

UZBEK WOMAN SINGS OUR NATIONAL SPIRIT

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УЗБЕКСКАЯ ЖЕНЩИНА ВОСПЕВАЕТ НАШ НАЦИОНАЛЬНЫЙ ДУХ

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Abstract: This article reflects the idea that the great leader of the family is MOTHER, the devotion of Uzbek women, the love of MOTHER children and the formation of children's spirituality. In today's renewed society, the focus on women is greater than ever and at the level of public policy. This is not in vain, because about 17 million people in our country are women.

Keywords: motherhood and childhood in the protection of the state, maternal love, feminine dignity, women's responsibility, the role and place of women in society

Annotatsiya: Ushbu maqolada oilaning buyuk sardori ONA ekanligi, o'zbek ayollarining fidoyiligi, ONA farzandlariga mehr-muhabbat va farzandlar ma'naviyatini shakllantirish g'oyasi o'z ifodasini topgan. Bugungi yangilangan jamiyatda ayollarga e'tibor har qachongidan ham ko'proq va davlat siyosati darajasida. Bu bejiz emas, chunki mamlakatimizda 17 millionga yaqin aholini ayollar tashkil etadi.

Kalit so'zlar: davlat himoyasida onalik va bolalik, onalik mehri, ayollik qadr-qimmat, ayol mas'uliyati, ayollarning jamiyatdagi o'rni va roli

Аннотация: В данной статье отражена идея о том, что великим лидером семьи является МАМА, преданность узбекских женщин, любовь МАТЕРИ к детям и формирование детской духовности. В сегодняшнем обновленном обществе внимание к женщинам больше, чем когда-либо, и на уровне государственной политики. Это не зря, ведь около 17 миллионов человек в нашей стране – женщины.

Ключевые слова: материнство и детство в защите государства, материнская любовь, женское достоинство, ответственность женщины, роль и место женщины в обществе.

Introduction: The spiritual factor of the family is the mother. Therefore, the mother is a sacred person. Mothers are the beginning of life, the main creators of spirituality. It means that the future of the country's children depends in many ways on

the potential, dedication and devotion of women. Children are the heirs of today, the future of independent Uzbekistan. It is the woman who enlightens the human heart and gives peace and harmony not only to the family but to the whole society.

It is no coincidence that the decrees and laws adopted in independent Uzbekistan pay great attention to the issue of women and their respect. A lot of work has been done in this direction. When we talk about women, we must first acknowledge that women are the source of education that ensures the eternity of life, the continuity of generations, the preservation of our sacred traditions, and at the same time affects future generations. A woman's true happiness, all her noble dreams and hopes are connected with her family and children, with the prosperity and well-being of the country where she lives. Our women are also the ones who bring blessings to our society and families. From ancient times, Uzbek women have expressed all their good intentions by praying. Children who have grown up with the blessings of their mothers, who have matured together with the gods of believing mothers, will develop a bond of love, compassion and devotion to the motherland. Motherly love is reflected not only in the image of the child, but also in the development of society.

Method and Material: When talking about the role of women in today's society, we must first and foremost explain the special and important role of women in society, especially young people and our pre-marital daughters. and upbringing in the spirit of traditions is an important task. In this regard, the methods of comparison are useful. A woman is a unique creature. Her spirituality includes moral norms such as modesty, *ibo*, *andisha*, and these qualities have been the beauty of women. When we say feminine beauty, first of all, the beauty of the appearance in it comes to mind. After all, beauty is also a woman's wealth. And the owner of beauty, adorned with moral spirituality, is truly beautiful. It is no coincidence that our people say, "A woman who is praised for her beauty is not beautiful, but a well-mannered woman is beautiful" [1]. When it comes to women, our grandmothers, such as Tomaris, Zebiniso, Uvaysi, Nodira, Zulfiya, come to life before our eyes. Every woman lives in the motherland, in the nature of the motherland. These features are typical of Eastern women - Uzbek women. Understanding the identity of every people, nation, trying to divert it from the

path of independent development was the goal of violent and aggressive forces that call for the abandonment of national and universal values, history, language and beliefs, and most importantly, our national spirituality. Because if any aggressive forces in the world want to subjugate a country and take possession of its wealth, they will try to deprive the people of that country of their national spirituality and thus try to achieve their goal. As a result, there will be great spiritual losses in the country, the nation's age-old values, national thinking and way of life will be violated, morality, family and community life, conscious lifestyle will be seriously endangered. As a result, a person is formed who is indifferent to everything, forgetting the feelings of indifference and patriotism towards the country and people where he was born and raised. It is known that through spirituality a person realizes his identity, the land on which he lives, feels responsible for the fate of the country, realizes that ensuring the succession of generations is a factor of national development.

