



The Importance Of Morals In The Spiritual System Of Morality

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ABSTRACT

This article discusses in detail the issue of morality, which is a system of rules governing a person's ethics in society, its role in society and public administration, and the interrelationship between spirituality and morality as well. In the research also investigated the ideologies that try to bypass morality from history or to live by disguising it as immorality and falsifying morality.

KEYWORDS

Uzbekistan, ideology, development, morals, spirituality, education, upbringing, habit, democracy.

INTRODUCTION

Our government based on the principles of democracy, acts as an institution that ensures the right to life of all ideologies. Our national ideology, without discriminating against any other ideology, serves the development of the country and the nation as the embodiment of

the socio-philosophical, moral and aesthetic ideas of many members of society. For example, it is based primarily on high morality. Our national ideology prioritizes the principles of patriotism, nationalism and intelligence in our society and encourages every citizen to

participate in the creation of a great state. At the same time, it calls for respect for universal spiritual values, respect for other nations and peoples, and the idea of equality among equals. This ideology corresponds to the moral criteria of our people, its ideals of goodness and prosperity, the principles of freedom, peace, so it is needed.

The rules of etiquette in today's man have been developed and perfected over the centuries. These qualities are reflected in the outward and inward qualities of each person - in behavior, actions, culture of behavior. From time immemorial, both the East and the West, in their religious and philosophical teachings, have sought to answer the question, "What is the essence of man, what spiritual criteria does he rely on in his relations with himself and others?" Husayn Waz Kashifi says: "The sign of a good deed is ten things: the first sign is goodness; the second is to be honest; the third is not to blame another person; the fourth is to start a person on the right path if he does something wrong; the fifth is to accept an apology when a person confesses his guilt; the sixth is to take on the burden for others; the seventh is not to pursue only one's own interests; the eighth is to be open-faced, sweet-spoken; the ninth is to meet the needs of the needy; the tenth is to be polite and humble.

METHODS

We also know the ideologies that try to bypass morality from history or to live by disguising it as immorality and falsifying morality. They are usually proclaimed as the sole ideology of a particular state, and it tries to infiltrate the nation through lies. These include the ideology of national socialism in Germany or the communist ideology of the former Soviet

Union both ideologies demanded the physical elimination of the "ideological enemies" of those who recognized themselves - propagating the greatest immorality as morality. But the lifespan of masked immorality is not long.

RESULTS AND DISCUSSIONS

At all times, moral relations between people have been governed by political, legal, and economic criteria. In the peoples of the East, especially the Uzbeks, morality is at the heart of human relations. Ethical criteria also prevail in the context of political, legal and economic relations. Morality is the manifestation of spirituality in practice. Science, knowledge, worldview, perception, and faith in man are reflected in his character in a peculiar way, and spirituality is seen as a moral virtue. While spirituality is an invisible, inner power, morality directly refers to the spiritual attitude of each individual towards others. Morality is therefore a phenomenon that gives rise to concepts of spirituality such as a sense of fairness and justice, faith and honesty in human practical activity. In the words of the famous philosopher Erkin Yusupov: "Morality is a manifestation of the forms and norms of self-government of people who exist as individuals in the context of social relations, the level of spiritual maturity inherent in communication and relationships" [3, p.38]. Where there is no morality, man is not formed as a social being. Only on the basis of morality do people form a certain attitude to the meaning and purpose of life, duty and responsibility to society, and other moral concepts and norms.

Spirituality is a common system of human morality and ethics, knowledge, talents, abilities, practical skills, conscience, faith, beliefs, worldview, ideological views, which

have a positive impact on the development of society.

