



## RAISING SPIRITUALITY IN THE NEIGHBOURHOOD

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### ABSTRACT

*This article discusses raising spirituality in the neighborhood and its role in the development of country. On this case, research has been pinpointed on different raising spirituality in the neighborhood. It will be indicated with outcomes and shortcomings of the different spiritual features.*

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### 1. Introduction

In our country, wide opportunities for self – governance of citizens, particularly in mahallas are being given special attention.

Mahallas are widely involved in sociopolitical life, carry out cultural and educational work among them, preserve financial assistance to economically disadvantaged families, lonely and disabled and maintain and maintain the wellbeing of the regions. Is implementing activities. One of the international qualities that has always been used as an influencer is the support of people, creks, elders and community activists, who have great respect among the people in their involvement in good works. In this sense the domination of society by the elders of the nation did not occur today or yesterday but the roots of the tradition of celestialism have a long history in our nation it is worth noting that the activities of civic gatherings in particular the mahallas first and foremost increased the confidence of our citizens in the day-today life of the state and society for this reason today the population does not apply to the mahallas just like in certain countries to receive a certificate.

The mahallas has long been a cradle of goodness a focal where national traditions and customs are formed. Neighborhoods play a very important role in helping people to be kind, compassionate and generating a unique community.

Today mahallas are one of the key units of state governance is recognized as one. During the years of independence many of our efforts related to mahalla life, even including spiritual ones, have become a part of our socio-political system. It is worth noting that the activities of citizens assemblies, in particular, the mahallas first and foremost, give priority to justice in the state and society, and do not neglect the wishes and aspirations of the people.

Therefore, today the people of the neighborhood are looking for solutions to any of their problems, first and foremost in this area...

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## 2. Main part

It should be noted that makhalla activists as a whole, expanding the scope of their activities and engaging the general public. Although there are different areas of activities in the community, the ultimate goal is to achieve peace of the neighborhood, the wellbeing of the community, and the peace of the neighborhood. It is important to note that given the great role of makhallas in improving the effectiveness of spiritual and educational work the main activities are through the promotion of community outreach activities. In every neighborhood, the use of the experience of reputable, intelligent people, cultural and artistic people living in the area to enhance the spiritual life of the makhalla is established. In improving the spirituality of the population, the neighborhood works directly with families, aware of the environment in each family, and identifies those families that may have problems and takes specific measures to address them. There are great opportunities for ideological and educational work among the general public in the makhallas. Especially in the context of growing youth, the role of the city in the development of respect for national talents, kindness, and the struggle for the honor of the country is invaluable. Young people's family beliefs, their conscience and their intellect, and their thinking are further enhanced in their neighborhoods, and they will lead to healthy relationships in the community, brotherhood and national traditions. We know that, of course, when a person is born his or her consciousness is first and foremost in the family. As a child, education is like a carving of a rock and in order to be educated, the child must first be educated. When our ears are filled with eyes and ears are eager to see them, our forefathers have given us a history that illuminates us like a dome. It is permissible to be educated by our ancestors with some wisdom, but there is a difference between knowing and knowing, and if you do not educate them, knowledge is like a thief. Therefore, the culture of human communication is of great importance. The upbringing of a person determines the atmosphere in his family. We likened a well-behaved child to a sun shining with golden rays. Of course, it is not in vain that the sun shines. We know that a well-behaved child is pure in heart and faith, knows his duty to his parents, sings and dances until he is able to fulfill his responsibilities in the development of the country. So every young generation is like the sun, and no one knows that it exists in the universe unless it shines, except for its parents, who are frozen by the cold. Speaking about the development of the homeland, the development of the future of our country directly depends on the upbringing of a spiritually mature generation. The formation of the spirituality of our people depends on the existing economic, political, legal, ideological and religious foundations or foundations that are directly related to the development of society. The economic foundations of the formation of spirituality include economic reforms in the society in which we live, the attitude to property, measures aimed at the development of production. Today, the full development of these economic reforms serves as an important factor in educating a spiritually mature person. The ideological basis of our spirituality is the ideology of our society based on the national idea. In the process of formation of the spirituality of our people, it is nourished and enriched by its roots and sources. What are its sources? First of all, the past history of our people, our ancestors, historical figures, our traditions, customs, traditions, as well as our modern style, weddings, ceremonies, various holidays, national sports games and so on, our deep roots that create national pride. Although there are foundations and sources that shape our spirituality, they do not act on their own. It will need a group of people, a team of people who will mobilize, lead and shape it. Such communities include families, kindergartens, schools, secondary special and higher education institutions, labor unions, neighborhoods, public organizations, various associations, councils and foundations. The most important of these is the family. Because everyone is more in the family, regardless of work and age. The family becomes closer to the inner world of man. These communities carry out the level of impact on humanity by any means. Such tools include family upbringing, meetings in work communities, dialogues, councils, educational and cultural facilities, press, household services, health services, trade services, as well as cleaning, tidiness and other similar means. It is obvious that in the process of formation of spirituality, its foundations, sources, communities and means must develop in connection with each other. This, in turn, determines the development of society, all of which is achieved through enlightenment. So, through enlightenment we reach the peaks of spirituality. At the same time, it should be noted that we are raising a spiritually mature generation. The knowledge of a spiritually mature generation will grow up to be a member of a society that can distinguish between black and white, who serve the interests of the people, who cares about the family, and who values peace. In the same way, the upbringing of a child is very important for the development of human beings. In the upbringing of a child, first of all, it is necessary to awaken in the child a sense of kindness, that is, to the father, mother, brothers, sisters, family, as our ancestors used to say, from the threshold of the homeland. A child who is kind to his mother, when his mother is tired of the hardships on the street, when he sees a woman of equal age, his mother comes to his aid and he extends a helping hand to her, which means that he is brought up. The man who rebukes will build his father in his place. A child who does not respect his parents will not be of any use to society, as if he saw his parents working hard to feed him and idolizing him, and when he saw that his hair was white, he scolded him again. If he is a child who is kind to his parents, he will use his time productively and try to take his parents' work out of his hands as soon as possible and make them happy. We can see a lot of evidence of this in practice. When you talk to people who have a place in society, they put their family first, both from their work and from their friends, and a person who is loyal to his family is loyal to his work, loyal to society, and finds his place in society. Such people are also loyal to their nationality. Recently, the head

