



The Problem Of Preserving National-Spiritual Values In The Context Of Globalization

Alisher Olimjonovich Xakimov

Tashkent University of Information technologies named after Mohamad Al-Khwarazmi

Associate Professor of the Department of Humanities (PhD).

Annotation; *it seems that spirituality is a criterion that leads a person to spiritual purity, and strengthens and exalts his soul with the rays of faith – faith. The place of a person in society is determined not by his material assets, but by his high spiritual image. Spirituality serves as a bridge connecting ancestors to generations, the past to today, and the present to the future.*

Keywords; *value, spirituality, culture, human, people, education, upbringing, heritage, reform, personnel training.*

Globalashuv Sharoitida Milliy-Ma'naviy Qadriyatlarni Asrash Muammosi

Xakimov Alisher Olimjonovich-

Muhammad Al-Xorazmiy nomidagi

Toshkent axbarot texnologiyalari universiteti,

Gumanitar fanlar kafedrasida dotsenti v.b, p.f.f.d. (PhD).

Annotatsiya; *Ko'rinadiki, ma'naviyat – insonni ruhiy poklikka yetaklaydigan, qalbini iymon-e'tiqod nurlari bilan charog'on qiladigan va yuksaltiradigan mezon. Insonning jamiyatdagi o'rnini uning moddiy boyliklari bilan emas, balki yuksak ma'naviy qiyofasi bilan belgilanadi. Ma'naviyat – ajdodlarni avlodlarga, o'tmishni bugunga, bugunni esa kelajakka bog'lovchi ko'priklar vazifasini bajaradi.*

Kalit so'zlar; *qadriyat, ma'naviyat, madaniyat, inson, xalq, ta'lim, tarbiya, meros, islohot, kadrlar tayyorlash.*



Проблема Сохранения Национально-Духовных Ценностей В Условиях Глобализации

Хакимов Алишер Олимжонович-

Мохаммед Аль-Хорезми

Ташкентский университет информационных технологий, доцент и PhD.

Аннотация; думается, что духовность - это критерий, который ведет человека к духовной чистоте, укрепляет и возвышает его душу лучами веры – вероисповедания. Место человека в обществе определяется не его материальными достоинствами, а его высоким духовным обликом. Духовность служит мостом, соединяющим предков с поколениями, прошлое с сегодняшним днем и настоящее с будущим.

Ключевые слова; ценность, духовность, культура, человек, люди, образование, воспитание, наследие, реформа, подготовка кадров.

The concept that makes a person a person a nation a nation and a people a nation is the value of this person, this nation, this people.

Introduction.

Value is such a spiritual world that it has peat edges, a thousand and one gills, joy and anxiety.

The Uzbek people have a rich heritage of value, spirituality and culture, education and upbringing, and over the centuries have instilled in the younger generation in every way universal qualities such as humanity, patriotism, friendship, hard work, kindness, Brotherhood and humility. After all, every country that cares for tomorrow, in every society, such concepts as spirituality and enlightenment were highly valued.

Analysis of thematic literature (Literature review). Therefore, spiritual and educational reforms in our country have been declared one of the priorities of state policy. Special attention is paid to the issues of spiritual and educational, educational and state language in the laws of the Republic “on the state language” and “on Education”, “State program of Personnel Training” and other regulatory documents.



Research Methodology (Research Methodology). Every citizen of our homeland, first of all, is afraid that spirituality can't really understand, feel in his soul the concepts of what it is, what spiritual values are.

It seems that spirituality is a criterion that leads a person to spiritual purity, and strengthens and exalts his heart with the rays of faith. The place of a person in society is determined not by his material assets, but by his high spiritual image. Spirituality serves as a bridge connecting ancestors to generations, the past to today, and the present to the future. It combines the good qualities and qualities of our ancestors, a set of values and traditions, as well as the historical - social experience and all views that they have accumulated.