In one of his speeches, the first President Islam Karimov also expressed spirituality as follows: “Those who say that people should be given material wealth first and then spirituality are not right. Spirituality is the power of a person, a people, a society, a state. There will never be happiness without him” [5, p.58]. Not only old history but also modern history gives many examples of this. This brief consideration of the relationship between social phenomena in the spiritual system and morality gives us a clear idea of the role of morality. What is clear is that morality is at the heart of these social phenomena. It manifests itself not only as a central social phenomenon, but also as a spiritual force that drives other social phenomena. Trying to avoid it leads to the decline of any ideology, deprives society of true spirituality. From this point of view, the words of the First President Islam Karimov: “In fact, morality is the core of spirituality” [4, p.46] sound like a natural conclusion for the above thoughts. Indeed, it is impossible to imagine the spirituality of mankind without the most influential, most powerful people in the moral system.

Thus, saving labor and money to strengthen spirituality means axing one’s future. For the achievements of the homeland and world culture, literature and art to reach every family, it is necessary to create favorable conditions, regardless of the financial well-being of the family. It is also important to give freedom to the spiritual power of creative workers, to provide them with all possible assistance. Ethical science, by its very nature, evaluates man from the outside, and analyzes his existing qualities as a virtue, which is a defect. This science makes a comparative study of the

available evidence and evaluates it on the basis of accepted norms in society. Spirituality does not evaluate, it gives an idea of possibilities. The science of spirituality shows man his inner potential, teaches him to look for the source of all qualities, how to create them. Morality analyzes human qualities as they are spirituality seeks the foundations of their formation.

The spirituality of any society includes the faith and beliefs, morals, experience and skills that are inherent in this or that stage of human development, and is manifested in the activities, talents, abilities, and behavior of people. Man enriches his spiritual world with life experience, activity, knowledge, science, manners and behavior. As he becomes richer mentally and morally, he sets himself noble tasks and strives to achieve them. Action, on the other hand, requires a spiritual ground. In the process of spiritual maturity, human character is healed.

People usually carries out all his activities intelligently, thoughtfully. The role and importance of ethical criteria in determining the essence of human conclusions and plans is great. Moral virtue emerges when the right-guiding mind is in sync with the action of virtuous emotions. In such a harmony of mind and emotion, the mind always commands goodness, and right and pure feelings obey the commands of reason easily and quickly. Aristotle says: “If emotions are pure and the mind that judges them is misleading, there is no room for virtue”. Because virtue comes from pure feelings with a mind that leads to good. Therefore, if a person has a virtue, it is not possible to use it for evil purposes.

Moral values are passed from one nation to another, from generation to generation, enriched and perfected. Concepts of perfect

morality and a perfect man are determined on the basis of the possibilities and criteria of each epoch. Scholar Fitrat also argues that morality is one of the “real duties” that human beings have to perform: “Since human beings are a cultural community, they are forced to live in the same place with their homosexuals. They are helpless and in contact with each other. But everyone puts their personal interests first, and their interests do not coincide with each other.

Human spirituality is endowed with a thousand and one qualities, innumerable features and facets: modesty and devotion, fidelity and devotion, arrogance and initiative, generosity and generosity, courage and bravery, modesty and humility, meekness and humility, intelligence and intelligence total human qualities are the moral foundation of spirituality. A.Sher a moral scientist, gives a special definition of morality: “If we take morality as a general concept and reflect it in the form of a circle, the smallest part of the circle is morality, the larger part is behavior, and the most comprehensive part is morality.

Etiquette is a set of beautiful behaviors based on national traditions that make a pleasant impression on a person but are not important enough to make a difference in the life of the community, society and humanity. Behavior is a set of pleasant human behaviors that are important at the family, community, neighborhood, but do not have a significant impact on society and human life.

CONCLUSION

Morality is a spiritual phenomenon that determines the level of human maturity, a set of positive actions that can serve as a model for society, time and sometimes universal, human history. Adherence to moral values must begin

with each individual. The most important thing is not to know moral values, but to follow them. The public gives a moral assessment of a person's activities. Morality is the conformity of a person's activities to the moral standards set by society. All moral behavior is faith, which is the spiritual basis for the analysis of actions, and conscience is the inner spiritual law of human life. In the analysis of moral problems, man acts more on the basis of this internal law.

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