

## Modern Factors Of Improving Spiritual And Moral Environment In Society.

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**Abstract:** *In this article, it has been studied that researching the modern factors of improving the spiritual environment in the society is of urgent importance. The rules and regulations in the life of the Uzbek people were created on the basis of folk traditions, Islamic religion and Sharia, what their value is since ancient times, life in the east is based on a family lifestyle, women are respected in the family, they are heavily burdened. lack of involvement in work is expressed by the full recognition of their positive qualities.*

**Keywords:** *Society, society development, spirituality, ethics, social environment, spiritual education, family, family education, family values.*

**Introduction.** As modern factors of improving the spiritual and moral environment in the society, measures taken in Uzbekistan to strengthen the family, social protection of large families, raising a spiritually mature, physically healthy generation, as well as the example of parents in the family, filial piety great attention is paid to duty, moral values inherent in child upbringing, religious and national aspects of family relations. And this is "New Uzbekistan - a social space in which respect for adults, honor for children, real help and assistance to people and families in need, showing kindness is becoming the rule of our life[1.27.]". So, in the current process, family aspects of spiritual education of the society are considered important.

Valuable thoughts on family and family upbringing are found in Abu Nasr Farabi's "City of Virtuous People", Abu Rayhan Veruni's "Mineralogy", "Geodesy", "India", Abu Ali ibn Sina's "Tadbiri Manzil", Alisher Nawai's "Mahbub ul-Qulub" found his reflection. Abdurauf Fitrat, one of the representatives of the national progressive movement of the beginning of the 20th century, wrote that there was a deep crisis in all spheres of life.

Ibn Sina lists seventeen qualities of women in his work on "Housekeeping"; First of all, a woman is intelligent and faithful, modest and honorable, intelligent and shrewd, lovely, loving her husband, able to bear children, not oppressive, obedient, clean-spoken, gentle. , pure, restrained and self-contained, serious and noble, distinguished by her good qualities in every behavior, the husband's equal - thrifty, kind-hearted, who can be a balm for her husband in difficult times should be" [2.21.] , he states.

**ANALYSIS OF LITERATURE ON THE SUBJECT.** The analysis of the literature on the topic shows that it is necessary to build the family foundation correctly in order to reform the society, it is possible to implement it in the family by providing physical, mental and moral education to the young generation, Abdurauf Fitrat, in his "Family ", he explains. In the work, he stated: "The fate of the nation depends on the condition of the family in which the representatives of this nation lived" [3.46.] . "Where the family and family relations are based on strong discipline, the country and the nation will be so

strong and great," writes enlightener Abdurauaf Fitrat. Wu says that spiritual education is of great strategic importance in society.

E. Yusupov, a philosopher and scientist, said, "The criteria of morality, the general opportunities and needs of society's development, the conditions in which individual ethnic groups live and work are determined by their specific characteristics. The spiritual wealth-morality characteristic of all humanity is manifested in different concrete historical conditions, in different countries and peoples in its own forms" [4.27.] , he states.

"Today, all our creative work in our country is done for the happiness of our children and their bright future. But happiness is not defined only by wealth and possessions. A polite, knowledgeable and intelligent, hardworking, faithful child is the greatest wealth not only of parents, family, but also of the whole society" [5.52.] . That is why the peace and health of families in society is the most important factor in our opinion. Family is a social unit based on natural-biological, economic, spiritual relations of people, and it is valued as a space that creates comfortable conditions for human living and satisfies his various needs. Also, the family is a place of oriental upbringing, which ensures the continuity of life and generations, preserves sacred traditions, and directly affects how future generations will grow up to be human beings.

Regarding family relations, Ibn Sina said, "A man is the head of the family, and a woman is a good and worthy companion of a man. He is a good successor and helper in the upbringing of a child, he should be intellectually wise, chaste, honest, pure, speak the right words, be humble, and not lose his chastity and reputation. That she never shows a sense of pride and dignity towards her husband, does her work well, uses the material wealth of the family sparingly, and does not leave a place for her husband's heart with her behavior. in general, relations between husband and wife should be based on mutual respect and mutual understanding" [6.44.] , he states.

Neither material well-being nor general development can be achieved without spirituality. Spiritual poverty leads to national decline. In the process of its many thousand years of history, our nation has formed a national-ideological upbringing in the family. In the family, through the personal example of the father and the love of the mother, they became a strong support in overcoming the hardships of life and educating their children. The next duty of a man in a family is to protect the rights of his wife and family members, to protect their honor.

Yusuf Khos Najib's work "Qutadgu Bilig" was revealed his son gives Ogdulmish a series of advices: - "My only concern," he says, "is your future life." If the actions of the father are absorbed into the son, his behavior will be more restrained. Investigating the child provides light to the parent's face. An out of control child it turns to lewdness and mischief. The behavior of boys and girls who grow up to be men brings grief and pain to parents" [7.32.] .