☐ **Uprightness.** The holy hadith states in the Sharif that "there will be no resurrection in the world, when only the right and the pious will be found in the world". That is, correctness – the presence of the Lord of the world, Dionate – means the existence of mankind. The spiritual heritage of great thinker grandfather Alisher Navoi also has a wide place in the virtues and concepts of correctness, truthfulness, righteousness. His whole life and work is devoted to the spirituality of man, happiness, peace of the people, the well-being of the country, prosperity, kindness, prosperity of science, art and literature.

☐ **Analysis and Results (Analysis and results).** One of the principles that determine the dignity of a person is correctness and purity. Being truthful seals the dignity of a person to eternity. He will save him from various troubles and lead him to the future. Lying is recorded in our scientific sources as the most painful of sins and the beginning of sins. It is not for nothing that our people's instructive thoughts, such as the life of a liar will be short, to the House of a liar," the slope of a Qing'ir work will come out even after forty years." Because it is revealed that a false statement is one day false. Then the loss of self-esteem of the person who lied, natural. There will be no purity where lies are mixed. A person who has eaten the fruit of lies can never be considered a pure person. A person who does not pull a trap from falsehood does not pull a trap from other sinful deeds, because he does not forgive anyone by spreading the sins he has committed with these falsehoods. Therefore, the two faces of the liar must be said to be black.



And where there is truth and purity, the life of the lie ends. Glorifying how important correctness is, promoting it, alloma Alisher Navoi says:

*Who taught you a letter in the way of truth,
With a hundred ganjs of the truth of ado.*

One who teaches a letter in the way of the truth, that is, in the way of righteousness and Justice, wants to say that his fee cannot be paid with a hundred treasures. Here it is implied that the services of the right and just-minded, Usos and coaches who will start future generations to the right are invaluable. Of course, it is not easy to start a person for correctness, for justice, for truth. How hard and hard work, hard work lie in his Zamir. Therefore, the value of such hardworking mentors will be high and high. Their reward is greater than any wealth or treasure. And the following lines focus on what stands on the basis of such moderation:

The true word is moderate, the good word is short.

So, when the splendor, greatness of a person is determined by his true words. The proverbs of the Uzbek people do not speak in vain, "even if a sword comes to your head, speak correctly." Correctness, truthfulness, transparency keep a person from evils and start only towards good. A straight-spoken person does not eat pandas somewhere, is not at a disadvantage and spends his life calmly. And the peace of life ensures the health, peace of mind of a person.

Patriotism. The Great children of mankind, great thinkers, have also demonstrated a high sense of love for the motherland in their creations and practical activities. Referring to the opinions expressed by them, it is not difficult to realize that patriotism is in harmony with the anxiety and interests of el-yurt, associated with the rise of a person's immature Homeland.

It is not for nothing that our ancestors believed in love with the motherland. The pride of a person with a homeland is high, the purpose is clear. A person who feels that he has a homeland is always ready for any test, any hard work. The courage, courage and enthusiasm of such folk heroes as Tomaris, Shiroq, Spitmon, Jaloliddin Manguberdi on the path to freedom of the Fatherland is a vivid example of our opinion above.

Alienation from the homeland is seen in indifference and indifference to the fate of the land. One famous philosopher writes about indifference as follows:

"Do not be afraid of enemies, they can kill you. When friends go beyond fear, they can betray you. Fear indifferent people-they neither kill nor sell you. Only



thanks to their silent and careless gaze will betrayals and murders continue to occur on Earth.”

Therefore, it cannot be included in the ranks of perfect people unless a person has formed a sense of belonging, responsibility in relation to his homeland, the environment that surrounds him. Human maturity, high spirituality are measured by his affection for his homeland as well as his loyalty.

