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## **PECULIARITIES OF THE CONCEPT OF SPIRITUAL EDUCATION OF STUDENTS**

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**Abstract:** The article deals with the consideration of the basic concepts of spiritual education of students in higher educational institutions. Spirituality is an integral part of personality formation, so the issues of its development in young people are of particular importance. The article presents the definitions of such key concepts as spirituality, spiritual and moral education, spiritual values, and also reveals their importance in the process of education and upbringing of students.

**Keywords:** spirituality, spiritual and moral education, spiritual values, students, higher education.

Thanks to the independence of the Republic, our people have found their land, their language, their history, their religion, their national pride, prestige has been revived, they have been given the opportunity to enjoy traditions, values, historical and spiritual heritage, making extensive use of them in their life, development and economic rise.

Our nation is aware of its identity, clearly perceives its genealogical tree, clearly understands the future challenges of great achievements. Today we have boldly embarked on building the foundations of a democratic state based on the rule of law and civil society. As Islam Karimov, the First President of the Republic of Uzbekistan, noted in these conditions: ‘The ultimate goal of our work in this area is to mould the spirituality of a free citizen, full of faith and will. That is, the upbringing of a perfect human being with an independent outlook, based on the invaluable heritage and modern thinking of our ancestors’.

Modern higher education, in addition to obtaining professional knowledge and skills, should pay special attention to the formation of spiritual and moral qualities of students' personality. This is due to the fact that in the conditions of socio-economic

changes, globalization, as well as information overload, young people often have difficulties in determining life orientations and values. In this regard, the most important task of the higher education system becomes spiritual and moral education of students.

At this point, it should be recognized that their spiritual and moral education has an important socio-pedagogical importance both in the development of the individual's spirituality and in bringing a mature person to adulthood. Because a spiritually and morally educated person understands the duty, obligation and responsibility to the nation and motherland in improving the culture of our people. That is, spiritual and moral education is a process that ensures a high level of creativity, initiative, creativity, entrepreneurial ideas in a person, and leads to maturity and perfection, and embodies a specific goal.

It should also be recognized that both in the development of the spirituality of the individual and in the education of a harmonious person, their spiritual and moral education acquires an important social and pedagogical significance. Because a spiritually and morally educated person realizes the duty, responsibility to the nation and the Motherland, in the elevation of the culture of our people. That is, spiritual and moral education is a process that ensures a high level of creative, proactive, entrepreneurial ideas in an individual and leads to maturity, perfection, embodying a specific goal. A perfect person, an ideal person is an intelligent, moral, talented, highly educated, intelligent, businesslike, enterprising, proactive person. A legal democratic state and civil society cannot be built by people with low intelligence, superficial education, who do not have their own point of view, who are unable to lead others, who are uninitiative and whose spiritual and moral level is low. The conclusion from this is that thinking about spiritual and moral education without hesitation, directing it towards specific goals, is a pressing task of our time. After all, as the founder of Uzbek education, the great educator Abdullah Avloni, said: "Education for us is either life or death, either salvation or destruction, either happiness or disaster." [2, 101].

Therefore, our great and noble goals before us are to develop a legal democratic state and build a civil society, to build a prosperous and free Motherland, a free and prosperous life, to raise the country's reputation in the world community, first of all, a mature generation, growing up is to raise our future children to be people with high spiritual and moral virtues. For example, spiritual and moral education is "a set of external and internal human qualities such as intelligence, manners, faith, will, patriotism, justice, humanitarianism, honest attitude to work, thinking, worldview".

These categories of spiritual and moral education in the process of the formation of a person as a person, the level of his maturity was determined by the degree to which the elements of these categories were embodied. At this point, it is permissible to dwell on the content of these categories. Intelligence is a factor in understanding the essence of things and events in the material and spiritual world. With the help of his intelligence, a person learns and assimilates the achievements of science and technology, social experiences, and understands the fundamental essence of spiritual and moral life. As a result, he gets used to consciously manage his life, spiritual and moral qualities. With the help of intelligence, he forms sharp views, imaginations, and experiences. They help to understand their positive and negative sides. Intelligence improves through the study of science and forms the conscious life and lifestyle of people. It also ensures that the celebration of intelligence turns into confidence.

Another factor of spiritual and moral education is manners. Manners, as an important component of spiritual and moral education, are the moral norms of society, which are manifested in the self-control, behavior, and actions of each person himself or in his communication with the community.

Our wise people say that the decoration of manners is the mirror of manners. Together, they form an example of maturity, goodness, and humanity. Morality comes from intelligence. They are the support of the mind. Accordingly, the sayings

"Politeness is not sold in the market", "No politeness has no intelligence", are widespread among the people.

