

## The Role of Moral Virtues in the Education of a Spiritually Perfect Generation

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**Abstract:** In this article is written to know deeply diligence, philanthropy, patriotism national and human aesthetic traditions in education of spiritual perfect generation, then the role of moral qualities like taste education, the habit of aesthetic perceiving of the art, to feel of physical beauty, to concern with some of the rind of art.

**Keywords:** citizenship society, spiritual perfect generation, moral qualities, diligence, philanthropy, patriotism, physical beauty, taste education, art, aesthetic traditions.

In the conditions of civil society, the formation of a well-rounded personality has risen to the level of state policy. Such a person should embody mental maturity, moral purity, physical perfection and aesthetic perfection, establish his spiritual world on the basis of national and universal values, and develop his spiritual qualities in every way.

Concern for human perfection has been a constant focus of great thinkers. Today, raising the hearts and minds of young people in the spirit of the harmony of national and universal values, raising them to be smart in all aspects, having acquired modern knowledge and skills, both physically and spiritually, has become one of the decisive tasks in raising the morale of the people in our country. In particular, the First President of the Republic of Uzbekistan I.A. Karimov wrote about spiritual education: "Another urgent issue is the issue of approaching the growing generation and its spiritual education with a sense of great responsibility. After all, young people are worthy owners of national spirituality. Therefore, every son and daughter should enjoy our cultural wealth from their first steps" [1].

In order for a person to achieve spiritual perfection, hard work, humanism, patriotism, deep knowledge of national and universal aesthetic values, taste education, the ability to aesthetically perceive art, a sense of physical beauty, and engagement in a certain type of art play an important role.

In a perfect person, who is a spiritual expression of perfection, moral excellence is combined with aesthetic beauty. The First President of the Republic of Uzbekistan, I.A. Karimov, emphasizing that humanism is one of the lifeblood of the spirituality of our people, writes that this virtue is historically not only the heroism of Najmuddin Kubro, the fighting spirit of Jaloliddin Manguberdi, the creativity of Amir Temur, but also the moral basis of the humanism and patriotism inherent in our people today: "Why, to be a zealous person in everyday life, to show selflessness every day, to never bend in spirit, to raise this virtue to the level of a rule of life, it must be said frankly that not everyone can do this" [2].

According to some researchers, 72.3 percent of respondents to a survey on the level of social and moral values among citizens consider themselves to be patriotic in general, and 71 percent

consider themselves to be humanitarian [3]. Of the 1,000 respondents, 60 percent said, "I am a staunch patriot," and 25 percent said, "My sense of patriotism is just beginning to form." About 5 percent of respondents also noted that they "have difficulty expressing themselves." This attitude can also be seen in the answers to the question, "How do you understand loyalty to the homeland?" Here, those who understand loyalty to the homeland as selfless work for it are the majority (75 percent) among those aged 20-25. Among the responses, thoughts related to spreading the glory of our people to the world and protecting the country occupy a special place. Among them, 95 percent believe that Uzbekistan will become a Great State.

These moral virtues are inextricably linked with a person's deep knowledge and understanding of national and universal aesthetic values, and on this basis, the enrichment of his worldview. In this regard, the restoration and study of the spiritual heritage of our people, its sources, the identification of the most important spiritual and ethnic aspects that enrich the universal essence of national culture, the development of international relations on a large scale, the creation of opportunities for acquaintance with universal values, the formation of a new generation of intellectuals whose thinking is imbued with the spirit of independence have become state policy. The restoration of forgotten artistic and aesthetic values and their transformation into an important component of the cultural process have become a legitimate goal. Thus, special attention has been paid to the reassessment of valuable goals and ideals in the spiritual life of our people, the enrichment of personal and social consciousness in terms of worldview. As researchers have noted, in the development of culture of this period, there was a commonality not only in ideological and aesthetic, but also in creative, especially in methodological trends [4]. As a result, each person was endowed with the ability to master national and universal values, which served to enrich his spirituality. Therefore, "each people has its own myths, legends and legends. Each people has gone through a separate historical path. Each has its own traditions, customs, and a unique perception of the world. Their ideas about beauty, happiness, love and, at the same time, hypocrisy, sadness, and hatred are different. However, for all people, regardless of their nationality, race, and cultural level, their spiritual quest for truth and goodness is common" [5]. It should be noted that more than 60 percent of those who participated in the above surveys support national values, and 5 percent strictly adhere to Islam.

