

## NATIONAL VALUE IS A CUSTOM THAT SUPPORTS THE IDENTITY OF THE NATION

**Aliev Atabek**

2nd year master's student in the specialty

"Methods of teaching social and humanitarian sciences"

of the Berdakh Karakalpak State University

### ANNOTATION

*In this state writes national values can also be learned from the presence of people in their relationships, social activities and from the spiritual basis for this attitude, activity, purpose, needs and aspirations.*

**Key words:** *tradition, nation, lead, value, national, religious, contradict, religion, religious dignity, elates, occasion, interethnic discord.*

Each emerging bulgan tradition infects the continuity of the nation, which leads the bulsa nation to a crisis. The values are divided into the first national qadiriyyat, the second religious qadiriyyat. As long as the National qadiriyyats do not contradict the foundation of Sharia, religion does not deny it, but chases one by one, while at the same time serving the perfection of religion. For example, in our religion, only Fak will be sent to kibla in khojatkah from orka and avoidance, while in our national qadiriyyats it is customary not to extend the foot to kibla, which is a sign that our nation is waiting for the National, Kham religious dignity. Our nation has long lived well with all nations and elates. On one occasion, interethnic discord was not found. This Ham is our national destiny. In today's modern science of value Science, national values are formed in an ethnic space that ensures the natural, historical and social unity of people. It is said that it manifests itself in a colorful way, in various forms, affects the consciousness of people, their way of life in its own way. National values can also be

learned from the presence of people in their relationships, social activities and from the spiritual basis for this attitude, activity, purpose, needs and aspirations. The value system, which is an expression of the national values of the Uzbek people and their affiliation, has been formed under the influence of the historical ranges of our nation, the zailles of time, various social and political processes. Our national values were formed in connection with the features of the origin and territorial space of the nation. And the social development of fraternal peoples continued to be inextricably linked with the prosperity of their national-territorial values. Thus, as a result of the improvement of the unique colorful values of our nation, it began to form universal values and develop its facets.

By the nature of national values, it does not stop in a narrow circle, but becomes prosperous, renewed in the process of marriage and enriched with the achievements of the values of other peoples. It is clear that each el, elat, seed, or people will have their own identity in their customs. It is not advisable to measure specific values in another place, with the scales of those who live in a different way, or to have others as judges in this matter. The sense of generality is not based solely on striving to cherish the value of one's own people, make a look and spread among others, but begins by accepting and respecting each people, elat, seed, as they are, in any case.

The importance and role of Islam in the development of our national values is very great, it has enriched our national values. In particular, the improvement of the spiritual values of our people was significantly influenced by the humane ideas brought by Islam. After the arrival of Islam, the system of religious values was renewed in the life of the peoples of Central Asia, many thinkers, qomusi scholars grew up on our land. This religion also contributed to the creation of many architectural monuments, cities, according to its creative cuisine.

The ideas and guidelines of the Islamic religion, which have become our national value, are inextricably linked with the natural-historical development, social life, way of Living, Past, Future, Culture, spirituality, customs, traditions, language of our nation, the territory in which it came into being, etc. It manifested itself in diverse forms with our national values, in close contact with each other, organizing a unique system of national values. In this system, the values that provide natural-historical unity – single faithfulness, kinship, cultural-spiritual closeness, past and spiritual heritage, native sense, etc. - are considered stable. Some of our Islamic values in the structure of our national values were formed in connection with the places of residence, living conditions of people. That is why the Hanafi orientation of Sharia has developed in our region in a way that suits our lifestyle, conditions.

With the spiritual heritage of our people, traditions, customs, literature, art, forms of manifestation of universal values at the national level are associated with Islamic values. They are reflected in the cultural characteristics and aspects that are passed down from generation to generation during the historical development of our nation. There is a great history, unique values of our paradise land and wise people, which express national and religious traditions for centuries. These values cannot be changed by any force, propaganda and prohibitions, since it has become an integral value of our nation. These are religious holidays that are always widely celebrated in our country- the feast of the two Judas. On these days, showing even more affection, charity to those in need is a quality characteristic of our people.

This beautiful custom embodies the essence of universal values and the content of all divine teachings. It is in these values that old people are respected, young people are glorified and messages are received from orphans, underprivileged and underprivileged. According to the instructions of our Sharia, even if it is self-sufficient, receiving news from the people of close neighbors, observing their truth, is a true believer-Muslim motto of humanity.

**REFERENCES**

1. BA Kurbanovna. *Essence, Development And Role Of Representative Authority In The Development Of Society.* *Eurasian Journal of Learning and Academic Teaching* 2, 113-117 14 2021
2. A Bayrieva. *Ensuring Balance Among Branches of Public Power During the Development of Civil Society in Uzbekistan.* *European Journal of Molecular & Clinical Medicine* 7 (2), 2233-2239 8 2020
3. IB Jollibekova *Foreign cooperation in environmental protection of the Republic of Karakalpakstan.* *Current research journal of history* 3 (12), 07-11. 2022
4. ИБ Жоллыбекова. *Вопросы оценки образования в современных условиях. Материалы международной научно-практической конференции* 1 (2), 69-71. 2017
5. ИБ Жоллыбекова. *International relations in the field of science. Technology and education of the Republic of Karakalpakstan. Postepy w nauce w ostatnich iatach. Nowych rozwiazan. Сборник научных трудов.*
6. JI Вахытовна. *Science in the Republic of Karakalpakstan. Results of National Scientific Research* 1 (1), 74-81
7. ZI Bakhytovna. *Foreign cooperation of the Republic of Karakalpakstan in the field of environmental protection.* *Zien Journal of Social Sciences and Humanities* 3, 58-60
8. I Jollybekova. *Wissenschaft der Republik Karakalpakstan. International Bulletin of Applied Science and Technology* 2 (12), 171-174. 2022
9. I Jollybekova. *Videnskab i republikken Karakalpakstan. Академические исследования в современной науке* 1 (19), 265-269. 2022
10. I Jollibekova. *Development of foreign cultural cooperation of the republic of Karakalpakstan.* *International Bulletin of Applied Science and Technology* 2 (12), 107-111. 2022

11. *JI Bakhitovna. Entwicklung der ausländischen kulturellen zusammenarbeit der Republik Karakalpakstan. Models and methods for increasing the efficiency of innovative research 2. 2022*

12. *ИБ Жоллыбекова. Мустақиллик йилларида Қорақалпоғистон Республикасининг илм соҳасида ва кадрлар тайёрлаида ҳорижий ҳамкорлиги. Лучший инноватор в области науки 1 (1), 782-789 2022*

13. *ИБ Жоллыбекова. Вопросы оценки образования в современных условиях. Материалы международной научно-практической конференции 1 (2), 69-71 2017*

14. *ИБ Жоллыбекова. International relations in the field of science. Technology and education of the Republic of Karakalpakstan. Postepy w nauce w ostatnich iatach. Nowych rozwiazan. Сборник научных трудов. 2013*