

PRIORITY PROBLEM OF DEVELOPMENT AND EDUCATION OF NATIONAL CHARACTERS IN THE YOUTH IN THE REPRESENTATION OF OUR ANCESTORS

Pardabayeva Rano Farkhod daughter

Student of the Faculty of Primary Education of CHDPU

ABSTRACT

This article provides information on the principles of good morals in the process of raising our ancestors and instilling national virtues into the minds of our youth.

Keywords: Intelligence, perception, manners, maturity, perfection, spiritual, humanity, emotions.

INTRODUCTION

Personal development takes place based on specific laws. In addition to biological and social laws, the laws of education affect the development of a child's personality. Under the influence of biological laws, physical, mental, spiritual and to some extent moral growth takes place. Social laws accelerate the child's education, occupation, and becoming a socially active person. The laws of education contribute to ensuring mental, moral and professional maturity. It is also worth noting that a child brought up in compliance with all laws and conditions will achieve flawless personal development. Such young people are considered mature generation. In the sciences of pedagogy and psychology, it is emphasized that the development of a person is much slower than that of other creatures. The main reason for this is the multifaceted, complex nature of human development, depending on mental, moral, spiritual, anatomical and physiological factors. In any case, it will take about twenty years before he becomes a full-fledged person. The development of a child's personality consists of several stages. The periods of infancy, childhood, adolescence, adolescence, and adulthood are distinguished by their own characteristics and require special attention to be paid to each period in education. Periodization of the child's age has been proven in scientific sources to consist of several smaller stages. But serious changes can be determined from the above periodization. In order to deeply understand some features of raising a spiritually mature person, it will be useful to first know the essence of the concepts of a perfect person, a perfect person, and to identify their similarities and differences. These concepts are related to each other and have their own meanings. In some cases, due to the strong connection between them, they are used in the same sense. Although there is no scientific and theoretical error in this, logical incompleteness is noticeable. The concept of mature means mature, adult, adult. Of course, physical, intellectual, moral, spiritual and professional growth will be of leading importance. After birth, a child becomes an adult by passing through the stages of personality development. An adult becomes a person who has grown up physically, is full of mind and is able to master any field of knowledge, who can perfectly fulfill moral qualities, and who behaves spiritually. In short, he is developed intellectually, morally, spiritually and physically, and reaches the level where he can bring full benefit to himself and society. A person who has reached this level is a perfect person. Even after maturity, personality development continues. Now everyone strives for perfection. Perfection is defined as a mature person who has reached perfection, matured, matured to a

full extent and has made it a permanent way of life to constantly improve in intellectual, moral, spiritual and professional aspects. A perfect person sets different goals for himself. In the process of achieving these goals, he performs various tasks. He always strives for goodness, using his mind, talent, and talent. With the full use of his will, he implements new plans with a new perspective.

He develops his abilities and talents. He tries to use his opportunities to the fullest. As a result, he leaves a certain mark as a product of his activity. The level of perfection that a person has reached is determined by his footprint. Our great grandfathers Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Imam Ismail al-Bukhari, Amir Temur, Muhammad Taragai Ulug'bek, Alisher Navoi and hundreds of others in science, literature and art, economy and politics figures who have left an indelible mark on the world are high examples of perfection. Even today, there are many of our contemporaries who have reached the highest levels of personal perfection. It is reasonable to believe that young people do not need to look for role models "from the West or the East" in their pursuit of perfection. If everyone understands his identity, knows his history, can look to the future with confidence, shows self-sacrifice to the extent possible, lives burning for his people and his country, faith if he stands firmly in faith, if he is thankful for yesterday, today and tomorrow, if he is patient in the face of difficulties, he will inevitably reach the career of perfection. Our great ancestors of the past believed that perfection is a divine gift. That's why they believed that perfection belongs only to people who have been selected and come into the eyes of Allah. Pirikomils, saints, Ambiyas, and great prophets emphasized that they attained the highest level of perfection. Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Yusuf Khos Hajib, Ahmed Yassavi, Azizuddin Nasafi, Bahauddin Naqshband, Alisher Navai, Sufi Olloyar and other scholars evaluated the rank, qualities and signs of a perfect person. Alisher Navoi in his work "Nasaim ul-Muhabbat" listed the characteristics of perfect people (saints), they are as follows: repentance, contentment with a halal meal, earning a living from one's profession, observing the Sharia, maintaining the manners of the order, from all to be inferior, not to be rude, Being sweet-tongued, being compassionate, being generous, being brave, gentleness, being kind, living contentedly, being patient, not being afraid of being sarcastic are qualities of Horiqulod. showl similar qualities are described in the teachings of many scientists.

REFERENCES

1. Abu Abdulloh Muhammad Al-Buxoriy «Hadis» 1 jild, qomuslar bosh tahririyati T,1991
2. Mavlonova R. To'raeva O. Xoliqberdiev K. Pedagogika. T. «O'qituvchi» 2001. 3. Xoshimov K va boshqalar «Pedagogika tarixi» T. «O'qituvchi» 1996.
4. Ya.A. NurumbekovaG'Personal psychology and coachingG' study guide. Gulistan. GulDU.2022.-281b
5. Usmonova Q.S . Boshlangich sinf o'quvchilarida tankidiy fikrlashni shakllantirishda pedagogic-psixologik integratsiya va uzluksizlik. М УАЛЛИМ ХЕМ УЗЛИКСИЗ БИЛИМЛЕНДИРИ . 2023/3 .370-375-b <https://lib.cspi.uz/index.php?newsid=7951>
6. Usmonova Q.S. Boshlangish ta'limda Filandiya ta'lim tizimini imkonoyatlari . Международный научный журнал № 4 (100), часть 2 «Научный импульс» Ноябрь, 2022./4. 899-903-b
7. Usmonova Q.S Development of Steam International Assessment Program in Primary Education. CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE. 30th Apr 2023. 242-244 s.