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## SOME CONSIDERATIONS ON THE CLASSIFICATION OF SPIRITUAL AND MORAL VIRTUES

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## SOME CONSIDERATIONS ON THE CLASSIFICATION OF SPIRITUAL AND MORAL VIRTUES

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**Abstract.** This article analyzes the spiritual and moral qualities, qualities and attributes, as well as the ideas about the spiritual and moral defects, flaws and faults that are reflected in them, their manifestation in human activity and morality. The socio-historical and pedagogical-psychological bases of formation of spiritual and moral qualities are also considered.

**Keywords.** Loyalty to the motherland, respect for parents, hospitality, kindness, conscientiousness, loyalty, common sense, honesty, knowledge, self-control, verbal honesty, kindness, contentment, enthusiasm, kindness, generosity, conscientiousness, environmental protection (environmental) , interdependence, kindness, gentleness, openness, forgiveness.

### **INTRODUCTION.**

The issues of spiritual and moral education become more relevant at each stage of the development of society, in the period of renewal of society, the rise to a new level, in the period of qualitative change. Because the rise of society to a qualitatively new level requires a further development of spirituality and morality, only through education, high spiritual and moral qualities are instilled in every member of society. In return, a person's social activity increases, his spiritual and moral upbringing changes. This will further accelerate the next development of the society.

Given that spiritual and moral education is the basis of high spirituality, and high spirituality is the basis of any state, it becomes clear that in today's new Uzbekistan, the most pressing issue is to further enhance our national values, the development of high spiritual and moral qualities in young people. This problem, in turn, forms the basis of a new ideology, which must be integrated into the minds of today's youth and implemented in various forms of education.

## **MATERIALS AND METHODS**

The study of the problems of spiritual and moral education in folklore is on the agenda in the pedagogy of the peoples of the world. In particular, V.Kh. Harutunyan studied the ideas of moral education in Armenian folk tales [1.23], M.B. [4.41], T.Ormonov on the example of the epic "Manas", the ancient pedagogical views of the Kyrgyz [20.25], I.Orshibekov on the basics of moral education in the Kazakh folklore [21.38], folk oral works M.Sherboev [30.61], T.Turdiev [25.158], Z.M.Mirtursunov [17.211], H.Jumaeva [7.24], B.Kadyrov [12.24], A.Musurmonov [19.17] found its expression. In their research, it was clear that the strong influence of the ideology of the time, the demand of partisan ideology, led as a dominant principle in the process of literary education. In all studies, the reference to folklore samples and the analysis of their educational, pedagogical and didactic potential led researchers to take a one-sided view: that is, the principle of approaching pedagogical phenomena from the point of view of class and Soviet ideology prevailed.

During the years of independence K.Yuldashev [11.165], M.Murodov [18.11-22], O.Madaev [15.9-16] A.Ergashev [31.120.125], H.Jumaeva [7.24], M.Mahmudova [16.15-16] , M.Jumaboev [6.5-7], G.Kholbaeva [29.128] to study the educational potential of folklore, problems related to the methodology of their study, especially the analysis of folklore in the process of literary education of national traditions and values of our people paid special attention to teaching.

The historical and life experience of mankind confirms that human beings have always had not only positive, but also very negative qualities. That is why

human qualities have long been widely used among the people in two senses: positive and negative. The first of these are spiritual-moral qualities, qualities and attributes, while the second are spiritual-moral defects, flaws and faults. Although the two are completely different concepts, they are routinely manifested separately in human activity and morality. It has socio-historical and pedagogical-psychological bases, of course.

A person who has won the love of the people in life has always been known among the people as a "good man", had a great reputation and was respected. Such people are "those who earn their living by honest work, who benefit the country with honest and good deeds, who have a deep understanding of the meaning of life and think not only about the pleasures of today's life, but also about the hereafter and its prosperity" [14:22]. They are "satisfied and satisfied with their lives, have peace of mind and heart, a clear conscience, a stable spiritual world, and earn the respect of the people" [14:24]. Of course, there are many of the best qualities that are considered to be the reflections of the practical activity of such people and the light of spirituality in their hearts. In particular, loyalty to the motherland, faith in religion, respect for parents, hospitality, kindness, conscientiousness, loyalty, common sense, honesty, prudence, intelligence, knowledge, self-control, verbal honesty, compassion, etc. the best of which are the social qualities and attributes which adorn the morals and character of human upbringing.

It should also be noted that in everyday life there are people who do not live up to the expectations of the people, who "do not worry about the meaning of life, ... only indulge in selfishness and fleeting pleasures. - Elpi lives a life of indifference to his parents and children, his duty to the people ... "[14:22]. Defects, flaws, and faults that affect the behavior and attitudes of this category of people are negative qualities. Such people, on the other hand, "live in this world lightly, indulging in all sorts of filthy ways, forgetting their human duty, and striving for wealth.

A number of "spiritual and moral defects and faults of rust and filth in the eyes of others" [10: 216] in the daily activities and reflections of the human mind are also considered to be a set of completely negative qualities, which are sometimes expressed in different ways in human activity. -sometimes. For example, gossip, slander, stupidity, lust, insanity, ignorance, incompetence, infidelity, betrayal, obscenity, treachery, etc. are the most leading of the moral flaws, shortcomings, and guilt we have in mind.

