

THE ROLE OF SPIRITUAL AND MORAL VIRTUES IN YOUTH EDUCATION**Dilnoza Umirzakovna Jumanazarova**

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Abstract. This article analyzes the role of spiritual and moral virtues in youth education, as well as the basic concepts related to ethics and personal spirituality, and their manifestation in human activity and behavior, based on events described in historical literature.

Keywords. Morality, ethics, virtue, values, moral culture, personal spirituality, spiritual and moral virtue, spiritual and moral education, spirituality, pedagogical education.

Annotatsiya. Ushbu maqolada ma'naviy-axloqiy fazilatlarning yoshlar tarbiyasida o'rni, shuningdek, axloq va shaxs ma'naviyatiga oid bo'lgan asosiy tushunchalar, ularning inson faoliyatida va axloqida namoyon bo'lib borishi to'g'risidagi fikrlar tarixiy adabiyotlarda keltirilgan voqealarga asoslangan holda tahlilga tortilgan.

Kalit so'zlar. Axloq, odob, fazilat, qadriyat, axloqiy madaniyat, shaxs ma'naviyati, ma'naviy-axloqiy fazilat, ma'naviy-axloqiy tarbiya, ma'naviyat, pedagogik tarbiya.

Аннотация. В данной статье рассматривается роль духовно-нравственных качеств в воспитании молодежи, а также Основные понятия, относящиеся к морали и духовности личности, их проявление в деятельности и нравственности человека, приводятся к анализу, основанному на событиях, представленных в исторической литературе.

Ключевые слова. Нравственность, этикет, добродетель, ценность, нравственная культура, духовность личности, духовно-нравственная

Issues of spiritual and moral education remain relevant at every stage of society's development and become even more important during periods of renewal and advancement to new levels of social progress, when qualitative changes are taking place. This is because society's advancement to a qualitatively new level requires the elevation of spirituality and morality, and only through education can high spiritual and moral virtues be instilled in each member of society. Through these, a person's social activity increases and their spiritual-moral education changes. This, in turn, accelerates the subsequent development of society. Below we will discuss some of these personal spiritual and moral virtues.

The virtue of being exemplary is considered one of the leading criteria of spiritual and moral qualities and the finest of spiritual virtues relevant to the education of a highly spiritual person. The concept of being exemplary encompasses meanings such as the noble actions of a person who has earned the respect of the people, their admirable courage, and others following and learning from their example. In ancient history, there are many examples of exemplary virtues in the activities of our ancient ancestors and forefathers. Here we will limit ourselves to three historical examples from Babur's life that served as role models for others: **the first example** is "his famous speech before the battle with Indian Raja Rana Sanga Singh in 1526"¹, **the second example** is related to the elimination of alcohol consumption.² This second exemplary virtue in Babur's activities influenced not only fighting against enemies but also his soldiers and commanders in fighting against their desires. As a result, nearly three hundred soldiers who witnessed their commander's action also repented and swore never to consume alcohol again. **The third exemplary virtue** in Babur's life - the most famous and admirable - was his

¹ Zahiriddin Muhammad Babur. Baburnama.- T.: Fan, 1990. - p. 289

² Qamar Amon. Theory and History of Spirituality. - T.: Sharq, 2002. -p.114, Zahiriddin Muhammad Babur. Baburnama.- T.: Fan, 1990. - pp. 359-360

prayers to Allah when his son Humayun fell seriously ill, offering his own life if necessary. The scientific community is well aware that such exemplary virtues and role model qualities in our great ancestor's personal activities are preserved in historical pages, particularly in "Baburnama."

As we can see, the concept of being exemplary has a somewhat broader scope than the concept of being a role model. This term expresses meanings of earning people's love, being worthy of public attention, being admirable, and following their actions throughout life, forming the core foundation of exemplary virtue in a highly spiritual person.

The virtue of dignity is also one of the criteria of spiritual and moral values and is considered the most beautiful of spiritual virtues relevant to the education of a highly spiritual person. This virtue is not apparent at birth but develops throughout all stages of human activity, first as a sense of dignity, habit, views, and characteristics, and then reaches the level of spiritual virtue. The leading factors in the formation of dignity are an individual's personal state, their unique biological-social inner aspects, the values of their parents and ancestors, and the processes surrounding human socio-political activity.

