



Content of the Concept of Spiritual-Moral Qualities in Psychological and Pedagogical Literature

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In recent years, in our republic, as in all fields, attention has been paid to the issue of reforming the education system and raising it to the level of modern requirements as an important problem of the state. Reforms in the educational system require, first of all, instilling deep knowledge, high spirituality and morals, creativity, initiative in each person. At the same time, the following important tasks have been defined:

- on the basis of spiritual and moral requirements, to arouse trust and respect for the future;
- to use the possibilities of mass media in raising the students' spirituality based on the idea of national independence;
- to teach young people certain positive qualities, love for the country, people, fighting for the welfare of the country, humanitarianism, self-awareness, national pride, national pride, respect for people of other nationalities and their values.

The effectiveness of social reforms in society depends on the spirituality of its citizens. These are:

- ✓ commitment to universal values;
- ✓ strengthening and developing the spiritual heritage of our people;
- ✓ free expression of one's capabilities;
- ✓ patriotism.

After all, the development of society requires not only its economic development, but also its spiritual growth.

Spirituality (Arabic "spirituality" - a set of meanings) is a philosophical, legal, scientific, artistic, moral, religious imagination, concept, which determines the fundamental essence of human life and has a positive effect on social development. is a system of ideas. Spirituality is an internal positive, spiritual factor that determines the strength, development, opportunities and prospects of an individual, nation, state and society.

Spirituality is the level of national and universal perfection of every person, a leading and exhorting opportunity. It is an incomparable vital factor that enriches, perfects and beautifies the human personality. Spirituality reflects a person's heart, consciousness, intelligence, nature, knowledge, and moral quality. Where there is no spirituality, there will be no human activity aimed at a certain goal, and there will be no community of people. The oldest foundations of spirituality are moral, religious and artistic views. Political, philosophical and scientific forms of spirituality appeared with the emergence of the state. Thus, the structural system of spirituality consists of the following:

- moral views and moral education;
- religious views and religious education;
- artistic views and artistic education;
- philosophical views and philosophical education;



➤ political views and political education;

So, a spiritual person is an educated, professional, loyal citizen of his country. He is a person who knows the laws of his country and follows them, who can be proud of his country, who carefully preserves national and universal values.

Ethics (Latin "moralis" means behavior) is a set of behavioral rules and criteria that regulate social relations and personal behavior, recognized by a certain society and must be followed. In contrast to the law, the fulfillment of moral requirements is determined by the forms of moral influence (public evaluation, approval or condemnation of the work done). Morality is studied by the science of ethics. Morality plays an important role in human development. Morality can change, develop and disappear in a certain society and period. Every people or nation has its own moral standards. Such moral standards have an effective effect on the general development of society. Moral education is distinguished by its relevance in all eras.

Ethical standards of behavior are being developed and improved over the centuries. The result of moral education can be seen in the formation of moral consciousness, moral activity, skills and moral quality in students. Spiritual and moral education also has an important place in the formation of a person's worldview, and its effective organization helps to form a spiritual and moral consciousness in a student.

Moral consciousness is one of the forms of social consciousness, and it is a reflection of the rules and criteria of behavior recognized by the society and necessary to be followed, as well as the idea of national independence in the minds of students. Morality is implemented through the means of moral influence on students. Morality forms the basis of spiritual perfection, which is the highest stage of personal development. That is why moral education is the basis of spirituality, and spirituality is the main foundation of any state. The absence of this foundation can bring the country into crisis. That is why the President of our republic Sh.M. Mirziyoyev states that "the new society we are building relies on high spiritual and moral values and pays attention to their development, its ideology is based on educating the young generation in the spirit of patriotism."

In fact, strengthening our independence today and developing the prospect of independence in the future depends, first of all, on perfect people. Because one of the tasks of moral quality is to raise and educate a perfect person, first of all it is necessary for a person to understand himself and educate himself.

The peoples of our Turanian land have rich traditions in the field of moral education. The first ideas about ethics are expressed in the book "Avesta", ancient writings and other written sources. In addition to these, moral issues are given a wide place in the pandnoms, trainings and etiquettes, folk pedagogy, philosophical treatises, and the heritage of scholars, which are widespread among the Uzbek people.

The problem of education has not lost its relevance in all eras. Pedagogical theories of education were created by Greek philosophers Democritus, Socrates, Plato, and Aristotle in the period before Christ.

