

THE INFLUENCE OF NATIONAL TRADITIONS ON THE RISE OF HUMAN SPIRITUALITY

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Annotation: *The priceless heritage and values of our ancestors, which are national traditions, should become a moral factor that motivates the young generation to become a perfect person. That's the only way national traditions serve to improve the qualities of our people, such as patience, kindness, thoughtfulness, respect for traditions, following the good and avoiding the bad.*

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National traditions are signs, characteristics, values, types of activities, customs and characteristics that are manifested in various spheres of the nation's life and are inherited from generation to generation is an expressive concept. National traditions are a factor of self-awareness in the formation of human spirituality. National traditions are manifestations of universal traditions on the scale of a nation. Through them, the unique characteristics, culture, science, literature and other achievements of each nation in a certain period are living in the following periods transmitted to generations.

Customs and traditions are manifested in each nation in its own way. It is necessary to know and respect the customs and traditions of one's people. Because respect for national customs and traditions is a component of respect for one's nation. Knowing and respecting customs and traditions is of great importance in the restoration of national pride and national identify. Everyone should know and respect the customs and traditions of their people. As a result of not respecting them, a person can be separated from his nation. The future of our country is in the hands of the youth. The role of national customs and traditions is incomparable is shaping our youth into mature people in all respects. It is necessary to educate each young generation in the spirit of national customs and traditions, first of all in the family, and then in the next stages of education. Forming a sense of respect of our national customs and traditions in them is one of the important factors in forming a well-rounded person.

One of the urgent tasks facing the educational process today is the use of national values and traditions in the education of a well-rounded person. At the same time, in our country, raising a mentally mature and mature person to adulthood has been raised to the level of state policy. In this regard, the President

of the Republic of Uzbekistan, Shavkat Mirziyoyev, said: "Uzbekistan is always faithful to its traditions in the field of inter-ethnic harmony and religious tolerance, and will never deviate from his path. Believing in our national people, our youth, who are our hope and support, we are reaching the goal. Thinking about the happiness and maturity of our dear children and grandchildren, looking forward to the bright future of our people, we are setting ourselves huge tasks".

Our people, many traditions and values that have been living since the distant past to the present day, the faith and will of our great ancestors in the path of goodness, seen in examples of our cultural heritage. Whether the idea of Good thoughts, good words, good deeds is the book Avesta, which expresses the belief in the existence of goodness in the world, or Kutadgu Bilig, which means the path that leads people to happiness and goodness. Works, these have been living for centuries as a bright expression of the pure aspirations and pure intentions of our ancestors. Also, while visiting hundreds of cultural monuments built several centuries ago and renovated for the sake of independence, each of us involuntarily feels a high respect for the spirit of our ancestors and a great sense of responsibility towards future generations. We will Isnt that why it has a great influence on the rise of human spiritual thinking?!

Each generation of the nation should be educated in the spirit of people who carry national traditions from the past to the future. After our country gained independence, attention to national traditions increased. Today, national traditions passed down from generation to generation as a priceless heritage, holidays and ceremonies such as Navruz, Independence, Teachers and Coaches, Remembrance and Appreciation Days, give modern meaning to the life of society should be used wisely. In addition to the study and promotion of our national traditions, it is important to reduce weddings, customs and traditions that are part of them, and avoid extravagance and extravagance in this regard needs to be looked at. Human spirituality is formed through national-cultural heritage, folk oral creativity, scientific discoveries, customs and traditions, as well as material and spiritual resources.

Today, we are living in a very intense and complex time, which is changing at a rapid pace, and which is fundamentally different from the times that humanity has experienced so far. State and political figures, philosophers and sociologists, commentators and journalists describe this period in different ways and call it by different names. Someone calls it the era of high technologies, someone interprets it as the age of thinking, and someone else interprets it as the age general information. When talking about such phenomenon of globalization, it should be noted that today this term has a very broad meaning as a scientific-philosophical and life concept. From a general point of view, this process represents the formation of a

completely new economic, social-political, natural-biological global environment and, at the same time, the transformation of existing national and regional problems into global problems.

Concerns spiritual discourse as a means of constructing and reconstructing humankind's relationship with the natural environment. After a brief historical review, the chapter explores the spiritual and philosophical lessons implicit in ancient and modern accounts of relationships between humankind and nature. Focusing on humankind's need to find modes of social organization that allow it to survive with nature, it shows how different cultures have searched out and constructed different meanings and purposes for nature. It discusses the ways in which spiritual communities and religious organizations have worked to further environmental causes and how ecological consciousness has evolved in consequence. Finally, it discusses the implications of spiritual discourse for such organizations working at a global level; these involve the development of a more pluralistic recognition of the need to respect diversity of outlook.

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