

PSYCHOLOGICAL BASIS OF EDUCATION OF SCHOOL STUDENTS IN THE SPIRIT OF SPIRITUAL PERFECTNESS

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Annotation: The article is typical of today's globalization process, in which the psychological foundations of educating young people in the spirit of spiritual perfection and its content are studied. The role of national customs, traditions and values in the education of love and loyalty to the Motherland and humanitarian qualities among young people is explained in detail.

Keywords: Perfect person, scholar, thinker, national idea, dignity, value, perfect generation, education process, national values, heritage, worldview, spiritual culture, enlightenment, manners, ethics

The spiritual and educational activities aimed at educating the people of the broad strata of the population, especially the youth, of love and loyalty to the Motherland, humanitarian qualities, and explaining the role and importance of national customs, traditions and values in our lives, have shown their results today.

Thus, "Value" and "Spirituality", which are one of the concepts expressing the perfection of a person, were not used according to their etymological characteristics. Therefore, the basic meaning of the concept of "Value", "Qadr" and "Spirituality" is "Spiritual state", which is essentially moral heritage serves to convey the concepts of moral principle. From this point of view, the following classification is given to the concept of value in the literature.

Dignity is the position of a person in society, prestige, respect and influence. Value is a concept that shows the positive or negative importance of the surrounding things to society, and is the criterion and method of evaluating this concept expressed in moral principles, ideas, guidelines and goals. include legacies."Spirituality is an incomparable force that encourages a person to purify himself spiritually, grow his heart, strengthens his inner world and will, makes his faith whole, awakens his conscience, and is the criterion of all his views."

A. Abdurahmanov's article "Value is a spiritual heritage" in the newspaper "Marifat Gulshani" Spirituality is the concept of the internal spiritual and moral image of a person, the way of living based on certain moral norms and morals, the general life.

For the formation of national pride, the history of each nation, the material and spiritual values created by its ancestors are the main source. The more important this source is in the past of any nation, the faster the formation of national pride in the youth will be effective brings. It is a fact that such sources are important not only for Eastern, but also for world civilization in our country. Since ancient times, the formation of mental maturity, common sense, high talent, creativity, good manners, enlightenment education has been understood as the main criteria for forming a perfect person deep thoughts about high duty, spiritual image, comments on science and religion, a call to be good and decent people, a call to acquire knowledge and enlightenment, promoting moral ideas, living a beautiful, instructive and meaningful life, laughing at bad feelings and other situations can be seen. It is the duty and responsibility of every citizen in our country to restore spirituality and morality, to preserve the rich culture created by the Uzbek people over the centuries and to pass it on to future generations, to establish freedom of conscience, conscience and religion, to protect spiritual property as a national value, in the education system, in particular, it is necessary to fulfill conditions such as achieving a deep study of the content and essence of universal and national values among young people.

It is a requirement of today's time to honor and widely promote the concepts of etiquette, to inculcate these qualities in the moral behavior of young people, and to turn them into a recognized need in our lifestyle. Also, introducing young people to the spiritual treasures and rich ancient heritage created by our people over several thousand years and carefully preserving them, and raising them to be highly cultured people, are among the issues that are considered in harmony. According to Eastern Renaissance thinkers, pure behavior, good manners, honesty, and divine enlightenment are the source of reaching the level of perfect humanity. Only perfect people can be a bright mirror of the nation.

In this regard, the initiative of the teachers, the revival of the spirituality of our people, the extensive study of our rich historical heritage, instilling respect for them, the preservation and enrichment of our national traditions and customs, as well as the all-round development of culture, art, science, technology and education. plays an important role. The national values and traditions of our people include modest and clean dressing, modesty, among family, society, friends, relatives, and clans.