of our state pays great attention to our nationality, that is, the national uniform has been introduced in higher and secondary educational institutions every Friday. When it comes to nationalism, the process of educating a spiritually mature person is closely linked with national pride. The President emphasized the sense of national pride as a "criterion among political, military and economic factors." So what is national pride? In the Uzbek dictionary, the word "pride" means "a person's sense of self-worth, respect, self-esteem, pride, pride." National pride, on the other hand, is a feeling that is unique to each nation. Because the process that makes one nation proud can not be a cause for another nation. These include the values, customs, traditions of each nation formed over the centuries, the history of statehood and so on. In return for the feeling that creates national pride? First of all, this feeling is a process formed in human thinking, when a certain event - event or condition - is felt in comparison with the conditions, when it feels good, superior to others. It is a natural feeling, a characteristic of humanity. In a sense, this superiority can also be manifested as a motivating force to be good. When we talk about national pride, we must not forget that it is associated with personal pride. Our national pride belongs to all our people, our traditions have not lost their dignity over the years, on the contrary, our traditions have remained positive in all eras. We should be proud of the brilliance of our values. With our great ancestors, historical figures who made a great contribution to the development of world science and culture, or our ancient cities of Samarkand, Tashkent, Bukhara, Khiva, which for 2500-3000 years testified to our great past and attracted the attention of the whole world. and why should we not be proud of our many historical monuments. Personal pride is a feeling of every human being, it depends on his consciousness, thinking, culture and spiritual perfection. Any process that creates national pride can be the basis for the pride of a person belonging to this nation. This means that everyone is a source of national pride. Personal pride in life is conservative, and its objects are diverse. Well, how the roots of our national culture developed, what influenced its deep formation. First of all, the roots of our national culture go back to ancient history and show the world how glorious it is. First of all, the importance and significance of the Avesto, the holy book of Zoroastrianism, which has made a worthy contribution to the roots of our national culture, its education and upbringing, the culture, customs and values of the region under the influence of Islam, national-spiritual, The development of traditions, the great contribution of the educated people of the region to the world civilization under the influence of the great renaissance of the IX-XII centuries. also present an davirda borishmoqdqlqr. In this we can see that our ancestors first of all paid attention to the issue of spiritual upbringing in the family. Of course, this region, which has brought up such great scholars as Imam al-Bukhari, Imam al-Termizi, Burhaniddin Marghinani, al-Samarkandi, al-Khwarizmi, al-Nasafi, Mahmud Zamakhshari, continues to bring up its mature children in every field. has been making. At the same time, each of us must not forget at every moment how important the attention given to us in family upbringing is. Now let's try to determine the reason for the popularity and popularity of popular culture. Communicating and interacting with the population in an average language that is understandable to them is an important aspect of popular culture, as well as aspects that are directly related to the other person's mind. For example, the individual's unwillingness to participate spiritually and intellectually in social events and processes. In other words, the consciousness of most members of society is passive. This is the desire of some young people to see cultural products, including 'popular culture', as the ultimate standard. Intensification of information technology tools

