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THE IMPORTANCE OF SPIRITUAL EDUCATION IN THE EDUCATION OF A DEVELOPED GENERATION

Abstract: *Our hearts rise like a mountain when we think of our children, who are the symbol of our future, who are sacrificing their lives for the glory of our country and our people. Because only talented people, who have the pure blood of youth in their bodies and are always loyal to their country, can make a worthy contribution to universal perfection by demonstrating what a person is capable of.*

Key words: *youth spirituality, the idea of violence, the younger generation, the national idea, the national spirit, patriotism, love for the motherland, independence, loyalty, the feeling of inheritance, friendly cooperation*

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Introduction

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Today, when we talk about the spirituality of young people, spiritual education, we can not stop talking about our national idea, which plays an important role in shaping our views on this issue, the development of the younger generation on the basis of a new worldview. Because at the current stage of development, not only young people, but also all members of our society have a growing sense of national idea, national spirit, patriotism, love and devotion to the motherland, which in turn are the foundations of high spirituality. Most importantly, such sacred concepts are being absorbed into people's minds along with the changes and innovations taking place in our country in various fields. In particular, it should be noted that spiritual and ideological work is carried out on the basis of a single system, with a clear goal.

"Our main task is to achieve this," he Sh. Mirziyoev - The idea of creating the necessary conditions for young people to show their potential, to

prevent the spread of the "virus" of violence. For this, we believe that it is necessary to develop multilateral cooperation in the field of social support of the younger generation, protection of their rights and interests " [1].

In order to rid our society of these vices, we need to put spiritual education in the right direction and systematically organize our activities in the field of spirituality.

Indeed, after gaining independence, the feeling of love and devotion to the Motherland has become one of the most noble qualities for the citizens of our country. Because on the basis of such qualities, life itself has set before us the task of raising Uzbekistan economically, socially, culturally and spiritually, to bring it to the ranks of developed countries. To do this, everyone, regardless of nationality, language and religion, had to work selflessly and diligently perform their duty to the Motherland. Naturally, it is difficult to expect such aspirations from a person who does not have a sense of patriotism in his heart. One of the most important values underlying spirituality is devotion to the spirit of the ancestors, a sense of inheritance. For

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he who does not know the identity of his ancestors, who is ignorant of their heritage, becomes a spiritual stranger. It will be easy to set it where you want it, to divert it, to start on the wrong path. People who are well aware of the glorious traditions of their ancestors and have a deep understanding of their human nature think not about following the path led by others, but about following in the footsteps of their ancestors, continuing their work, and building their lives on this basis.

Spiritual education and upbringing should be directed primarily against the vices inherent in the spiritual image of the individual. President Sh. Mirziyoyev noted, "An educated generation is a guarantee of a great future, an entrepreneurial people is a guarantee of a prosperous life, and friendly cooperation is a guarantee of development" [2]. Harmony and coherence in the family, community and educational institutions play an important role in this. We can build a society based on the freedom and independent thinking of citizens only if we connect knowledge with knowledge, faith with faith, and direct all of them to the path of development of our Motherland, nurture the spiritual figures who have formed these criteria in their activities, [3. S.5 -6]

Society can not live without culture, without spiritual, moral traditions. Obshchestvo, kotoryye popiraet ix, v kontse degradiruet. K sojaleniyu, pohooje, chto nekotorye nashi rukovoditeli i predprinimateli do kontsa ne osmyslili etu prostuyu istinu. [4. S.17]

The first President of our country IA Karimov said: "The new society we are building is based on high spiritual and moral values and great attention is paid to their development. This process is based on the idea and ideology of national independence, patriotic upbringing of the younger generation, "he said. [6. S.8-19].

At the same time, Machiavelli said that it is necessary to formulate political laws based on the nature of human nature. It thus separates politics from morality.

The established border turns politics into a tool of struggle for power based on power. Machiavelli creates a political methodology for building a strong state without regard to moral principles. In his view, the activity of the political state cannot be governed

by morality. [7. S.57]. Disobedience to the laws of the country can lead to various criminal cases. There are people in the community who are said to be selfish and selfless. A selfish person is selfish and does not want to be kind to anyone.

The letter reads: "A person who acts only for his own benefit considers himself the wisest person. In fact, such a person is selfish, a person who lives for the people and does not put his own interests above those of others. A selfish person is the worst enemy of peace." [8. S.42].

It is possible to change the problems facing a person, to change his moral image, to change his political and moral relations. However, political ethics, unlike ethical approaches, involves several scientific tasks. These are, firstly, the priority of protecting their citizens as the main subject of state power, the ability to withstand internal and external threats, and secondly, the need to resolve internal and external conflicts based on the power and violence in politics. fatida is considered. Such a view increases the power and strength of the state in every way. At the same time, the state evaluates not only its own interests, but also the interests of its opponents, and determines its real policy based on these needs. [9. S.401].

Indeed, in Rumi's view, the difference between human beings is based on their perfection. That is why he addresses the world equally to all people, regardless of race, religion, nationality or class. [10. S.38].

One should always measure one's personal life by the progress and perfection of society, in particular, by perfecting oneself in order to strive for the betterment of the family and the state [11. S.109].

Confucius, a great representative of ancient Chinese philosophy (551-479 BC), taught: "If you study the basics and principles of deeds, your thoughts about good and evil (moral knowledge) will reach the highest level of perfection. When intentions are pure and unbiased, the heart is sincere and sincere. When the heart is sincere and sincere, one is guided and perfected. When a person is on the right path and matures, there will be order in the family. When order prevails in the family, it becomes easier to govern nations. If it is easier to govern nations, the whole world will live in peace "[12. S.139].

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