State language. The state language of the Republic of Uzbekistan is Uzbek, according to Article 4 of the Constitution of the Republic of Uzbekistan. Therefore, every citizen living in our country must be attentive to the language of the state and know how to do business in the language of the state. The acquisition of the status of the state language of our native language was the century-old dream of our ancestors. The services of great-grandfathers such as Alisher Navoi, Zahiriddin Babur, Zokirjan Furqat, Muqimi, Kamil Khwarazmiy, Muhammad Rizo Ogahiy, Hamza, Mahmudhoja Behbudiy, Abdullah Avloni, Abdurauf Fitrat, Abdullah Qadiriy, Abdulhamid Chulpan are great-great-great-grandfathers such as Alisher Navoi, Zahiridin Babur, Abdulhamid Chulpan. It is also a commandment that we realize the value and essence of the state language without knowing the immense heritage of such our ancestors. Every person should first of all feel from the heart how important his native language is for the prosperity of the nation.

"As you know," writes Our President I. A. Karimov, - consciousness, expression of national consciousness and thinking, spiritual-spiritual connection between generations is manifested through language. The noble qualities of Jamiki are absorbed into the human soul, first of all, with the unique charm of the mother Alla, mother tongue. Mother tongue is the spirit of the nation”.

But in everyday life, there are also those who know and speak mixed words in different languages. Often this is also attributed to erudition, culturalism.

"Turkish Gulistan or morality"

Abdullah Avlani, one of the founders of Uzbek pedagogy, in his works "Turkic Gulistan or ethics", describes such thoughts about our native language:

"As Hifzi lison, it is said that each nation maintains its own native language and literature. The life of oyinai, which shows the existence of each nation in the world, is language and literature. Losing the national language is losing the spirit of the nation. Heyhot! We turkestanis keep the national language on one side, forgetting and losing day by day. There is little Arabic and Persian connection to



half of our language, and we stick Russian at one end. Honestly, it is necessary for us to know the Russian lemon, which is our government, for our life and happiness, like soup and bread. But it is necessary to use and speak in its place. Linen oil solub, doing like moshkichiri, doing mixed-up will break the spirit of the language” (see Abdullah Avloniy. Turkish Gulistan or morality. T. 1992. P. 32).

— Of course, each of us is responsible for the purity of the language. The study of foreign languages should be built not at the expense of forgetting the native language, but on the basis of a more thorough study of the native language. As is happening in all areas today, our native language and the problems associated with it are gradually finding their solution.

— We can say that on the basis of our national pride, our national pride, without a doubt, the language of our nation stands. The Uzbek language is an invaluable treasure of the Uzbek people, the basis of its spirituality and culture.

— The areas that have undergone rapid development in the following years are onomastics and toponymy. The term onomastics is derived from the Greek *onoma*-the art of naming, that is, the field of research on how-to-be names are shown in the language. Names, nicknames for people, animals, cities, territories, etc. are considered nouns with nouns. For example, like Navoi, Babur, Tiger, Tashkent, Central Asia. The term toponymy is a Greek *topos*-place name.

- name, means name. That is, an impenetrable horse of natural - geographical and artificial (man-made) objects located in the terrestrial part of the Earth's surface.

As a result of the reforms carried out in the areas of onomastics and toponymy, about 20 scientific studies were carried out on the toponymy of almost all regions. They are located in the Kashkadarya region (T.Nafasov, T.Enazarov, O.Begimov), Surkhandarya region (Yo.Khojamberdiev, H.Kholmominov), Samarkand region (T.Rahmatov, N.Begaliev, A.Turopov ()), Syrdarya region (N.Mingboev), Tashkent region (M.Ramazanov), Bukhara region (S.Naimov, A.Aslonov), Navoi region (O'.Oripov), Jizzakh region (A.Zokirov), Fergana Oblast (province) (N.Okhunov, S.Gubaeva, J.Latipov ()), Khorezm Oblast (province Z.Do ' simov, A.Otajonova), Tashkent City (Sh.Kadyrova), toponymy of Northern Uzbek dialects (L.Karimova) and boshwas.

It is advisable to study toponymic terminology or names by 3:



Euro Asian
Journals

PEDAGOGICAL CLUSTER

JOURNAL OF PEDAGOGICAL DEVELOPMENTS



Website: <https://euroasianjournals.org/index.php/pc/index>

1. Pre-existing names in Uzbek
2. New names created in the process of development of Uzbek toponymy.
3. Names Borrowed from foreign languages.