As it is gone, empty, very shallow cultural products are also put on the market, many of which are distributed for commercial purposes, not for the purpose of raising spirituality. As a result, in the space of traditional culture, along with classical folk art, there is a growing number of creative products that do not pass the knowledge and thinking of the population. In this regard, a number of organizational and educational-spiritual measures are being taken in our country, of course, but the influx of such products into our lives has not stopped. This poses important challenges for the bureaucratic cultural and scientific community. The world has emerged as each era has experienced its own unique military, political, economic and cultural wars. First of all, no matter what the conditions of the wars, no matter how they are fought, he must try not to insult his first parents. Respect for parents, which is the flower of the traditions of our people, receiving their blessings is a sacred process that has been carefully preserved for thousands of years and is one of the sources of our spirituality. It is well known that the second meaning of the word "pride" is "to put oneself above others, to be arrogant", and pride is a product of one's inner feelings. When this feeling is propagated in front of others, a process of boasting occurs. Pride and arrogance are a step between the air. That is why, from ancient times, the feelings of pride and arrogance in our people have been condemned by public opinion. The various proverbs and aphorisms spread among our people can be considered as an educational tool used to prevent this process and start the right path. Pride is the indulgence in the air, a feeling of superiority over others, or a chauvinistic movement that occurs when it embraces the majority of a nation.

Praise be to Allah, the winds of independence lifted our chests like a mountain. In the short period of independence, all the conditions for the formation of national pride have been created in our country. First of all, human dignity has been defined as a task of state importance. In the relationship between man and the state, human interests take precedence.

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### 3. Conclusion

The implementation of state programs announced and developed by the head of state serves the interests of the people. National pride is also directly related to the concept of self-awareness. The process of formation of national and personal pride depends directly on the freedom of the nation or individual. This freedom is directly related to national independence. A nation without national independence cannot be free. In our recent past, the notion of national pride has been eradicated in a totalitarian regime dominated by communist ideology. If any national pride arose, nationalism would be blamed. Nationalism was one of the gravest crimes. Neither our compatriots nor our ancestors were accused of nationalism and were left in foreign lands. In the process of formation of full-blooded national pride, the proper assessment of a person's dignity, the replacement of his self-esteem, the strict non-optimism of him have a special place. Usually, such relationships have a strong impact on a person's mental state. For example, this may be the case in a work team. Someone in this team feels responsible and works better than others. But the management doesn't like it very much. Usually people who work well, who have a good sense of responsibility, will be able to tell the difference by being the right word. On the contrary, even if someone else works, he looks good to the leadership, agrees with and agrees with any opinion of the leadership without expressing his opinion, finds the word in the heart of the leadership and speaks. You see, they quickly find common ground with each other. Such people are given more attention by management in the work community. Unfortunately, such events are common in life. This can lead to mood swings in the work community. As a result, the drive for production slows down. It doesn't matter if you work or not. In our view, every spiritually mature person (every leader believes that he has reached the heights of his culture, spirituality)

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