self-restraint in front of others, politeness has been valued since time immemorial, respect and compliance, avoiding provocations and conspiracies, modesty and simplicity in mutual dealings are among the certain dimensions of morality. city of people"); Alisher Navoi's teaching on building a just society; that Imam al-Bukhari is the Sultan of hadith science; The teachings of Yusuf Khos Hajib, Abbas al-Jawhari, Ahmed Yugnaki, Sakkoki about perfect people; Worldly discoveries and socio-ethical views of Muhammad Musa al-Khorazmi and Abu Rayhan al-Beruni; Medicine of Abu Ali ibn Sina and his idea of raising a perfect person physically and mentally healthy; Amir Temur's statesmanship and his fair social-organizational works (Amir Temur combined justice with power, and power with justice. In the information of the historian Arabshakh about the life of Amur Temur, his false lover was an enemy, he did not like jokes, robbery, murder, wives and daughters. The fact that he never allowed to talk about rape, touching his honor, no matter how bitter and hard the truth is, is a proof of our opinion that he liked to hear it.

Amir Temur, the great master, knowing that it is necessary to respect parents and to respect teachers, he gave the following advices: "A father who is not a father does not know his value", "Don't forget your father who rode a horse", "Don't ask for more from a father who has reached sixty". Family and society While encouraging its members to live and work without deviating from the laws of unity, kindness, friendship, "There is no strength without unity", "You can break a stick, you can't bend many sticks", "If you are not afraid, the beast will run away", "Learn to wash blood with water, not blood". Amir Temuroilavi adheres to the idea that social, national level friendship and comradeship will be formed from friendship.

Sohibqiran says again: "I caught a friend - an enemy in the career of compromise and tolerance." Sometimes, patience with what he did, what he said, sometimes I spent it not knowing. If a friend or an enemy came to me, I treated my friends in such a way that their friendship increased, and I treated my enemies in such a way that their enmity turned into friendship. The immortal legacy of our great grandfathers is an inexhaustible treasure in the spiritual education of today's youth, and especially in the expansion of their national worldview, instilling the ideas of our great grandfathers as a spiritual value in the minds of young people in teaching the history of pedagogy, seminars, will motivate them to strive for creative perfection, and as a result, they will strive to become socially active people. , aspires to achieve the level of scholarship and perfection.

Only spiritual and enlightened people are able to work for the benefit and prosperity of the people and the state. He says that it is necessary to be highly moral, self-aware, spiritual and enlightened, possessing worldly and divine knowledge: "Know that the perfect person is said about a person who is mature in Sharia, Tariqat and truth, and if you do not understand this phrase, let me say it with another phrase: you know, a perfect person I am such a person, let the following four things be perfected: good words, good deeds, good morals and knowledge.

There is no doubt that his views focused on the formation of a mature generation, on the upbringing of a perfect person who has his own independent opinion, can express his opinion independently, has a strong will, can fight against foreign ideas, and can make a worthy contribution to taking a place among the most prestigious countries in the world. Therefore, it is necessary to prepare detailed information about our national and spiritual values, to make it convenient for them to be absorbed into the minds of our young people, that is, to present them in the form of information to the systems (scholars of dictionary and hadith science, poets, writers, historians, philosophers, national heroes, statesmen, pictures of educational importance - separation of customs and traditions, traditions, etc.;

The stages of personality development in our youth are mainly the formation of a sense of the Motherland and, in doing so, instilling in their minds respect for such concepts as Motherland, Motherland, Missing the Homeland, and the sadness of the Homeland;

- in the education of young people, it is necessary to widely use the role-model system based on clear evidence of maturity stages such as "Perfect Generation", "Perfect Person", "Scientist", "Pahlavon", "Allama", "Mutafakkir", "Sage";

- to inculcate our values in the minds of young people, to use the works and activities of encyclopedists, sages, philosophers in the education and training of concrete sciences, and in social and humanitarian sciences, to educate and educate using the examples of poets, writers, historians, national heroes, statesmen, and scholars of hadith. gives positive pedagogical results.

In conclusion, it should be said that the ideas advanced in the works of great intellectuals and famous thinkers are important in the development of a new attitude towards our spiritual values. Incorporating the content of national values, the views of Eastern thinkers and the essence of spiritual culture expressed in modern socio-philosophical, pedagogical and psychological research into the content of education and spiritual-educational work guarantees the achievement of the expected goal. In order to consistently develop the spiritual culture of young people, it is believed to generalize the experiences gathered in this regard in educational institutions.

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