

## THE ROLE OF SPIRITUAL HERITAGE IN THE EDUCATION OF YOUNG PEOPLE

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**Annotation:** This article reveals the role of strengthening the national and spiritual immunity of the younger generation, and also pays special attention to the factors of ideological education.

**Keywords:** Education, youth, spiritual heritage, moral qualities

One of the urgent tasks of today is to educate the youth of Uzbekistan as a fully developed and highly conscious people. This area is considered a priority in State policy. The realization of the fundamental interests of the people of Uzbekistan, their vital intentions and aspirations is connected with the younger generation.

Today, Uzbekistan is entering a new stage of its development on the basis of the priority idea "From national revival to national progress". Special attention is paid to increasing the role and status of the Uzbek language, which is one of the spiritual foundations of society [1-3].

The issues of comprehensive support of the family as an integral part of society and the most important factor in the system of child education, increasing its importance in the education of children and young people in a spiritual and moral environment are in the center of constant attention of the world community.

In his speech at the 72nd session of the UN General Assembly, President of the Republic of Uzbekistan Sh.Mirziyoyev noted that our future, the well-being of the planet depends on what kind of people our children will grow up to be.

A spiritual and moral person is a fully developed person, he knows his rights and duties; he knows cultural values; all the traditions and customs of his people; the history of his people. Currently, one of the most difficult problems of Uzbekistan from the scientific side and other social and humanitarian subjects is the problem of spirituality [4-7].

Spiritual heritage is a complex of all spiritual riches that have come down to us from our ancestors - political, philosophical, legal and religious views, moral norms, scientific achievements, historical, artistic works and works of art. Spiritual values are not formed in a revolutionary way, they arise at all stages of the development of society in accordance with its needs, reflect the life of a particular period and do not disappear with the change of society, but remain a legacy for future generations. Each generation does not create spirituality anew, it relies on the existing heritage, but does not blindly adopt it, but accepts and develops it from the point of view of creation, humanity, justice.

Every state, every nation is strong not only for its natural wealth and military power, but above all for its high culture and spirituality. Spirituality and spiritual values are formed in the course of a long historical development and are inextricably linked with the national history, the national way of life. Therefore, in our country, from the first steps on the path of independence, great importance is attached to the revival and further development of the spirituality of the people. Spirituality is the

desire to learn more about yourself, your place in society [8]. This is an increase in the level of people's consciousness of the political, economic, legal strengthening in their consciousness of unshakable moral concepts of humane and democratic values. The development of spirituality in our country is conditioned by practical activities aimed at reviving national values, historical and cultural heritage. The return and restoration of spiritual and sacred religious values and traditions for the people, the knowledge of themselves, took place in difficult conditions, in the conditions of the collapse of the old political system and the formation of new social relations.

This development dictated the need for a deeply thought-out and balanced approach, the development and implementation of a set of complementary political, economic and cultural programs aimed at increasing the positive, creative nature of spiritual revival. The cultural values of the people and their spiritual heritage have served as a powerful source of spirituality for the peoples of the East for thousands of years. Our great ancestors Imam Al-Bukhari, Al-Termizi, Naqshband, Haji Ahmad Yassavi, Al-Khwarizmi, Beruni, Ibn Sino, Amir Temur, Ulugbek, Bobur made a huge contribution to the development of our national culture, and became truly a source of pride for our people. They left behind a great, truly immortal spiritual legacy in the development of world civilization.

The foundation of spirituality, the moral qualities of the individual is laid at an early age in the family. And the creation of favorable conditions for the moral development of the individual depends on the extent to which parents understand the patterns of assimilation of moral norms at a particular age stage. The search for ways to optimize family education involves determining the content of the moral education of children in the family. It is up to the parents to help the child overcome the inevitable contradictions between personal desires and social needs, between their own needs and the expectations of others.

The assimilation by new generations of socially developed, historically formed forms of regulation of personal and public interests is one of the most important ways to achieve the human way of life. The spiritual heritage of the past is preserved and transmitted not only in the form of monuments, science and art, it includes various forms of social management of the moral development of a person, among which the most significant are customs and traditions.

The outstanding Central Asian thinkers of the past, Abu Nasr al-Farabi, Abu Reyhan Biruni, Ali Ibn Sina, Yusuf-khas Hajib, A. Yugnaki, D. Davani, A. Navoi, and many others made an invaluable contribution to the treasury of world science, culture, and education. In their works, the idea of the need for moral education of the younger generation runs like a red thread. Scientists paid great attention to such problems of morality as honor, dignity, good and evil, justice and conscience, etc., while noting that the formation of a versatile personality can be carried out only through education and upbringing. Understanding the complexity and difficulty of raising children, they sought to determine the content of education and training (Ibn Sina), to justify the methods of moral education, which should primarily be carried out in the family. Parenting is the primary responsibility of parents

Customs and traditions are two side-by-side channels through which the older generations transmit to the young the experience of their social behavior, their moral beliefs and feelings, methods and techniques of social activity [9].

Moral education will be effective if parents know the requirements of our society for the family, for the education of the younger generation; in the process of moral education of older



preschoolers, national Uzbek traditions will be used, taking into account the age characteristics of children; parents will constantly improve their pedagogical education, taking into account modern achievements of pedagogy, psychology, using the rich spiritual heritage of thinkers of the East and West on family education.

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