Also, in Islam, in its holy book, the Holy Qur'an and Hadith, special attention is paid to moral issues. In Islam, the most important concepts of morality are defined and mankind is encouraged to follow them. Among these are charity (doing good), forgiveness, patience, honesty, sweetness, respect for parents, elders, honor, loyalty, and others. At the same time, the concept of bad behavior is shown and encouraged to avoid them. These are avarice, envy, greed, lying, arrogance, gossip, adultery and the like.



The great thinkers of the East considered that the moral perfection of a person, his comprehensive development, and the formation of his spiritual image are one of the important factors of the development of society.

In the scientific heritage of Eastern thinkers, along with other sciences, educational issues occupy an important place. In the development of mankind, an important problem faced by scientists was the education of a perfect human being. For example, "Nightmare" by Kaikovus, "Gulistan", "Bo`ston" by Sa`di, "Tuzuklari Timur" by Amir Temur, "Bahoristan" by Abdurrahman Jami, "Mahbub ul-Qulub" by Alisher Navoi, "Akhlaqi Muhsini" by Husain Vaiz Koshifi and we can show others. For example, among our great scholars Abu Nasr Farabi, Mahmud Kashgari, Yusuf Khos Hajib, Ahmed Yassavi, Naqshbandi, Nasafi, Jalaluddin Davani, according to the opinion of spiritual and moral qualities are manifested in human relationships.

In the multifaceted creations of Abu Rayhan Beruni and Ibn Sina, special importance was given to the education of a perfect person, and this problem was interpreted as the main goal in their works.

Abu Rayhan Beruni in his works "Relics of Ancient Peoples", "India", "Mineralogy" and other works emphasizes that a perfect human education is high with moral qualities and directly connects it with the human spirit. -provides spiritual wealth. "The work of bringing people to social maturity," the scientist says in his works, "is carried out in the process of introducing high intellectual and moral norms, which are brought up with the help of science, everywhere."

Beruni demands from young people to be compassionate, kind, considerate to people, to show kindness to them, to help people in need, not to allow qualities such as cunning, cunning, injustice, lack of respect, greed, pursuit of wealth. In his opinion, a person's appearance should match his spiritual image.

As we mentioned above, he reflects on the nobility of a person and comes to a scientific pedagogical conclusion that his image, life history is determined by a person's education.

Abu Ali ibn Sina connects moral integrity with medical and psychological sciences and believes that its basis is in the spiritual environment of the family and the art of upbringing. The scientist elaborates on this idea in his works "Donishnama", "Medical Laws", "Tadbir al-Manozil" and other works.

The integrity of the ideas of perfect human education of Abu Rayhan Beruni and Ibn Sina is aimed at educating moral qualities in the family.

Ibn Sina, like Byeruni, attached great importance to the education of a perfect person and meant the acquisition of scientific knowledge. The scientist believed that the goal of moral education is to educate a person not only to live for his own benefit, but also to live for the benefit of other people. For this, he shouts. Ibn Sina emphasized that it is necessary to educate children such as humility, hard work, humanity, and honesty from an early age.

Ibn Sina means the following by the content of education, information and teaching:

- 1) intellectual education;
- 2) physical education (medicine serves this);
- 3) aesthetic education;
- 4) moral education;
- 5) labor education.



In his works, the great scientist approaches the issues of education not only as a doctor, but also as a famous pedagogue, he considers it appropriate to teach as a team for quick and deep acquisition of knowledge, clearly shows the benefit of teaching and educating children at school.

Thus, Beruni and Ibn Sina strove to illuminate the future path of young people with the light of their humanitarian ideas, enlightenment and moral perfection. The analysis of their scientific work clearly shows that their views on perfect human education formed a solid foundation of scientific education based on the achievements of advanced thinking at that time. This is the great contribution of Central Asian peoples to the history of pedagogy.

Jalaluddin Davani's work on ethics is "Akhlaiqi Jalali", the full name of which is "Lavomi ul-ashraq fi makarim il-akhlaq" (The light shines on good manners). In his work, he pays special attention to the acquisition of moral qualities by people, especially young people, and believes that ethics consists of four main concepts - wisdom, courage, justice and chastity. Davani considers courage to be one of the main qualities that young people need to acquire. He understands courage in a broad sense and considers humility, kindness, patience, restraint, endurance, cheerfulness, mental freshness and other moral principles as its important characteristics.

