlararo munosabat, shaxs ma'naviy kamoloti, ko'p millatlilik, islom ma'rifati.

Аннотация: В данной статье отдельно освещаются вопросы гармонии национальных и религиозных ценностей и обычаев в формировании духовной культуры личности.

Ключевые слова: человек. духовность, культура, ценности, обычаи и традиции, межнациональные отношения, духовное совершенствование личности, многонациональность, Исламское просвещение.

Annotation: this article covers separately the issues of harmony of national and religious values and Customs in the formation of the spiritual culture of the individual.

Keywords: person. manaviyat, culture, value, uruf-Customs and traditions, interethnic relations, personality spiritual maturation, multiethnic, Islamic Enlightenment.

Due to independence, special attention is paid to preserving our sacred religion in our country, which incites humanity to tolerance, purity and kindness, and educating the younger generation in the spirit of respect for the national and religious values of our people. In constant attention is the improvement of the religious education system, the training of specialists with thorough knowledge, common sense. Indeed, I.A.As Karimov

points out in his work” God is in our hearts, in our hearts“, " we can never imagine our nation without warning from this sacred religion. Religious values, Islamic concepts are so embedded in our lives that without them we will lose our identity"[1]. The promotion of religious tolerance is largely due to the proper implementation of the religious education system. The Tashkent Islamic Institute under the Cabinet of Ministers of the Republic of Uzbekistan and the Tashkent Islamic Institute under the Office of Muslims of Uzbekistan is a clear confirmation of our opinion that young people studying in 9 secondary special Islamic knowledge countries are aware of how humane, peaceful and tolerant Islam is. Religious education in our country has its own centuries-old history. In the early Middle Ages, our country had a multi-disciplinary system of madrasas where both religious and secular subjects were taught. Madrasas were considered the main medium-specific and higher education institution until the advent of jadid schools in the region. The whole world knows the name of such great allomas as Berunius, Khwarazmius, Ibn Sina and Ulughbek, who were educated in these places and to whom benazir contributed to the prosperity of secular science. The Islamic world is still studying with great interest the works of such ulema as Imam Bukhari, Imam Termiziy, Abu Lais Samarkandi, Burhoniddin Marghinani, Imam Moturidi. They have elevated the Islamic faith to the level of doctrine, theory, science. The decree of the Cabinet of Ministers of the Republic of Uzbekistan dated August 22, 2003 “on the provision of social assistance and benefits in further improvement of spiritual and educational work and activities in the field of religion” recognized diplomas issued to graduates of this educational institution as a state educational document in accordance with educational standards, curricula and state norms adopted by students. In the spiritual maturation of the individual, giving detailed information about the initiators and destructive ideas of various extremist currents alien to Islam, calling for awareness is an important factor in today's globalization processes. At the moment, in addition to teaching the history of religions and religious studies in secondary schools, secondary specialized professional colleges and higher educational institutions, many books and educational methodological

manuals such as “high regard and reverence for our holy religion”, “tolerance—a factor of stability and progress”, “Islamic Enlightenment: originality and interpretation”, “Enlightenment — the basis of peace” were published and distributed to religious educational institutions. The goal is to ensure religious tolerance in our country and to educate the younger generation spiritually harmoniously. In the state policy of Uzbekistan, the religious education system is being radically reformed and the Holy steps that our great ancestors found forever are being renovated are being recognized by the international community. In particular, it is not for nothing that the International Islamic Organization for Education, Science and culture (ISESCO) declared the city of Tashkent as the capital of Islamic culture in 2007. On the one hand, this is a huge tribute to the great ancestors who have found a place in our native land, to the tabarruk names and the legacy left by many thinkers, to the unique contribution of our people to the development of Islamic culture, on the other hand, to the world community's high recognition of the large-scale work carried out in the years of independence. Islam is one of the most common religions in the world. Most of the indigenous peoples living in Uzbekistan have long adhered to this religion. It is well known from history that Islam, being able to see work according to life religion and circumstances, helped the peoples of the east to maintain their national identity. In recent times, the activation of the Islamic factor is visible in socio-political processes in places where Islam is widespread and in the life of the world community as a whole. While there are cases when the Islamic factor is being used towards its merciful goals, reducing the place of this religion in the life of the peoples of the world and giving impetus to the formation of different attitudes from the ratio to it, in Uzbekistan, Islamic values are restored thanks to independence and serious attention is paid to its place in the spiritual Islam, like our great ancestors, is considered as a moral, educational, educational, spiritual doctrine. In line with it, the reform of the educational system and the training of national personnel are also being continued in our country. In the context of globalization, the role of national values is important in the spiritual education of the youth of our country, in their achievement of perfection. After all, the

era itself proves how correct our practical measures on the basis of the National Program of training personnel in the absorption of national values into the minds of young people are. From the first years of our independence, the introduction of a new educational system and the ways and means of using the Islamic factor in the training of national personnel were properly organized. In the reform of the educational system, the basis was taken to teach young people, first of all, modern science, Oriental Education and vocational training. At the same time, it is natural that the influence of national and religious values on the upbringing of young people, on the formation of their worldview, is also taken into account. Because, in the task of building a legal democratic state in Uzbekistan, religion as a component of spirituality is an equal value among all national values. Looking back on history, any religion and religious beliefs were challenged during the period of the former Union, in the years of Independence, real freedom of conscience was established, providing wide opportunities for all religious organizations, believers and their observance of customs, rituals. With the direct initiatives of our president, to date, a number of mosques and madrasas have been renovated in our country, and the construction of new ones is continuing. Also, on the basis of the National Program of training, broad conditions have been created for our young people who are thirsty for science to acquire religious and secular knowledge in higher educational institutions such as the Islamic Institute, Islamic University. Many conditions have been created for religious organizations by our state, and their active participation in various aspects of the development of society is supported. The policy pursued by our government in this regard today justifies itself in every possible way. On the correct use of the Islamic factor in the implementation of the National Program of training of personnel in our republic, first of all, the work of training specialists on the history of religions, in particular the problems of Islamic history, religion and philosophy of hurfikrilik has been accelerated, and in almost all educational institutions the teaching of the “fundamentals of In order to achieve perfection, in the words of our president, it is advisable, first of all, to acquire secular knowledge, and, moreover, religious knowledge. Religious teachings, religious ideas,

religious values occupy an important place in the life of the peoples of the world as a way of life. While religion and religious faith meet the spiritual needs of a person, science, discoveries are aimed at satisfying the socio-moral needs of people. While Uzbekistan has long been considered a multi-denominational region, most people have adhered to Islam. The introduction of Islam into the life of the peoples of our region, its values take place from the consciousness and shuuri, lifestyle of people, ushered in a new stage in the formation and rise of personality spirituality. Because "...in its essence, religion has long served the development of society, the thinking and spirituality of people, the honorable work of educating spiritually perfect people who objectively serve this society." Indeed, the fact that Islam contributes significantly to the development of the spirituality and culture of our people is recognized by most researchers. The Qur'an is not forbidden for Indigenous peoples to perform their own national culture, customs and rituals (especially in the Hanafi sect), relying on karim and hadisi Sharif. In this, national values lived side by side with Islamic values, even, in some cases, harmonized. In our territory there are other religions besides Islam (Zoroastrianism, Buddhism, Christianity), the functioning of which as a religion, the observance of its values continued in the centuries after the spread of Islam.

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