Results: To increase the active participation of women in society, to help them understand their responsibility to the family and society. The national spirituality of a woman is an intellectual and spiritual wealth that reflects the specific features, traditions, customs, values and mentality of the nation, defines its identity, its inner potential that leads it to development. There will be no nation without its own national spirituality. After all, a nation acquires the status of a true nation only if it has a unique spirituality that is not repeated in other nations. Qualities such as modesty, honor, piety, faith, conscience, modesty, pride, faith, justice, purity, honesty, and fidelity may be present in all nations in some form, but their degree of perfection or their perfect manifestation is never present in different nations. when cannot be the same. Even some of them may be underdeveloped or not used in real life, expressed in a way that is consistent with other concepts. Most importantly, they are the most important factors that ensure a nation's 'I' and self-identity, no matter what form they take. The spiritual image of an Uzbek woman is reflected in her self-knowledge, behavior in society, her position in it, the individuality of her actions [2].

In life you can meet people who are drastically different in their spiritual direction and its level. Because the social environment, spiritually oriented education,

upbringing and morality play a big role in the formation of human spirituality. This has been the strongest feature of the Uzbek people for thousands of years. Spirituality, enlightenment and morality are the basis of the civilization of Uzbekistan, and these concepts are inseparable. The national spirituality and enlightenment of the Uzbek woman is one of the main factors in the development of society and the future of the people.

It is known that every man, as well as a woman, has an external and internal world. The external world includes his height, appearance, dress, behavior, and so on. The inner world, on the other hand, includes his purpose in life, his thoughts, his desires, his aspirations, his feelings. The inner world of a woman is spirituality. While food gives a person physical strength, spirituality gives him spiritual nourishment and strength. In a woman, national spirituality does not come ready, it is achieved only through constant reading, study, and experience. The richer the national spirituality, the more prosperous the society and the nation will be. A spiritual woman knows exactly what the purpose of life is, finds a way to live her life meaningfully, acquires a culture of treatment, approaches every issue from the point of view of honesty and justice. What is conscience, what is true and what is false, what is honor, what is honest and what is impure - all of these can be distinguished from each other, refraining from actions that lead to evil in life, doing deeds that lead to good, good. In short, spirituality reflects the meaning of human life. In an Uzbek woman with a national spirit, intelligence, common sense, justice and good behavior prevail. His melodious goddess finds his way to the heart of a child with a heart of kindness, sows the seeds of kindness, goodness, and goodness in his heart. He nurtures his child with love and leads him to perfection through hard work. In this regard, as noted by the President of the Republic of Uzbekistan Shavkat Mirziyoyev: "We all understand that the words" Mercy is a pillar of life "have a deep meaning and content. Speaking of which, the holy mother, the woman, is the source of true love, the sun of love, and it is true in every way. As long as this sun exists, great values such as kindness, goodness and justice, fidelity and loyalty have been living in peace for centuries. ... first of all, we bow before the image of a mother who is the most worthy of the word "sacrifice" in the world" [3]. Therefore,

only a truly spiritual, enlightened woman selflessly strives for human dignity, national values, in a word, self-awareness, living in a free and free society, for our independent state to take its rightful place in the world community.

The path of example is one of the directions that shape the spirituality of the individual in the present, as in the past. The first path to true enlightenment is example. As the baby comes into the world of light and strives to live with the love of life, he begins to set an example. The example of the mother, the example of the father, the example of the brothers and sisters, the example of the grandparents begin to form their attitude to the existing reality. This world was originally created to set an example for man. The zeal of the initiators, the activity of the wise, the concern of the shy, the love of mothers, the tolerance of fathers, the innocence of infants, the glory of the elderly - all this is a school of example for man. Realizing evil from evil and turning away from it is an example, and understanding good from good is following it. The actions of a thief, the punishment for a crime - an example, the tragic tragedy of a prostitute - an example, the inferiority of traitors, in general, all the events, happenings, processes in life are an example. To be able to learn - spirituality, not to see, not to draw conclusions - is spiritual blindness. But imitation is not an example. Imitation instead of example is a sign of blindness of the tongue. When, where, in what time, imitation takes the place of example, spirituality begins to face a crisis [4].