The perception of national and universal values depends, first of all, on the content and level of aesthetic taste formed in a person. Therefore, taste is a certain stable system of aesthetic preferences and dislikes. The rule of taste is the assessment of objects, phenomena and processes from the point of view of beauty or ugliness, perfection or disharmony, conformity or inconsistency. A person tries to fill his environment with things that he likes. Aesthetic taste influences the choice of a certain environment of communication and behavior, is embodied in the form of a certain norm. Aesthetic taste plays an important role, in particular, in the assessment of a person's natural, social phenomena and works of art in terms of beauty, is one of the indicators of perfection. The truth of aesthetic taste depends on the correspondence of subjective assessment to objective aesthetic phenomena. A person's aesthetic taste is manifested in his enjoyment of genuine works of art and his emotional and critical attitude to ugliness, as well as in his need to perceive, forgive and create beauty in work, behavior, life, and art. Bad aesthetic taste is manifested in indifference to beauty or its distorted perception, and in enjoyment of vulgarity. Therefore, "aesthetic taste finds its expression in a person's thoughts, behavior, actions, and products of material and spiritual creativity" [6], and the general direction of taste assessment is determined by a person's ideals and worldview. Therefore, the problem of taste is inextricably linked with the development of a person.

The development of a person's ability to feel physical beauty plays a significant role in his development. The work carried out in this area is ultimately aimed at forming a healthy and harmonious generation of physical beauty and a healthy lifestyle. Therefore, as Ibn Sina emphasized, "Physical education is a noble method of health care" [7].

True physical education and sports give a person a deep aesthetic mood, aesthetic spirit, mobility, agility, physical activity. As T. Makhmudov wrote, "Physical culture, in a broad sense, is a process that realizes all the natural and social abilities of a person, gradually humanizing and elevating him"[8].

Here we are not talking about the requirements for the physical culture of a professional athlete, but about a healthy person who is distinguished by natural mobility, harmonious physique, and physical virtues. Therefore, health is an invaluable wealth, the basis for the creation of material and spiritual blessings, an integral part of human perfection, which is considered the highest value, and, moreover, the material basis of a healthy mind. As our head of state emphasized, "in the soul of a person with high physical culture there is no dissatisfaction with life, no bitterness and envy towards others, his heart and soul are pure"[9]. Thus, a person who strives to form and improve his physical culture develops the ability to patiently overcome difficulties and to fight for his goals, which is a necessary condition for his personal development.

A spiritually and physically healthy person has the opportunity to realize his creative abilities. This is evident not only in his activity in the field of physical labor, but also in the creation of aesthetic values.

From this point of view, the basis of personal development is not only art, but also social practice in general, the development of abilities and skills aimed at qualitatively changing the world, free and independent creative activity. Here we are not talking about the creation of works of art, but about human creativity, first of all, about the upbringing of a person who has as his main goal the creator of new spheres of life, labor and existence, the socio-aesthetic ideal.

It is self-evident that human activity, in particular, activity in the fields of art, science, and religion, which are a specific form of labor, also affects the aesthetic perfection of a person. "That is why," wrote the First President I.A. Karimov, "today we need to further strengthen and raise our activities to a new level, starting from the field of education, to the press, television, the Internet and other mass media, theater, cinema, literature, music, painting and sculpture, in short, in all areas that directly affect the human heart and mind, based on the spiritual needs of the people and the demands of the times"[10].

Healthy aesthetic feelings are the most important aspect of the aesthetic perfection of a person. Historically, the aesthetic feeling of a person is not just a simple ability, but a new structure, a qualitative change formed in the course of social development, a product of a person's leap from the natural-biological sphere to a higher socio-spiritual life in a philosophical sense.

The aesthetic perfection of a person is determined not only by the aesthetic feeling, need, but also by the unity of all personal qualities and is inextricably linked with them. Therefore, the important aesthetic factors of a person's perfection should be considered together with their components, on the one hand, and with the specifics of aesthetic perfection, their influence on the formation of creative activity. In other words, a person's ability is manifested together with the essence of aesthetic feeling, that is, the nature of emotional traditional pleasure, satisfaction or disgust. Because the aesthetic perfection of a person is not only an aesthetic quality, but also an integral part of many other factors that shape him as a person.

Based on the above, we can draw conclusions about the socio-spiritual factors that ensure the development of a spiritually mature person:

Firstly, hard work, morality, collectivism, national pride, social activity, creative feeling, spiritual elevation, awareness of national and universal aesthetic values, etc., spiritual and social factors arise in the integral unity of morality and beauty.

Secondly, these human norms are manifested not separately, in isolation, but in harmony with each other. In this sense, activity based on high national and universal spiritual norms and criteria is considered beauty. The harmony of these principles and factors gives social content to the development of a person, enriches it with high moral values.

Thirdly, aesthetic values have a specific impact on the development of a person. In this, hard work, humanism, patriotism, beautification of labor, education of taste, morality, understanding of art, feeling physical beauty, and activity in the field of art play an important role.

Fourthly, the aesthetic development of a person is a necessary condition for his spiritual maturity. In this regard, factors such as multifaceted aesthetic creativity, scientific knowledge of the universe, activity in the field of engineering and design, and creativity in material production affect the beautification of his spiritual world, worldview, and moral qualities, and most importantly, they call for aesthetic activity.

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