Therefore, the duty of parents is first of all to educate the child. for this purpose, the poet conducts all the events and debates in the work around education. "But not everyone knows the value of knowledge and intelligence. Just as a jeweler knows the value of gold, only wise and intelligent people know the value of knowledge. Therefore, intelligence, consciousness, and talent are also necessary to be knowledgeable and to understand knowledge [7.33]".

In "Gulistan" by Saadi Shirazy, the idea similar to the above is artistically embodied in a very clear and instructive picture. That is, a minister entrusts his son to a wise man to raise his son. The wise

minister tried to educate his son for a long time, but he could not get any results. Finally, he informs the boy's father through a person: "Your son has not become a man, he has also made me crazy" [8.143]. Philosophical scenes like these form the basis of the work "Gulistan", and through them, they draw attention to how complicated the process of upbringing in the Saadi family is. The minister's son mentioned in the above plaque is the son of an influential family. But, despite this, even being brought up by a great sage does not bring any results and reveals his alienation from intelligence. The only reason for this is that he is a close family the environment was corrupt, all the conditions were there for him to be brought up as a man, strict, uninteresting from a young age. Years later, when he became an adult, I now have a hardened branch to say that I will take care of his upbringing.

It is clear that it is equivalent to a futile attempt. It is no secret that the commonality of society and family environment, the dialectic of family and personal communities are among the problems that Mir Alisher Navoi, the sultan of speech, has been thinking about a lot. The thinker poet sang the ideas of humanity and goodness in almost all his works, that is, his poems and epics, didactic stories, historical works. Especially in the epics included in the work "Khamsa", Navoi created images of personality and society, human destiny, just society and perfect people who form the basis of this society. In "Nairat ul-Abror" philosophical stories about Notam Toyi, Noshiravoni Adil, Ayyub, Iskandar and about the habit of politeness, contentment, loyalty, we see irreconcilable debates between goodness and badness, goodness and evil, nobility and hypocrisy. The great poet's philosophical and didactic thoughts and dreams are embedded in these beautiful stories, and we find examples of them for our time. "The most necessary thing for a young child," he writes, "is to take care of him from a young age." Because of Sadaf's education, Qatra was honored by the people"; "Another aspect of education is to respect parents; it is his duty to do so. Do the same service to these two, no matter how much your service is more, consider it less. It is worth it if you sacrifice your head in front of your father and give your whole body as alms for your mother's head!" [9.261.].

There are many examples of attempts to create such generalizations and studies about the family, which is the foundation of society, and its fate at the turning points of history, and in this regard, it is worth mentioning the services of modern enlighteners. will come "Representatives of Jadidism deeply felt the inextricable connection between the destiny of man and the country, their success and/or misfortune in the future, the rise or fall of the family environment, and began to create scientific research on the position of the family in society, family upbringing and spirituality, and this is a relevant topic in their artistic works. paid special attention to the issue [10.45.]".

Family education exists in the system of spiritual and cultural activities. "If culture is a qualitative description of the human race, spirituality is the content of its self-creation and transformation. Therefore, through the activity and mind of a person, culture forms a whole, and culture takes the form of reality, and spirituality takes the form of essence. Spirituality is "materialized", embodied, collected and transmitted from generation to generation in culture" [11.43.] .

As foreign philosophers, including the Volgarian philosopher and political figure P. Kubadinsky, said: "Old age is rich, interesting, reliable and useful in families where several generations live together. An elderly person's ability to work decreases, and sometimes he may become unable to work. If there are children and grandchildren at home, there is always work for the elderly. During this period, the

elderly are a fruitful period of their life, they analyze their past lives, they convey their personal experiences to the generation from their roots" [12.122.] .

**RESEARCH METHODOLOGY.** "Today, human values are being eroded in many regions of the world. Especially in the conditions of the pandemic, the moods of intolerance and aggression are increasing in some countries. In such a tense situation, as the great thinker said, kindness, compassion, and humanity will save the world" [1.278.] . Virtue, humanity in the socialization of society, reciprocity in the family, love, understanding each other, living together, regularly renewing the generations, most importantly, in the way of economic, spiritual, moral improvement, in cooperation, the action is an example. Philosopher Aristotle said, "If feelings are pure, but the mind that judges them is misleading, there is no place for virtue. Because virtue comes from pure feelings and intelligence leading to goodness. Therefore, if a person has a virtue, it is impossible to use it with evil intentions" [13.160.] These virtues are formed and developed in the family.

