

**METHODS AND MEANS OF FORMATION OF SPIRITUAL MORAL
CONSCIOUSNESS IN STUDENTS AND YOUTH OF UZBEKISTAN**

Jumaniyoz Ramatov

Professor

Rozigul Umarova, Rashid Baratov, Sirojbek Sultanov

Associate Professors of the Department of Social Sciences,

Mirshod Khasanov

Senior teachers of the Department of Social Sciences,

Tashkent State Transport University

Introduction.

Global changes taking place all over the world indicate that in understanding the problem of spiritual and moral consciousness, one cannot be limited only to traditional representations. The principle of Equalization in the hierarchy of moral values is clearly visible, which is explained by the fact that at the present time there are violations of existing moral rules in the activities of the individual and society, ideological threats in the information sphere, in particular, elements of "mass culture", weighing dubious ethical products. In the prevention and elimination of such problems, the question of raising the spiritual and moral consciousness becomes of immeasurable importance. In this sense, this situation puts before the socio-philosophical discipline the need to introduce deeper knowledge about spiritual and moral consciousness into practice, while identifying effective ways and means of further raising the spiritual and moral consciousness of students.

Research on improving the methodological and methodological foundations of the formation of the spiritual and moral consciousness of young people in leading higher educational institutions and scientific centers of the world, the development of paradigmatic criteria and levels of its objective assessment include "understanding the meaning of life", "purposeful attitude to life", "strong faith and faith in life", "love for the motherland", "humanity", "family responsibility", "love it serves to create and put into practice new models of the formation of the spiritual and moral consciousness of young people. After the independence of Uzbekistan, there were changes in spiritual and educational work, as in all spheres of public life. Problems with the renewal of spiritual growth, relationships demanded a change in the spiritual and moral consciousness of the population, especially young people. It is known that only in society with a high spiritual and moral consciousness will there be stability. Citizens will be able to realize their identity, understand about rights and duties, obligations, respect each other.

As the head of state Shavkat Mirziyoyev noted, "education of young people with high spirituality, modern knowledge and professions, with their own independent opinion in the spirit of national and universal values is one of the most important issues for us." In conclusion, we should never forget that each of us is responsible for protecting our youth from various threats coming into the form of "popular culture", such scourges as drug addiction, religious extremism, missionary work, and their education".

Therefore, the issue of further raising the spiritual and moral consciousness in young people is becoming increasingly relevant, and therefore the president has put forward five important initiatives to establish work in the social, spiritual and educational spheres on the basis of a new system and to raise the spirituality of young people and organize their leisure time in a meaningful way (the first initiative Organization of systematic work to raise their spirituality, to widely promote reading between them; the fifth initiative is the employment of women).

President of the Republic of Uzbekistan Sh.M. Adhering to tradition, Mirziyoyev notes that paying special attention to the education and upbringing of young people is a requirement of the period: "educating young people with high spirituality, modern knowledge and professions, with their own independent opinion, in the spirit of national and universal values is one of the most important issues for us. In this regard, we rely on our national traditions, which have been formed over the centuries, on the rich spiritual heritage of our ancestors." Enlightenment plays a special role in the formation of the spiritual and moral consciousness of student-youth. After all, enlightenment is a path that leads to spirituality, a tool that shapes it. Enlightenment is an integral component of the history of the nation. Our President Sh.M. The proposal by Mirziyoyev to adopt a special resolution of the UN General Assembly, called "Enlightenment and religious tolerance", also raised the prestige of our state at the international level. The main purpose of this document is to ensure the right of all to education, to promote the elimination of illiteracy and ignorance. This resolution aims to resolve tolerance and mutual respect, to ensure religious freedom, to protect the right of those who profess, to help prevent their discrimination.

Eastern Renaissance thinkers believe that chaste behavior is a source of beautiful morality, honesty, reaching the level of divine enlightenment-perfection. Only perfect people can be a bright mirror of the nation. Only spiritual and enlightened people are able to work for the benefit and prosperity of the people and the state. The famous Oriental thinker Sheikh Aziziddin Nasafi, speaking about the qualities of a perfect person, says that it is necessary to be spiritual and enlightened, possessing high moral, self-realized, worldly and divine knowledge: "know that the perfect person is a person, say in relation to the person who is mature in Sharia, sect and reality, and if you do not understand this phrase, say it with another phrase:

In educating young people in the spirit of fighting against ignorance with enlightenment, according to the object of ignorance, in the following manifestations, that is, ignorance: 1) in ignorance, without being able to see the existing secular order from the inside, in an ill-mannered attitude towards it, that is, in an ignorant negative attitude towards positive changes in its material and Spiritual Life; 2) in in their attempts; 4) Elat, ignoring the values of the nation and peoples, trying to destroy them wildly; 5) in their impeding progress without acknowledging the achievements of science; 6) in their incitement to establish their own power by creating a dispute between peoples under the guise of religion, overthrowing the existing power; 7) it is necessary to explain that a person is clearly manifested in his behavior, such as the fact that he collects large funds in exchange for buying and sending children and women's rights, without considering them a high value.