According to G.Toychieva, the following shortcomings, shortcomings and shortcomings of people are common in our society, especially among young people: idleness, selfishness, jealousy, greed, selfishness, cowardice, arrogance, arrogance, boastfulness, arrogance, conceit, cunning. hypocrisy, flattery, hypocrisy, oppression, cruelty, violence, jealousy, anger, inability to make a promise, making false promises, not keeping one's word, arguing, not behaving, etc. [24.43-44].

History lessons and vital conclusions testify that the world community, as well as our nation and people, have always looked with hatred at such negative vices, defects, shortcomings and shortcomings in the activities of some people in every society. This conclusion is still confirmed today.

## **RESULTS AND DISCUSSIONS**

Today, one of the most important tasks of the state policy is to bring up a young and talented generation with high intellectual potential, who can meet the needs of the nation and the world, especially the zealous, zealous [13.245] who puts the interests of the motherland above all else. are listed. Therefore, the head of our state emphasizes: "Not only a deep understanding of the meaning of such noble qualities as honesty and justice, but also having such qualities, living by them - the main thing that determines the spiritual wealth of mankind. the criterion is that there will be no error. ... It is reasonable to accept such a conclusion as a philosophical expression, a logical consequence of the lofty spiritual ideal that

mankind has always dreamed of and aspired to throughout its conscious life ”[14:25].

When it comes to the upbringing and spiritual and moral qualities, qualities and attributes of a highly spiritual person, we need to pay attention to the content, composition and classification of concepts such as "virtue" and "quality", as well as their role in educating young people. "A set of positive moral qualities pertaining to an individual, nation, people, nation," quality is a moral category that represents a certain quality of an individual ”[3:51]. According to Abu Nasr al-Farabi, "virtue" is not only an abstract concept expressed in a certain logical context, but also a clear expression of human activities and actions for the attainment of beauty and goodness "[28.35]. The scholar also states that the inner (moral) qualities that encourage a person to do good deeds and to have good morals are called virtues [23.85]. We see that any spiritual maturity is manifested in each person on the basis of a combination of unique moral qualities and attributes, and completely distinguishes him from others.

“Every society has a set of requirements for its citizens, which are, first of all, requirements for human qualities and behavior. People interact with each other in a variety of ways in the process of labor and treatment. This relationship is regulated by laws, rules. These obligations are determined by ethical requirements. These requirements determine the attitude of each adult to society, the people around him, his family, to engage in socially useful work, to protect state property, to care for and support the disabled members of his family, to reach a certain age. the obligation to send the child to school, and so on. The requirements set by society serve as a criterion for assessing an individual’s behavior. In accordance with these requirements, certain actions and habits of a person's behavior are approved or condemned ”[2.168].

According to some literatures, there are many moral qualities of a spiritually mature person, some of which are: humanity, contentment, intimacy, friendship, generosity, kindness, compassion, gentleness (kindness), nobility,

high generosity, childhood, environment. , conservatism (environmental education), faith, tolerance, interfaith, respect for other religions, ideological loyalty, gentleness, kindness, gentleness, kindness, openness, apology, forgiveness, concern, kindness, gentleness, the ability to subordinate personal interests to the social (public) interests, the ability to put social interests above the interests of the individual [26.7-9].

A group of experts [22.157-158] described the spiritual and moral qualities and qualities of a perfect man with a high level of spirituality, linking our current independent life and lifestyle with the aspirations of our contemporaries, especially young people, while emphasizing the importance of inculcating them in the minds of our youth.

According to Ziyomuhammadov, if these indicators are common goals for all the people of Uzbekistan, then citizens and members of a democratic state must have the following social qualities: intelligence, decency, diligence, knowledge, health, national pride, patriotism, inter-ethnicity, humanity, courage. , severity, patience, generosity [8.114-115; 9.71-78].

According to BH Urozov, everyone who leads the Center for Spirituality and Enlightenment should have general, moral, professional and personal qualities in their professional activities. The researcher mentions 27 of the general qualities, 27 of the professional qualities and 16 of the personal qualities in his work. And then from the moral qualities show: humanity, honesty, kindness, loyalty, loyalty, consequence, friendliness, zeal, compassion, nobility, concern for the environment, conservatism, faith, inter-ethnicity, ideological loyalty, kindness, generosity, generosity, kindness cutting, initiative, harmony between personal interests, living with the pain of the majority [27.26-27].

We have already briefly discussed the socio-historical and life-didactic bases of the most common spiritual and moral qualities in human activity, which are

included in this complex, and how they are reflected in folk epics, and we will discuss them in detail in our next scientific-analytical articles. .

### **CONCLUSION.**

Based on the above considerations, the following conclusion can be drawn. The implementation of the political, economic and spiritual tasks of the new Uzbekistan depends, first of all, on the high spiritual and moral culture of the society and each of its members. The best spiritual qualities, such as kindness, faith in the motherland, sincerity, kindness, honesty, humanity, steadfastness, thoughtfulness, respect for parents, business acumen, knowledge, and ingenuity, are the qualities of a human being, as long as a person's life requires continuity. representatives will continue. Therefore, the most relevant pedagogical process is the inculcation of such qualities in the upbringing of high-spirited people, first of all, in children and students. It is important to shape and develop it in the family and at school.

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