In this regard, Allama Abulbarakot Qadiri's thoughts on family education are noteworthy. According to him, "People affected by education are divided into three categories, he says. The first is a child who does not yet know black and white. His nature is not yet stained with the dust of evil, and his heart is not stained with the darkness of false deeds. Advice has a quick effect on such a child. Such a child can be easily taught the right path. The second one is a child who has become the one who distinguishes between white and black. Some of them have been unable to turn to the good side due to the victory of their ego. He knows what he is doing is wrong. He admits his faults. It is more difficult to educate such a person compared to the first one, but if he is given constant education and given various advices and reprimands, he will surely get on the right path. The third is a person who grew up in a family with inner thoughts and evil thoughts. All his life, he has known his wrongdoings to be right, and he firmly believed in it. Even if he does bad things, he thinks that he is good in himself. It is very difficult to raise such a person. To begin his upbringing is like digging a well with a nail or hammering iron that has not turned into a hot iron "[14.9.], he says. Wise people attribute being good or bad to the family. They say that it is difficult to expect good things from a child born to a corrupt wife and raised by a corrupt father. Good behavior is like the sun, like the sun melts ice or water dissolves salt, good behavior dissolves all evil.

The sense of shame also includes the fact that a person is put in an uncomfortable situation, embarrassed, and bound by unethical behavior committed by himself or through the help of others. But these situations are socialized in shame, so they persist even after the act has been committed, and in many cases become a pang of conscience. In life, these situations have a purely spiritual nature and are limited in time, and they appear only when the action is being performed.

**ANALYSIS AND RESULTS.** At the new stage of Uzbekistan's development, there is the task of bringing up capable children on the basis of family relations and its spiritual basis. Another direction of national education is to respect parents and relatives, to achieve perfection of the feelings of sanctity of the family, to protect the interests of representatives of other nationalities and peoples who live side by side in mutual relations. such as accounting. According to this, "A person who is a child of a kind and honest family, who received a good education in educational institutions, who is a friend of scholars and virtuous people, who is honest, tolerant, pious, and hardworking people, of course, He rises to the level of a perfect human being along the path of spiritual maturity determined by the society, state,

people, and nation" [15.84.] . Wu said, "On strengthening the institution of the family, first of all, it is necessary to carry out a unified state policy aimed at implementing the idea of "A healthy family - a healthy society", and to organize targeted assistance to troubled and troubled families. requires the institution to study family strategic technologies. Also, the Decision of the President of the Republic of Uzbekistan dated June 27, 2018 No. RQ-3808 "On Approval of the Concept of Strengthening the Family Institution in the Republic of Uzbekistan" was adopted. As the main task of Vula, it creates the need to scientifically study the family strategic technologies of modern factors of improving the moral and moral environment in the society. On the one hand, the spiritual and moral environment is a social space for the moral growth of a person, and on the other hand, it improves as a result of the moral activity of a person. There are high moral concepts, moral values, a set of national moral criteria, such as ornomus, shame, andisha, shame, shame, chastity, which served to achieve spiritual and moral maturity by our great ancestors and passed through experience, were formed and polished over the centuries - it is emphasized that the Eastern code of ethics is an important resource in the education of the next generation [16.6.]. In the current era, the role of spiritual education in the family is very important in improving the moral and moral environment of the society.

**CONCLUSIONS AND SUGGESTIONS.** In order to strengthen the educational and educational potential of the family, to preserve traditional family values in society, to improve the spiritual and moral environment in families, that is, we believe that family strategic technologies of spiritual education in society consist of the following:

1. Formation of moral and ethical values and respect for parents and older people in the young generation, increasing the educational and cultural-scientific potential of the family.
2. Development of family traditions aimed at strengthening family unity, maintaining and supporting intergenerational communication in the family.
3. To improve the efficiency of systems and mechanisms of legal and social protection, psychological support of minors whose parents or guardians are brought to civil, administrative and criminal liability.
4. To improve internal family and personal relations in families, in particular between parents and children, husband and wife, mother-in-law and daughter-in-law, to introduce mechanisms for practical resolution of conflict and difficult living conditions in the family.
5. Implementation of effective mechanisms to prevent family unrest, lack of control and neglect of children, as well as offenses and crimes among children.
6. Improving the efficiency of work with teenagers, young people, young parents to increase their level of knowledge and to form exemplary parenting skills.

Based on the above points, it can be said that the important aspect of this process, that is, the family, as a family strategic technology of spiritual education in society, fulfills a number of tasks, including generative (reproductive), economic, socio-economic, the worthiness of family members to work. it successfully fulfills such tasks as conservation, recreation (restoration) and psychotherapeutic.

The attitude of young people to the family is that individuality also reflects sociality in each era, so its needs have a personal and social nature. Children's literature, family reading, educational institution and family cooperation play an important role in the formation of reading skills in spiritual education. Also, the problem of ensuring unity by increasing the education and upbringing of parents becomes urgent.

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