An alternative is in the following manifestations according to the subject of ignorance, that is, ignorance: a) in an attempt to solve the problems that have arisen in

the life of society not by reason, by science, but by the use of physical force; b) in self-mastery and in extremely stubborn work without listening to the advice of enlightened sages; C) in a scourge of in the perception and knowledge of flavors, hirsu lust, reputation, deed, glory as true happiness, prosperity; D) in the scourge of discerning, in the love of praising each other among themselves, to raise them to the blue, in the desire that others glorify them both in words and in deeds;

About this Sh.M.Mirziyoyev:" we usually understand religious ignorance, fanaticism when we say "ignorance". But we see that today's life processes can lead to extremely dire consequences if ignorance is not encountered in all areas, if it is not fought against it in time. Put in the scourge of ignorance today both in the field of Economics and in the system of education, health, culture, which we face in all aspects of our lives, and this vice is a good shackle on our hands and feet. There can be no word about progress and development, except for this shackle."

Modern tactical methods of combating today's ignorance with Enlightenment are as follows: to be forgiven in relation to citizens who have fallen into the web of destructive destructive ideas and ideologies, but returned without having their hands immersed in "blood", that is, to pardon them; to attract forgiven citizens, their parents, family members and relatives to creative work, public works, providing work without discrimination; to work honestly, as, he adoption of those who chose the same land, but did not have the right to citizenship, and on the basis of this, to raise their spirits; deeply feeling in their body the true nature of destructive ideas, seeing suffering and returning to their homeland, relying on repentance, set up meetings of young people with citizens who returned to their homeland.M.As Mirziyoyev showed: "it is necessary to convince with knowledge, with intelligence and enlightenment, with exemplary work. It is necessary to believe with life, touching examples taken from history, from our life today."

It is known that in the development of society, in its socio-economic development, the social activity of a person, in particular, his moral maturity, should come first. The higher this moral aspect, the more humanity will be created not only in one family, but also in the whole society, allowing you to live a comfortable life, because the greatest wealth of society is the beautiful fate of these people and their. If a highly spiritual society is formed, a staff of deep faith in it is grown, then stability, prosperity, tranquility, progress will accelerate in this society and state only if a believing, well-mannered person with a strong faith and faith can be brought up to be such a society first. That is why from the first years of independence in our country, until today, this issue has been approached at the level of Public Policy. "Today, the question of raising the spiritual world of our children, raising them in the spirit of national and universal values remains the most urgent task for us.

During the meeting, the parties expressed satisfaction with the development of cooperation between Tajikistan and China, as well as the development of cooperation between Tajikistan and China. Ishan hulk accepted the subjective norm, as an example of oladigan morality tamoyillaring long and fair ekanliga ishonch bildirishidir. Only the morality of isancha bu bilan cheklanmadi, because bu bedgina is moral. During the conversation, the parties expressed satisfaction with the development of cooperation between Tajikistan and China, as well as the development of cooperation between

Tajikistan and China. Morale isanc called on rationalists and emoticons of tomonlarni to express that everyone will have the same conditions as tamoillarid kaitmidi.

A lot of thoughts can be said about the facets and problems of spiritual perfection, based on the opportunity, we want to talk about independent thinking, which is one of the criteria for spiritual perfection. Independent thinking is present in almost every person in the form of elements, that is, even in the simplest cases, a person is self-guided. But independent thinking, which we think about, is to express a correct and objective opinion in time and determine one's own attitude, in relation to each process and unta-related attitude that is happening in our country.

Speaking about independent thinking of young people, first of all, among young people at the moment. it is because of the lack of this quality that let us have an idea of the vices that arise in society. Common of these vices are:

1. Addiction among young people;
2. Falling under the influence of destructive ideas caused by low ideological immunity;
3. Youth crime and misconduct.

These three vices eventually cause our youth to stamp a criminal seal and literally infect them. On the ground of this when questioning the fact, as a result of the lack of attention to ideological education, there is a lack of knowledge of the reasons and nature of the origin of such vices by young people or openly inability to morally resist such phenomena, that is, to think independently, blindly obey the opinion, path of others.