It is well known to all of us that some of the pre-existing toponymic names in Uzbek language were names that were far from our national traditions and had nothing to do with our places at all. For example, Marx, Engels, Lenin, Orjanikidze, Kalinin, Sverdlov, 14 commissars, friendship of Peoples, Gorky, Pobeda, etc.

Since the beginning of the work of the toponymic Commission under the Cabinet of Ministers of the Republic of Uzbekistan, the first place of attention has been paid to such as the choice of names in accordance with our national traditions in most regions of the country, the perpetuation of the name of people with special services, and much work has been carried out in this regard.

Nowadays, many places, streets, stations, etc. are called by new names. For example, Shaykhontokhur, Almazar, Muzrabad, Qiziriq, the Great Silk Road, Bunyodkor and Ghafur Ghulam, Mirzo Ulugbek, Babur Gardens, etc.

Among toponymic names, it is sometimes conspicuous to refer to foreign words. For example, Vestrn Unyon, Interneishn, Inter Continental, continent, Izgara kabob, etc.

Conclusions and suggestions (Conclusion/Recommendations). The educational importance of naming places is also great for the prosperity of our country and our people, for the future, for the growing younger generation. Therefore, when naming place names, it is necessary to take into account our national traditions, the history and services of our people.

Literatures

1. Атаджанова Ш. Оилада ўспирин-ёшларни ватанпарварлик руҳида тарбиялашда миллий қадриятлардан фойдаланишнинг педагогик асослари: Педагогика фанлари номзоди. ... дисс. – Т., 2001. – 136 б.
2. Балаганов А.Р. Патриотическое воспитание младших школьников средствами изобразительного искусства: Автореф. дис. ... канд.пед.наук. – Кострома, 2000. – 27 с.
3. Бейсембаева А.А. Патриотическое воспитание старшеклассников средствами казахского героического эпоса. Канд.пед.наук.....автореф. –Алматы: 2004. – 23 с.



Euro Asian
Journals

PEDAGOGICAL CLUSTER

JOURNAL OF PEDAGOGICAL DEVELOPMENTS



Website: <https://euroasianjournals.org/index.php/pc/index>

4. Галиахметов И.Р. Патриотическое воспитания школьников и пути его совершенствования. – Казан, 2001. – С.61-62.
5. Горбова М.А. Воспитания патриотизма у старших классников игровыми формами турстко-краеведческой деятельности: Автореф. дис. ... канд.пед.наук. – М., 1999. – 24 с.
6. Илин И.И. Формирование патриотическое отношений у студентов: Автореф. дис. ... канд.пед.наук. – Тамбов, 2003. – 24 с.
7. Иброҳимов А., Султонов Х., Жўраев Н. Ватан туйғуси. – Тошкент, Ўзбекистон, 1996. – 139 б.
8. Каган М.С. Гражданское общество как культурная форма сотсиальной системы // Сотсиально-гуманитарные знания. – М., 2000. - №6. – С.49-50.
9. Калдыбекова А.С. Интернациональное воспитание учащихся в старших классов казахской школе в протсессе изучения родной литературы (На меатериале казахских школ Республики Узбекистан): Дисс. ... канд.пед.наук. – Т., 1993. – 136 с.
10. Караковский В.А. Стат человеком. Общечеловеческие сенности – основа селостного учебно-воспитательного протсесса. – М., 1993. – 80 с.
11. Каримбеков С. Военно-патриотическое воспитание учащихся старших классов в протсессе преподавания литературы (на материале русской литературы): Дисс.канд.пе.наук. – Т., 1991. – 137 с.
12. Кирякова А.В. Теория ориентатсии личности в мире сенностей. – Оренбург: Изд-во «Южный Урал», 1996. – 188 с.
13. Клименко И.М. Формирование патриотизма в протсессе обучения истории и внеучебной работы: Автореф. дис. ... канд.пед.наук. – Екатеринбург, 1999. – 22 с.