



THE ROLE OF NATIONAL VALUES IN THE DEVELOPMENT OF INTELLECTUAL POWER OF YOUTH

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ABSTRACT

The article reflects the impact of national values on the spiritual development of young people and the scope of research. The importance of national values in the spiritual education and intellectual development of young people is highlighted.

KEY WORDS: *value, intellect, potential, great ancestors, holy shrines, Oqsaroy, Registan, national games, national costumes, the concept of neighborhood.*

INTRODUCTION

"The ideology of the new Uzbekistan we are creating will be the idea of goodness, humanity and humanism. When we say ideology, we mean, first of all, the education of thought, the education of national and universal values. They are based on the life concepts and values of our people for thousands of years"¹.

Of course, we cannot imagine the future of our country without history. Uzbekistan is a great country with a great past. Great commanders such as Jaloliddin Manguberdi, Amir Temur, Mirzo Ulugbek, al-Beruni, al-Khwarizmi, al-Fargani, Ibn Sino and others, who were able to shake the world in our memory, contributed to the path of science. scholars, mystical Taliban such as Ahmad Yassavi, Imam Bukhari, Bahauddin Naqshbandi, and other ancestors are sealed for life. In order to be their worthy successors, we need to have a deeper and more complete understanding of the history of our youth.

As we get acquainted with the sacred places built in our country, in particular, the Oqsaroy built by Sahibkiran Amir Temur in Shahrissabz, Registan in Samarkand, Labi Hovuz in Bukhara, Ichan Qala in

Khiva and other architectural monuments. we seem to have fallen into the past.

THE MAIN FINDINGS AND RESULTS

In particular, the Oqsaroy was built in 1380-1404 by Amir Temur. This world-famous monument, 71 meters high, was built in memory of Sahibkiran's mother. To the roof of the house: "Whoever wants to see our glory, let him look at the buildings we have built." "The Registan ensemble is a unique monument of Central Asian architecture with its colorful tile ornaments, embossed roofs and huge domes. The official center of the ancient city of Samarkand is Registan Square, where three madrassas were built: Ulugbek Madrassah (1417-1420), Sherdor Madrassah (1619-1636) and Tillakori Madrassah (1647-1660). Registan is home to ancient science and education institutions and is one of the most prominent examples of urban planning in the East. In 2001, the three madrassas were inscribed on the UNESCO World Heritage List. Registan Square has historically been the city's scientific, political and religious center. The word "Registan" means "sandy place." In the Middle Ages, the centers in all major cities were called Registan. Squares of the same name were also located in Bukhara, Shakhrisabz and Tashkent. The square in Samarkand was one of the most majestic and admirable in Central Asia. This area has a history of several thousand years. During the reign of Amir Temur, Registan became the center of Samarkand. During the reign of Ulugbek (1409-

¹ President of Uzbekistan Shavkat Mirziyoyev chaired a video conference on January 19 on radical improvement of the system of spiritual and educational work, strengthening cooperation between state and public organizations in this area.



1447) the field became even more important. The modern Registan ensemble includes Ulugbek Madrasah (1417-1420), Sherdor Madrasah (1619-1636) and Tillakori Mosque-Madrasah (1647-1660). On the southern side of the Registan there were khanaqahs and mausoleums called "Childukhtaron" among the people. They were built by Kochkunchikhan (1527-1530) and added to the Tillakori madrasah. It was reduced to rubble after the 1904 earthquake, and in 1910 it was completely destroyed and replaced by a square. Tourists from all over the world come to see this Registan, which has seen its last appearance in 100 years."

The style is ancient and national, the majesty is pleasing to the eye, the patterns are beautiful, it can attract the attention of tourists, and for young people it can reflect nationality. What you see is different from what you see. Reading the works of our ancestors is the task of every young person today. The way of life reflected in them, through the information provided, the student develops such ideas as love for the Motherland, devotion to the people, confidence in the future. Not only the Uzbek people, but the whole country of Uzbekistan is a place of national values, ancient customs and traditions. It is the people who create them and leave their legacy. For example, wrestling, our national game, is not for young people who do not know chillak. These words are pure Uzbek words. It's also a good idea to play team games like "Flying", "White Poplar, Blue Poplar" in the spring.

It has long been known that clothes made of fabrics such as satin, adras, and silk were our national costumes, and this tradition continues today. Regardless of the age at which they are worn, girls, brides, young men and women show a certain form of nationalism. It is especially heartwarming to see girls with curly hair, Iraqi skullcaps, satin or adras dresses.

For our young people today, the formation of skills for the professions of doppi, embroidery, suzani sewing, spinning and carpet weaving, drying, sewing and cooking, for this purpose to establish and increase the activities of clubs also gives good results. Also, "Mahalla, administrative-territorial unit in Uzbekistan; a way of self-government inherent in the traditions and values of our people. The word "neighborhood" is derived from the Arabic word "mahal", which means "place of residence", "territory". The mahalla is also an active body in promoting national values. There are craft centers for young people, which teach pottery, jewelry, knives, wood carving and other national trades.

CONCLUSION

In general, no matter what national areas young people are taught, no matter what information they are given, the family is the main link.

So the family is the foundation of all the values, traditions and customs of a society. It is a key element in the formation of all national consciousness, national identity and national mentality.

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