

THE IMPORTANCE OF FORMING HIGH MORALITY AND SPIRITUALITY IN YOUNG PEOPLE

Jumaniyoz Ramatov

Professor, Tashkent State Transport University

Rozigul Umarova, Sirojbek Sultanov

Associate Professors of the Department of Social Sciences,

Tashkent State Transport University

Nilufar Nazarova, Mirshod Khasanov

Senior teachers of the Department of Social Sciences,

Tashkent State Transport University

Annotation: The article states that the future of our country is in the hands of young generations, and one of our most important goals is to educate them as mature, humane, responsible individuals in front of society and nature. In all types of educational institutions, the most important factors are the importance given to instilling national pride, high morals and spirituality in the hearts of our youth.

Keywords: To the concept of "conscience", young generation, Islam, state and society, ideology, goodness, humanity, humanism, idea, spirituality, justice, enlightenment.

Introduction. Since the future of our country is in the hands of young generations, educating them to be fully mature, humane, responsible individuals towards society and nature is one of our most important goals. During the short period that has passed since the declaration of our independence, great socio-political and economic changes have taken place in the history of our nation and state. The centuries-old incomparable spiritual heritage of our history, culture, religion, and language have been revived. In all types of educational institutions, great importance is attached to instilling national pride, high morals and spirituality in the hearts of our youth. As our honorable president Shavkat Mirziyoyev stated: If the body of society's life is economy, its soul and spirit is spirituality. Therefore, the President emphasized the main idea of our country's ideology:

– The ideology of the new Uzbekistan that we are creating will be the idea of goodness, humanity, humanism. When we say ideology, we understand 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 several thousand years, - said the head of our state. [1]

Since the creation of man, morality and spirituality have been accompanying him. And we are a nation that has raised the morality of the world to very high levels. Because at the core of our national values lies moral education.

If we conditionally consider the contribution of the people to human civilization as "morality" and "spirituality", it becomes clear that we are among the few countries of the Earth in this respect. If we take into account the aspects of spirituality such as humanity, decency, family relations, purity, kindness, we are a nation with such great morals that the world will reach us first.

Thanks to independence, our nation has a rich national heritage. He considered it a great support for today and the future. He was proud of her. In this way, he formed his high morality and spirituality and showed it to the world. But this sense of greatness was forcefully squeezed out of the national spirit of our people during the years of occupation, and the flickering light that remained dimmed was thrown away. With the honor of independence, we got the opportunity to raise this flag.

Spirituality cannot be imagined without human qualities. Virtues are formed through moral and spiritual education. Therefore, there are two important aspects in morality and spirituality. The first is to try to do something. The second is abstinence. Based on this, in order to understand the concept of "morality" and "spirituality", we need to go to the difference between the two things. The first - virtues, the second - vices. The opposite of virtues are vices, and the opposite of vices are virtues. The people call a person with virtues a "good man" and a person with many vices a "nonsense person".

In this regard, Aristotle mentioned the following in his work "Ethical Grave". "That which stands far from the mean is most contrary to virtue. Virtue is

moderation. Virtue is a state between opposite qualities and inclinations. For two reasons, we see either excess or deficiency as opposed to moderation. In the first case, we make a judgment depending on whether a certain mental state or character of a person is close to or far from the average (moderation). In the second case, whatever is more in human nature, is considered the opposite of moderation, which is considered a virtue.”[2].

Therefore, "ethics" and "spirituality" and "virtue" are closely related concepts. That is why human qualities are the basis of high morality and spirituality. In terms of covering and analyzing issues of ethics and spirituality from all sides, it was taken from the work of the first President Islam Karimov, "High spirituality is an insurmountable power". Dwelling on a number of unique aspects of our people's lifestyle and way of thinking, which are not like others and have been formed over thousands of years, the author writes: let's take phrases that enrich and fill one with deep meaning. No matter how strange it may seem, the exact translation of these expressions into other languages is a difficult problem. [3] This passage itself speaks of human qualities such as kindness, showing affection, showing compassion, and knowing one's worth.

The following human qualities are mentioned and analyzed in the following pages of the work: brotherhood, patriotism, self-sacrifice, perfection, involvement, spiritual purification, spiritual growth, faith, courage, generosity, humility, honesty, impartiality, goodness, perfection, justice, purity of conscience and alertness, truthfulness, honesty, religion, humanity, understanding of people, truthfulness, honor, kindness, diligence, determination, wisdom, determination, vigilance, courage, intelligence, goodness, kindness, compassion, mutual respect, morality, family, decency, intelligence, hard work, shame, attitude, modesty, ibo, chastity, self-confidence, strong will, strong faith, friendship, moral courage, heroism, courage. It should be emphasized that all these human qualities are characteristic of the Uzbek people. They testify to the high spirituality of our country formed over the centuries. It should be noted that conscientiousness is one

of the high moral qualities that show the humanity of a person. Let us dwell on this one virtue in more detail.

"Conscience" is derived from the Arabic verb "wajada" ("to find"). In the dictionaries of our old language, two meanings of this word are noted:

1) to find, to appear, to know; 2) the result of mental discussion, a sense of responsibility for one's behavior. Only the second meaning of this word was transferred to the Uzbek language. That is, we understand the meaning of "conscience" as a criterion for evaluating our character and behavior. When a problematic situation arises, it is not for nothing that we say "Refer to everyone's conscience".