According to historical records, among our sacred ancestors and forefathers, there were many people of great honor, dignity, patriotism, and generosity. Let's consider one bright example of the virtue of dignity in our great ancestor Amir Timur's activities. "In 1359, Tughlugh Timur's armies began a military campaign toward the Kesh province. At this time, Haji Barlas (Amir Timur's uncle) who had been ruling Shahrisabz for a year, realizing he couldn't oppose Tughlugh Timur, attempted to flee to Khorasan, abandoning Kesh. When Haji Barlas reached the Amu Darya with his loyal followers, Timur among them expressed his intention to return to Shahrisabz. In a brief conversation between the two uncles, Timur said to him: 'You may go, but I must stay with my people in these difficult times,' and committed

himself to defending Kesh from Tughlugh Temur".³ This single historical conversation from Amir Temur's life demonstrates that our great ancestor was a person of extreme dignity, generosity, and a patriotic son.

Such spiritual and moral virtues are frequently found in the activities of naturally dignified, highly spiritual people. In fact, such people "first and foremost honor, respect, love, and elevate themselves, their families, and relatives. Additionally, they feel satisfaction and contentment from the elevation, development, and progress of their homeland and people, and in any situation, they feel ashamed of and avoid false rumors about their people, nation, and homeland".⁴ We believe that only by fully instilling such high spiritual and moral virtues of dignified people in today's youth's consciousness can we develop the feeling of serving wholeheartedly, and if necessary, sacrificing one's life for the interests, progress, reputation, glory, and honor of the homeland, people, and nation.

The virtue of keeping one's word is also considered one of the finest virtues associated with the upbringing of a highly spiritual person. That's why there's a saying among our people: "A person's flesh may be forbidden, but their word should be pure," which embodies a great life lesson and a popular spiritual-moral measure for evaluating human activity. People who possess the virtue of keeping their word are, first and foremost, those with strong emotional feelings in daily life, exemplary character and willpower, harmony between their actions and worldviews, determination in practical activities, and those who can remain steadfast in their words with complete faith and kindness.

Looking at the mentality and activities of such people, we witness that they are highly spiritual individuals who stand out with their well-founded opinions, physical activeness and vigor, spiritual perfection, moral maturity, educational excellence, admirable qualities, strong will, courage, bravery, business acumen, and quick-

³ Asadov B. Youth and Values. - T.: Istiqlol, 2000. - p. 68

⁴ Same source. - p. 69.

wittedness. According to historical records, many such trustworthy, pure individuals who possess the virtue of keeping their word can be found among our ancient ancestors, forefathers, and in today's society. That's why our people have always valued and honored such individuals.

In Abdullah Qodiriy's historical novel "Past Days," there is a reflection where Yusufbek Hoji, the respected elder of the people, says to his son Otabek: "We are now bound by consideration; not I, but your mother has given someone her word. I don't approve of our family breaking promises."⁵ Everyone knows this, and those who have independently read the book witness once again the strong virtue of keeping one's word in Yusufbek Hoji's activities and his steadfast will in this regard. Because the father who didn't approve of breaking promises for his family had taken Zaynab as a second wife for his beloved son, whom he himself had chosen as a bride.

From the historical daily life lessons of Uzbek families, it can be concluded, as confirmed by Yusufbek Hoji's above reflection, that breaking one's word, lack of consideration, not following through on one's statements, and being unfaithful to one's promises are great sins, inconsistency, and nonsense. Among our people, such individuals with complete faith who are true to their word and own their statements have always been respected. Conversely, those who didn't keep their word and broke promises fell from people's favor and became known as inconsistent and unreliable people.

It should also be specifically emphasized that the expression of keeping one's word in the concept of trustworthiness is a spiritual value belonging to people, the public, and the nation. Being true to one's word can also be applied to a beloved partner – future spouse. The words "I have a beloved, I have a beloved true to their word" weren't sung in folk songs without reason. There's a natural and educational basis for this: a lover's faithfulness in love, staying true to their promises and love with determination, not betraying, and remaining steadfast in their vows indicates

⁵ Асадов Б. Ёшлар ва қадриятлар. – Т.: Истиқлол, 2000. – 63 б

the purity of a lover's word, and its second important educational aspect is that it serves as an example in spiritual-moral education. Therefore, the concept of being true to one's word is primarily a spiritual-moral standard and human virtue that applies to every person, people, and society, which must demonstrate mutual respect, inviolability, generosity, and selfless relationships between people, nations, and other nationalities. That's why this virtue holds a special place in human education and society life, which we all need to know, follow, and teach to youth. This task is considered the most urgent problem that needs special scientific research and solutions, arising from historical lessons and daily life requirements.

In conclusion, the implementation of political, economic, and spiritual tasks in society primarily depends on people's high spiritual and moral culture. Just as a person's life continues in their children, the best spiritual virtues such as kindness, patriotic faith, sincerity, politeness, honesty, humanity, steadfastness in keeping one's word, consideration, respect for parents, business acumen, education, and intelligence will be continued by future generations. Therefore, instilling such virtues associated with the education of a highly spiritual person in children and young students is an urgent pedagogical process. Forming and developing it in families and educational institutions is of great importance.

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