Therefore, we also consider one of the important links in youth education – higher education institutions. In our opinion, it is necessary to widely and effectively use the opportunities created by our state in higher educational institutions and pay great attention to educational work. In a higher educational institution, it is advisable to carry out separate educational work in all areas of education, and especially in these areas. These are:

1. Ideological and political education.
2. Legal education.
3. Moral education.

Conclusion

The urgent problems is to increase the effectiveness of spiritual and moral education in all parts of the continuous education system of our republic, to bring up a fully mature and well-rounded person . In the course of our study, it was found that it is advisable to use the following specific ways in the formation of the spiritual and moral consciousness of students:

1. Formation through art.
2. Formation through sports.
3. Formation through the World Internet network and information technology tools.
4. Formation by teaching reading.
5. Forming by teaching the craft.

Moral education plays a central role in the formation of a perfect personality.

Today, the main goal of education is to form an all-around mature and wellrounded person. To achieve this goal, national-ideological, legal, intellectual, moral, labor, aesthetic, economic, ecological, physical training tasks should be implemented.

REFERENCES

1. J Ramatov, R Umarova. Theoretical and ideological sources of Beruni's philosophical views// ACADEMICIA: An International Multidisciplinary, 2020. No. 11. S. 1974-1980
2. Умарова Рузигул Шералиевна Основы духовно-нравственного воспитания молодежи в трудах Абу Райхана Беруни // Проблемы науки. 2019. №4 (40). URL: <https://cyberleninka.ru/article/n/osnovy-duhovno-nravstvennogo-vospitaniya-molodezhi-v-trudah-abu-rayhana-beruni> (дата обращения: 10.12.2022).
3. Абдукаримова Гулчехра Баратовна, Умарова Рузигул Шералиевна, Тухтабоев Элдор Абдужабборович Взгляд западных ученых на философию Авиценны (Абу Али Ибн Сина) // Научный журнал. 2019. №11 (45). URL: <https://cyberleninka.ru/article/n/vzglyad-zapadnyh-uchenyh-na-filosofiyu-avitsenny-abu-ali-ibn-sina> (дата обращения: 10.12.2022).
4. З. Н. Бобошев, М.Н.Хасанов, & Э.А.Нуруллаев. (2022). АБУ НАСР ФОРОВИЙНИНГ ПЕДАГОГИКА ФАНИНИНГ АСОСЧИСИ СИФАТИДА . JOURNAL OF NEW CENTURY INNOVATIONS, 4(3), 108–115. Retrieved from <http://wsrjournal.com/index.php/new/article/view/623>
5. Ж. С. Раматов, М. Хасанов, & Лочин Азаматович Валиев (2022). АУРОБИНДО ГХОШ ҶАЁТИ ВА ИЛМИЙ ФАЛСАФИЙ МЕЪРОСИ. Academic research in educational sciences, 3 (6), 1161-1169.
6. J. S. Ramatov, M. Hasanov AL-FAROBİY SIYOSIY DAVRAN VA IJTIMOİY-MADANIY ANVOL // Pedagogik fanlarda akademik tadqiqotlar. 2022 yil. 6-son. URL: <https://cyberleninka.ru/article/n/al-farobiy-davridagi-siyosiy-va-izhtimoiy-madaniy-vaziyat> (kirish sanasi: 12.11.2022).
7. М.Н.Хасанов, А.А.Азимбаев, Ҳалилов Ў., & Каримов Б. (2022). АБУ НАСР ФОРОВИЙНИНГ ШАХС МАЪНАВИЙ КАМОЛОТИГА ДОИР ҚАРАШЛАРИ . JOURNAL OF NEW CENTURY INNOVATIONS, 4(3), 147–153. Retrieved from <http://www.wsrjournal.com/index.php/new/article/view/629>
8. Ж. С. Раматов, & М. Хасанов (2022). МАФКУРАВИЙ ТАҲДИДЛАРНИ ОЛДИНИ ОЛИШДА АХЛОҚИЙ ТАРБИЯНИНГ АҲАМИЯТИ. Academic research in educational sciences, 3 (6), 952-956.
9. Ramatov, J.S., Valiev, L.A., Xasanov, M.N. XIX ASRDA HINDISTONDAGI IZHTIMOIY - FALSAFIY JARAYONLAR // ORIENSS. 2022. №6. URL: <https://cyberleninka.ru/article/n/hih-asrda-indistondagi-izhtimoiy-falsafiy-zharayonlar> (kirish 12/11/2022).
10. Ф. А. Кушаков, М. Н. Хасанов, Р. Ў. Баратов, Ж. С. Раматов, & С. Ҳ. Султанов (2022). ЯНГИ ЎЗБЕКИСТОНДА ИНСОН ХУҚУҚЛАРИ ВА СЎЗ ЭРКИНЛИГИ. Academic research in educational sciences, 3 (10), 803-810.
11. Раматов, Ж. С., Муратова, Д., Султанов, С. Ҳ., Тухтабоев, Э., Кушаков, Ф., & Хасанов, М. Н. (2022). ИЖТИМОИЙ АДОЛАТ ВА ҚАДРИЯТЛАР ПЛЮРАЛИЗМИ. World scientific research journal, 8(1), 102-108.