Another source of enlightenment is science. Science can be considered an important stage of personal development. If a child's initial upbringing is based more on learning from the adults around him, on learning from the fairy-tale characters he has read and heard, an analytical approach to life events will awaken in his mind from adolescence. In the path of enlightenment, everyone attains a certain level according to his ability, talent, ability, aspiration. From time immemorial, the Uzbek people have paid special attention to the education of such moral qualities as respect for adults, humility, diligence, hospitality, tolerance, honesty. Such qualities are reflected in national customs and traditions, daily life, interethnic, interreligious relations, and spirituality in general. The place and role of customs, traditions and customs in the life of our people is incomparable. The Uzbek people have always lived as a community,

adhering to the tradition of neighborhood and neighborhood. Every baby born in the family is given a name with good intentions, handed over to a teacher to educate and develop their spirituality. Making their children highly spiritual, professional and homely has become the most important task of parents. The behavior of people, especially young people, and the principles they follow have always been in the public eye.

For centuries, different cultures and civilizations have coexisted on the territory of Uzbekistan, which has played an important role in the formation of a unique mentality in the Uzbek ethnos, which is characterized by peace, generosity and kindness. It is not only a unique uniqueness, but also a tremendous wealth that is priceless in terms of importance and substance. First of all, in order to preserve the uniqueness and uniqueness of the people, as well as the ancient national cultures, arts and folk art, the convergence and enrichment of national traditions and customs formed over thousands of years, the opportunities opened up for the establishment of an atmosphere of mutual understanding and respect between the representatives of the people are important. This atmosphere of mutual respect between people, regardless of the language in which they speak, serves as the most important basis and guarantee of peace, stability and tranquility in the only Motherland called Uzbekistan [5].

Ancient traditions, customs, ceremonies and holidays have a special place in the socio-cultural life of every nation. They manifest as a specific phenomenon of human lifestyle. The book Avesto is one of the oldest sources for studying ancient customs. The customs of Zoroastrianism have survived to this day. The most important of them is Navruz. It is a Zoroastrian custom to burn incense, sweep the yard in the morning, wash, and light a fire in the oven to prevent or avoid disease. Family rituals came into being with the emergence of the family, changed, evolved. It is an integral part of the people's spirituality, an important moral value, an effective means of education. Qualities such as morality and kindness, which are manifested in the process of family ceremonies, play an important role in the formation of the spirituality of young people. Raised in families where folk traditions are valued, young people are distinguished by their exemplary morals. Such families do not produce criminals and hooligans.

Therefore, it is important to educate young people with the help of folk traditions and family traditions. Folk traditions are an important factor influencing the formation of people's worldview.

A woman's beauty is a dress. It is a testament to the woman's sophistication and taste. When we say clothes, we mean modern fashion. Fashion is constantly changing and improving with the times. Today, Uzbek women are accustomed to wearing clothes that combine national characteristics and the positive aspects of world standards. At present, our national costumes are highly valued at exhibitions in a number of foreign countries. Our national fabrics amaze others around the world with their beauty, elegance and oriental charm.

Our designers, who bring modern content and form to our national fabrics, are entering the world arena, widely using their talents and knowledge. Today, the art of modeling, design and modern modeling of Uzbek clothes is developing rapidly. Designers are working effectively on beautiful dress shapes, taking into account the requirements of each season, climate, conditions and period. In these dresses, the harmony of national and universal values and features is reflected.

The girl leads the child to the path of happiness, first of all, the mother, hardens him in the paths of life, there is wisdom behind the simple words "See your mother and take your daughter" [6]. Therefore, it is both an obligation and a duty for a mother to take all measures to make her daughter happy. The qualities inherited from our ancestors, such as friendship, generosity, honesty, courtesy, loyalty, orderliness, purity, decency, should be instilled in the minds and hearts of children. It is a complex process, arising from the internal environment, circumstances, unique lifestyle and other possibilities of each family.

Parents should always gradually teach their children important moral values, such as behavior, speech, eating, dealing with others, hospitality, cleanliness, cleanliness. Of course, the upbringing of boys and girls has its own distinctive features.

Conclusion: In today's fast-paced world of information, it is important to increase the social activity of women, to deepen the understanding that femininity is a great honor, to instill in young people a sense of duty and responsibility. Criteria of

marital beauty are of special importance not only for the family but also for society. Because distinguishing between good and bad in life, understanding the negative, the positive, is also important for the development of society. From the above-mentioned thoughts and comments, it can be said that at every stage of our national spirituality, in singing it to the whole world, the image of the Uzbek woman is reflected today. Because, as the basis of the civilization of Uzbekistan is spirituality, enlightenment, morality, it is impossible to imagine these concepts in isolation. In this regard, it is worth noting the opinion of Abu Nasr al-Farabi, "Knowledge and enlightenment must be adorned with good morals." [7] It is the national spirituality and enlightenment of the Uzbek woman that are the main factors in the development of society and the well-being of the people. Today, our women should be an example in bringing Uzbekistan to the world, to become one of the developed countries, to strengthen the rule of law, where women have equal rights with men.

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