Spirituality is the fundamental basis of personal and professional development of a person. It is an integrative quality of personality, which includes a system of value orientations, moral principles, life meanings and beliefs that determine a person's attitude to the world, society and himself.

Spirituality presupposes that a person has such qualities as conscience, conscientiousness, honesty, responsibility, justice, patriotism. It is these qualities that allow the individual to realise his or her purpose, build harmonious relations with the world around him or her and fulfil his or her potential.

Spiritual and moral education of students in higher educational institutions is a purposeful process of transferring and mastering spiritual values, forming a system of value orientations, moral principles and beliefs in young people.

The main objectives of spiritual and moral education of students are:

- Development of students' worldview attitudes, life meanings and value orientations;
- Formation of civic position, patriotism, respect for the history, culture and traditions of their people;
- education of tolerance, culture of interethnic communication;
- Development of personal moral qualities (compassion, compassion, conscience, responsibility);
- Introduction to the spiritual values of world and national culture.

Spiritual values are a system of beliefs, attitudes and ideals that determine the meaning and direction of human life. The key spiritual values of particular importance for young people include:

- The value of human life and health;
- the value of family, marriage and parenthood;
- the value of education and self-education;
- the value of labour and professional growth;

- the value of patriotism and citizenship;
- the value of spiritual culture and creativity.

Formation and development of these value orientations in students in the process of education and upbringing contributes to their formation as mature, responsible and spiritually developed individuals.

Etiquette is derived from the Arabic word “adab” and it is a measure of maturity, virtue, purity, and spirituality.

Immorality leads to moral degradation. Moral depravity is a departure from the boundaries of human qualities such as faith, concern, honesty, shame and modesty, and religiousness in a person's relationship with others. Rudeness is not an inborn trait, but an expression of lack of education, indifference, inattention to others. If a person grows up among immoral people, it will be difficult to get rid of the vice of immorality that has settled in his body when he reaches adulthood.

As Abdullah Awlani noted, "Behavior is an invisible form of human soul, controlled by the mind. In Islamic law, it is called "moral hasana" - good manners: religiousness, Islam, zeal, reason, contentment, courage, knowledge, patience, discipline, self-control, conscience, love for the country, honesty. Nazari embodies such qualities as example, chastity, modesty, understanding and dignity, obedience, righteousness, benevolence, loyalty, love and compassion. Morality is an example of beauty. Decency is the crown of humanity and the ornament of humanity. Observance of moral rules in everyday life is etiquette. Only morally perfect people are polite.

There are rules of conduct that we encounter in our daily life, which we do not know, but which we always need to apply in social life. In order to incorporate these rules into one's activity, a person needs a specific goal-oriented action. It is impossible to discover a great discovery from an ordinary event, but with the help of simple action and good behavior, great success can be achieved. Therefore, a person should not be careless in terms of behavior. Not losing sight of small details increases vigilance in every person. Everything is important in manners.



Every behavior of a well-mannered person generates attention to him in others. Accordingly, the desire to be well-mannered, polite, respectful should become a habit of every age.

Etiquette is a spiritual resource that cordially connects people with each other. That is why the sages say. If a person has manners, he has intelligence. Manners depend on the mind. If you add manners to the mind, then the world will have a great light. Greatness grows with intelligence. Intelligence is a spiritual heritage, and etiquette is its practical manifestation. In public life, intelligence and manners are manifested in connection.

Etiquette is a spiritual resource that connects people with the soul. That is why the sages emphasize, "When a person has manners, he has intelligence." Etiquette depends on intelligence. When decency is added to reason, it becomes a beautiful perfect light. Greatness grows with intelligence. Intelligence is a spiritual heritage, and etiquette is its practical manifestation. In public life, intelligence and decency are manifested together.

Therefore, it is no secret that the work of great people is associated not only with the ability to persuade others, profound knowledge, but also with perfect morals and manners. Possessors of theological knowledge, our Prophet Muhammad, peace be upon him, representatives of Sufism, the great general Amir Timur, the great ghazal writer Alisher Navoi, Zahriddin Muhammad Babur, the sage of science Futuwata Hussain Waiz Koshifi and other scholars, our great ancestors had perfect behaviour in those who had manners. With their exemplary behaviour, matured minds, manners, they left a great legacy that will never fade away in our social and spiritual life. Therefore, the study of their lives, realisation of their teachings on morality not only leads us to perfection, but is also of great importance for increasing the spirituality of society. [3, 201].

Thus, spirituality is a key component of a comprehensively developed personality. Spiritual and moral education of students in higher education is an integral part of the educational process aimed at the formation of a system of spiritual



values, moral beliefs and a harmonious worldview of young people. Only under the condition of unity of intellectual, moral and spiritual development it is possible to achieve a true culture of personality of future specialists.

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