"Akhlaiqi Muhsini" is a work on ethics by Husayn Koshifi. It is dedicated to Muhsin, the son of Sultan Husayn, the prince of the Timurids, the ruler of Marv. This work consists of 40 chapters containing the foundations of personal, family and civil ethics. In the work, the author talks about issues such as justice, patience, pleasantness, modesty, decency, trust, keeping promises, courage and politics. "Akhlaiqi Muhsini" was translated from Persian to Uzbek by Ogahi in 1858. The work is widely distributed in Central Asia.

The great enlightener Abdulla Avloni says in his work "Turkish Gulistan and Morality" that morality is "a science that calls people to good and prevents them from evil." In this source, which provides information about morality and its social importance, the author dwells on good and bad manners.

According to the Allama, good character consists of: fatonat (intellect), religion (belief), nazafat (purity and purity), enthusiasm, riya (meritful deeds), contentment, healing, knowledge, patience, hilm (gentle nature).) discipline, self-control, conscience, love for the country, truthfulness, good manners, chastity, modesty, understanding and wit, memory (language and literature), economy, dignity (pride), love, forgiveness (forgiving). lish). These qualities are considered the main qualities of spirituality and morality. On the basis of them, love and loyalty to the Motherland, moral attitude to work, moral approach to those around them, as well as the attitude to each student himself and his personal behavior are decided.

In the education of young people, it is necessary to inculcate qualities such as respect for society, strengthening independence, humane treatment of people, along with working on the basis of oriental and national moral norms. The implementation of these tasks is important in the formation of students' attitude towards society. The independence of Uzbekistan and the development of our country require the education of young people who do not shy away from study, research and work, who do not shy away from any difficulties, and who despise negative vices. Accordingly, every young person living in the heart of Uzbekistan should become the real owner of this country in the future, care about its prosperity, and strengthen the achievements.

Representatives of philosophy, history, literary studies, human and society, ethnography and other disciplines have been dealing with the problem of education and development of students' spiritual and moral qualities through the legacy of scholars. There are a number of scientific and research works that reveal some elements specific to the spiritual and moral education of young people and express the level of its effectiveness.



The traditions of the Uzbek people are stable. Many of them have been preserved until now, some of them have new appearances and are creating new traditions. In them, modernity is combined with national identity, with good memories of the past, with the heroic history of people's life.

Adices, advices, aphorisms, proverbs, sayings of the representatives of the older generation with life experience have been preserved. They express moral guidelines and moral norms. Proverbs about condemning inappropriate behavior, propagating correctness, sincerity and honesty had a great moral and educational impact and still do today.

Fundamental changes took place in the content of spiritual and moral education in connection with the restoration of national and universal values.

The most important value is the human factor. As life is given to a person once, we should appreciate it and try to leave a good name for ourselves. That is why it is mentioned in the national and universal values that it should be spent meaningfully, with a proper understanding of others and one's own life.

In addition, it is becoming more and more important to treat students as values in an educational institution. After all, one of the most important and basic principles in the principles of education is humanization and democratization of education, and its main essence requires a humane attitude towards the student and the liberalization of the educational process.

Another most valuable value in spiritual and moral education is freedom. Along with the democratization of education, respect for individual will and rights develops. This, in turn, educates the student's ability to feel responsibility and follow conscious discipline. Also, education of patriotism, friendship and cooperation between peoples, sense of responsibility, duty, honor, conscientiousness, orderliness, justice and other qualities is of great importance. Therefore, spiritual and moral education is related to the education of the young generation. If in other areas of education, specific education (for example, physical, legal, etc.) is based on one or another system of educational activities, then in spiritual and moral education, taking into account the unique characteristics of each student, as well as the educational situation, as a whole Educational activities are planned and suitable methods and methods are chosen.

Development of a plan of educational activities, organization of activities involves understanding that spirituality, morality is a form of human consciousness, a part of human moral quality. Understanding the essence of spirituality and morality, its norms and principles allows students to think in a spiritual and moral way. As a result, they evaluate their own and others' behavior from this point of view. On the basis of spiritual-ethical concepts, evaluation and discussion, a spiritual-ethical belief is formed, and finally, human behavior and behavior are determined.

A person with spiritual and moral beliefs consciously fulfills moral standards and requirements and shows respect for them. However, having knowledge about spiritual and moral standards and understanding it does not mean that faith becomes an activity. It can be said that it was formed only when.

Negative habits visible in the behavior of students in the organization of spiritual and moral education - speaking harshly in public places, using rude words, getting emotional, speaking without thinking, not reliable and not confirmed by evidence Paying special attention to the elimination of such things as thinking about events, interrupting the conversation of others, and talking with a wave of the hand, it will give good results.

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