



## **THE ROLE OF MORAL CATEGORIES IN THE FORMATION OF PERSONAL SPIRITUAL IMAGE**

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<b>Received:</b> July 14 <sup>th</sup> 2023 <b>Accepted:</b> August 22 <sup>th</sup> 2023 <b>Published:</b> September 20 <sup>th</sup> 2023	This article describes the spiritual image of a person, moral categories, vices, their role and importance in social life. The use of moral categories in the formation of a person's spiritual image, their importance in finding their place in human life is considered. In addition, quotes from philosophers and scholars about ethics are cited.

**Keywords:** Morality, virtue, vices, approval, sincerity, goodness, perfection, humility, goodness, duty, conscience, patriotism.

**It is a sad fact that some young men and women are becoming completely alien to the concepts of kindness and morality, and vices such as indifference, irresponsibility, and the desire to earn a living without working hard are appearing in them.**  
**Shavkat Mirziyoyev**

Man is born as an individual in nature and is formed as a person in society. As he matures as a person, based on his social essence, he establishes a way of life, learns self-management, and communicates with society. Through the process of realizing his thoughts, dreams and goals, he transforms abstract situations into real reality.

His role in society depends on the formation of his spiritual image. So what is a person's moral character? In our opinion, the spiritual image of a person consists of the mental process of realizing the positive ideas, thoughts, dreams and teachings that pass through his mind. Because if there are always positive thoughts and qualities in his mind, his spiritual image will be beautiful. Morality helps a person in this. "Morality regulates the interaction and views of people in all spheres of life - family, neighborhood, work, production, interpersonal, intergroup, inter-national, etc. relations".

Good and bad, truth and thievery, generosity and avarice, courage and cowardice, imagination and shamelessness, loyalty and treachery, truthfulness and deceit, modesty and arrogance, love and hatred, laziness and apathy and other such qualities and defects make up the whole essence of the human world. defines. In other words, man is a complex, high-level species that governs, protects, guides, and even shapes itself. This very situation requires that every person strives for spiritual perfection and constantly increases his spiritual purity and moral maturity.

A few years ago, the famous writer Leo Tolstoy said in his "Confession": "All mankind lives and develops on the basis of spiritual beginnings and ideals that guide them. These ideals are expressed in religions, sciences, arts, and forms of statehood. These ideals rise higher and higher, and mankind moves towards the highest blessings. I am a part of humanity, therefore my task is to help realize and realize the ideals of humanity." With this, Leo Tolstoy drew attention to the need for humanity to realize itself, to determine the course of action taking this situation into account. The direction of activity is related to the spiritual maturity or spiritual descent in the human body. Spiritual maturity is related to the acquisition of human qualities, while spiritual inferiority is determined by vices and shortcomings.

Therefore, the concepts of "virtue" and "vice" are concepts that go hand in hand with each other. Defects are sometimes referred to as "defects". These concepts are of special importance in the daily life of every person and determine the relationship of a person with society. A virtuous person leaves an impression on those around him with beautiful, positive human qualities, while a person with bad habits and defects leaves a negative impression on the contrary. In addition, the more a person increases his qualities, the more his spiritual world will be enriched. This, of course, is important for the progress and development of society. Virtues and vices have not left our ancestors indifferent since time immemorial. They emphasized that their role in the next generation's achievement of perfection, striving for perfection, and in the management of society is incomparable. For example, Abu Nasr Farabi:

"Human qualities are divided into four parts: theoretical qualities, thinking qualities, wounding (emerging in the process of life) qualities and practical art (vocational) qualities.

A person matures with virtues, and a mature person is considered happy.

Abu Rayhan Beruni, while thinking about the vices that negatively affect human education, notes that in most cases they are done with evil intentions. "Excessive anger brings cruelty, and untimely grace destroys reputation," he says. Ibn Sina says, "As long as a person cannot free himself from small talk, anger, quarrels, complaints, complaints, and insults, he cannot get rid of his dirty and inferior nature."

So what are human qualities? First of all, it is seen in the manners of a person. We know that from a philosophical point of view, manners are beautiful behaviors based on national traditions, which create a pleasant impression on a person, but are not so important in the life of the community, society and humanity.

Modesty is also seen in restraint. To be polite means to be able to sense the mood of others, to understand their character and to be able to treat each person according to their individual characteristics.

Decency is manifested in the ability of a person to control himself. A short-tempered and angry person has a negative effect on the mood of himself and the people around him, because such a rude person gets angry at everything, blames others on his anger, and spoils people's language.

True decency is clearly and clearly manifested not in the understanding of sincerity and gratitude, correctness and truthfulness, straightforwardness, precision and accuracy, discipline and organization, neatness and restraint, but in instilling these qualities into the character as a natural need and daily habit. .

Sincerity is one of the most beautiful aspects of a person's character, it expresses the innocence and impartiality of a person. A sincere person is a person who is open-minded, tolerant, who appreciates the work of others and is able to express gratitude for the respect shown to him. Doing a favor to someone and asking for thanks is giving thanks, in other words, giving thanks.

Doing good, sincerity is such a high, noble quality that it should not be interfered with by selfishness, malice, greed, selfishness, etc. A person who says he will do someone a favor does not wait for his request. When he sees people in need of help, he tries to express their need, and even looks for ways not to express it to himself. Such goodness is called sincerity. Sincerity is closely related to honesty and truthfulness.

Honesty is a sign of decency, and only honest and sincere people can have this quality. Honesty is a step towards goodness. Mahmoud Zamakhshari says about honesty: "An honest and pure person is always calm and peaceful, and a person who betrays and does evil to someone is the one who is doomed." He who seeks the truth attains perfection. A sincere, honest person's words and deeds are the same, and his life path is always straight and smooth. For such a person, no matter how bitter the truth is, he puts it above everything else.

A person who is organized, thorough, organized will be disciplined. Discipline of a person is manifested not only in the work process, but also in the relationship with people. Discipline and organization in every work is politeness, while disorder and disorganization are impoliteness.

According to the famous philosopher Democritus (460-370 BC), neither physical strength nor material wealth can make individuals happy. True and multifaceted wisdom leads people to true happiness. To be wise is to think well, speak well and act well. The first provides mental refreshment. Good thinking means making correct judgments about things. The second consists of sincerity and truthfulness. The third is wisdom, which produces practical virtue. "A person should strive for goodness instead of talking nicely about goodness."

In conclusion, in order to be spiritually mature, a person should be able to ask himself several questions:

First of all, what is the purpose of human existence in life? What is happiness?

Second, is a person capable of achieving happiness or not?

Thirdly, what is the best way to achieve happiness? (The problem of goodness should consider the nature and possibility of education).

Fourthly, it is necessary to know that the greatest goal of human aspirations is happiness.

A person responds to every situation and event happening around him with different feelings (emotions). This emotion arises from real situations at the same time and their reflection in the mind. Because these events manifest themselves in the human mind through certain worldviews and cognitive processes. This makes it possible for a person to take a proper place in social life with his own personal image, with knowledge, imagination and ideas transformed into a mental conscious system. Therefore, the issue of using moral qualities in the formation of a person's spiritual image becomes relevant. This requires responsibility and commitment from any propagandist and pedagogue.

In order to occupy a worthy place in social life, to live as a real person, it is necessary and necessary for every person to be able to educate himself, strive for goodness, and seek only goodness in life. Only then will the number of morally mature and perfect people increase in the society, the country will achieve prosperity, and the future will be in the hands of reliable persons.

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