12. Раматов, Ж.С., Баратов, Р.Ў., Султанов, С.Х., Муратова, Д.А., Хасанов, М.Н., & Эрнийёзов, У.К. (2022). ЁШЛАР ЗАМОНАВИЙ МАДАНИЙ ҚИЁФАСИ ВА УМУМИНСОНИЙ ҚАДРИЯТЛАР ТУШУНЧАСИНИНГ МАЗМУН-МОҲИЯТИ. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2 (10), 376-386.

13. Hasanov, M., & Tuhtaboev, E. (2021). THE PERFORMANCE OF THE PERFECT MAN IN THE EASTERN RENESSANCE (ON THE EXAMPLE OF FARABI'S VIEWS). *Innovative Technologica: Methodical Research Journal*, 2(05), 1-6.

14. Hasanov M., Tuhtaboev E. THE PERFORMANCE OF THE PERFECT MAN IN THE EASTERN RENESSANCE (ON THE EXAMPLE OF FARABI'S VIEWS) // *Innovative Technologica: Methodical Research Journal*. – 2021. – Т. 2. – №. 05. – С. 1-6.

15. М.Н.Хасанов, Д.А.Хафизов, Р.Х.Тоиров, & Х.Қ.Болтабоев. (2022). АБУ НАСР ФОРОБИЙ ЯШАГАН ДАВРДАГИ ИЛМ-ФАН ВА ТАЪЛИМ-ТАРБИЯ . *JOURNAL OF NEW CENTURY INNOVATIONS*, 4(3), 137–140. Retrieved from <http://www.wsrjournal.com/index.php/new/article/view/627>

16. Jumaniyoz Ramatov, Rozigul Umarova, Rashid Baratov, Mirshod Khasanov, Siroj Sulstonov, & Fayzulla Kushakov (2022). MODERN REQUIREMENTS FOR THE SPIRITUAL IMAGE OF YOUNG PEOPLE AND ITS MANIFESTATION IN PRACTICE. *Academic research in educational sciences*, 3 (10), 582-586.

17. Ramatov, J.S., & Khasanov, M.N. (2022). SOCIAL ASPECTS OF PROFESSIONAL QUALITY IMPROVEMENT (ON THE EXAMPLE OF THE RAILWAY SECTOR). *Oriental renaissance: Innovative, educational, natural and social sciences*, 2 (6), 969-976.

18. Раматов, Ж.С., Валиев, Л.А., & Хасанов, М.Н. (2022). XIX АСРДА ҲИНДИСТОНДАГИ ИЖТИМОИЙ – ФАЛСАФИЙ ЖАРАЁНЛАР. *Oriental renaissance: Innovative, educational, natural and social sciences*, 2 (6), 1070-1078.

19. Жўрабоев, Н. Ю., Кушаков, Ф. А., Султанов, С. Ҳ., & Хасанов, М. Н. (2022). КОНФУЦИЙЛИК ХУСУСИЯТЛАРИДАН ХИТОЙ ФАЛСАФАСИНИНГ КЕНГАЙИШИ. *World scientific research journal*, 9(2), 37-42.

20. Ruzigul, U., Nasirjan, J., Dilmurodkhakim, A., Mirshod, H., & Urozboy, E. (2020). Rationale and history of human reflections in the muslim philosophy. *International Journal of Advanced Science and Technology*, 29(5), 1453-1458.

21. Ramatov, J., Umarova, R., Baratov, R., Jurabayev, N., & Artikova, B. (2022, June). Constructive and optimal solutions for the formation of a stable ecological situation in the Aral Sea region of Uzbekistan. In *AIP Conference Proceedings* (Vol. 2432, No. 1, p. 030113). AIP Publishing LLC.