In the five-volume "Annotated Dictionary of the Uzbek Language" the word "conscience" is defined as: "One of the main signs of humanity is the sense of responsibility for one's actions, deeds, and behavior in front of people and the public; religion, honesty»[4], - is defined as. In the dictionary, the concepts of "conscientious", "conscientious", "conscientious", "unscrupulous", "unconscionable" are explained. In one of the Uzbek folk proverbs:

Остонаданайвоняхши, (The porch is better than the threshold)

Виждонсизданхайвоняхши, (An animal is better than a unscrupulous) – was said.

The concept of "conscience" is defined in the "National Encyclopedia of Uzbekistan" as follows: "Conscience is a moral concept, an inner belief that answers what is good and what is bad, and an understanding of moral responsibility for one's actions. Conscience represents the ability of a person to be able to control himself morally, to independently form a moral duty in himself and to demand its fulfillment and evaluate his actions. Conscience is a primary moral inclination that can be developed or extinguished by external influences. It manifests itself in the form of passion, emotion, as a person's shame, remorse or moral satisfaction for his actions. Conscience is related to other moral concepts such as goodness, duty, happiness, honesty. With the development of society,

spiritual and moral growth, the meaning and essence of the concept of "conscience" becomes richer.

REFERENCES

1. Jumaniyoz Ramatov, Rozigul Umarova, Rashid Baratov, Mirshod Khasanov, Siroj Sultonov, & Fayzulla Kushakov (2022). MODERN REQUIREMENTS FOR THE SPIRITUAL IMAGE OF YOUNG PEOPLE AND ITS MANIFESTATION IN PRACTICE. *Academic research in educational sciences*, 3 (10), 582-586.
2. Abdumannapovna, M. D., & Juraevna, N. N. (2022). THE ROLE OF SOCIAL INSTITUTIONS IN THE DEVELOPMENT OF YOUNG PEOPLE. *Galaxy International Interdisciplinary Research Journal*, 10 (6), 67–70.
3. Султонов, С. (2017). Взгляды Амира Темура на нравственное и интеллектуальное воспитание. *Молодой ученый*, (4), 626-627.
4. Султанов, С. Х. (2013). МЕРЫ ПРОТИВОДЕЙСТВИЯ ПРОТИВ КОРРУПЦИИ В УСЛОВИЯХ ГЛОБАЛИЗАЦИИ. *SCIENCE AND WORLD*, 67.
5. Рамаатов, Ж. С., & Хасанов, М. (2022). ШАХС ДИНИЙ ДУНЁҚАРАШИНИНГ ШАКЛЛАНИШИДА ИЛМНИНГ АҲАМИЯТИ. *Academic research in educational sciences*, 3(7), 35-39.
6. Рамаатов, Ж. С., Хасанов, М. Н., & Валиев, Л. А. (2022). IX-X АСРЛАРДА ЎРТА ОСИЁ МУТАФАККИРЛАРИНИНГ АҲЛОҚИЙ ТАРБИЯ ҲАҚИДАГИ ҒОЯЛАРИ (АЛ-ҒОРОБИЙ АСАРЛАРИ МИСОЛИДА). *Academic research in educational sciences*, 3(6), 660-669.
7. Назарова, Н. Ж. (2022). ЁШЛАР РАҚОБАТБАРДОШЛИГИНИ ТАЪМИНЛАШДА ЛИДЕРЛИК ОМИЛИ. *PEDAGOG*, 1(2), 431-442.
8. Назарова, Н. Ж., Муратова, Д. А., & Жуманиязова, Н. С. (2022). ЎЗБЕКИСТОН ТЕМИР ЙЎЛ ТРАНСПОРТ ТИЗИМИДА АЁЛЛАРНИНГ ЎРНИ ВА РОЛИ. *Scientific Impulse*, 1(3), 331-336.
9. Ramatov, J., Baratov, R., Jurabayev, N., Umarova, R., & Mamajanova, G. (2022, June). Evolution of railway construction development in Uzbekistan: Past and prospects. In *AIP Conference Proceedings* (Vol. 2432, No. 1, p. 030011). AIP Publishing LLC.
10. Рамаатов, Ж.С., Баратов, Р.Ў., Султанов, С.Х., Кушаков, Файзулла Абдуллаевич., Валиев, Л.А., & Хасанов, М.Н. (2022). ҲОЗИРГИ ДАВРДА ИЖТИМОЙ АДОЛАТ ҲАҚИДАГИ ИЛМИЙ-ФАЛСАФИЙ ҚАРАШЛАРНИНГ ЎЗИГА ХОС ТАЛҚИНИ. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2 (9), 647-656.
11. Исмоил Саифназаров, & Сирожбек Хабибуллаевич Султанов (2022). ИЖТИМОЙ АДОЛАТНИ МУСТАҲҚАМЛАШДА ИЖТИМОЙ ТАДБИРКОРЛИКНИ УСТУВОР ЖИҲАТЛАРИ. *Academic research in educational sciences*, 3 (TSTU Conference 1), 71-76.