



THE ROLE OF MORAL EDUCATION IN THE PROBLEM OF PERSONALITY ACTIVITY

Qahharova Matlyuba Manofovna

*Professor, Department of "Social – Humanitarian Science" International Islam Academy of
Uzbekistan*

ANNOTATION

Morality and decency are formed from the initial period when a person steps into life, turning into an internal spiritual factor, which creates the basis for his perfection. A person will be able to fully demonstrate abilities and talents in one or more areas, will be able to work, gain experience and skills, will have professional skills, will possess certain norms of decency and morality, knowledge, consider upbringing. Etiquette leads to greatness, increasing the value of man. The behavior, temperament of such a person will be beautiful, his behavior, life, labor will be orderly.

KEY WORDS: *person, moral education, abilities and talents, behavior, life and labor, personality activity, spirituality.*

DISCUSSION

Morality is the basis of the development of the spirituality of a person. Every person should struggle to be morally beautiful. To do this, it is necessary that a person feels the responsibility of morality and develops it, to put himself and the respect of others in place, to be attentive, faithful, to struggle in this way. The life of a person who has achieved such a virtue will be beautiful and stable. The moral, manners, knowledge and talent of man are formed in his person, conscience.

Understanding morality as a product of social upbringing and consciousness is of particular importance in Islamic culture.

Abu Nasr Farabi says, "Knowledge, reason, of course, should be adorned with good morality"[1], who did not imagine being wise, intelligent, without moral virtue. The concept of the use of human qualities in the formation of morality expresses the fact that a person can find his own, know his right, strive for innovation, love peace, be active, create humanity.

Moral education is one of the main factors for bringing a person's child to perfection, in which traditional and modern means are widely used.

Abdurauf Fitrat advocates the issue of conscious and purposeful conduct of moral education. He is aware of moral education as a post – physical and mental education-a third-tier education,

he offers the following system of its implementation:"form a person as a perfect, beautiful owner of behavior and a member who benefits society" [2].

- explain to the child the rules of etiquette in the tool of stories;

- the fact that the educator himself should be a lesson;

- to show the bad of the bad, to know the good of the good. If we pay attention to these structural elements, then the behavior of the educator with the question is harmonious, it is necessary to be an example and an example for everyone with his behavior. In scientific research conducted in this regard,"the lesson plays an important role in the spiritual and moral perfection of the individual, only the instruction, word statements, not the formation of attitude and lesson" [3], it means that moral consciousness, moral behavior and moral attitude are perceived without harmony. Also, in teaching the educator of moral education to distinguish good from bad, in the formation of the ability to analyze it, the educator (responsible person, teacher-educator, parent, coach) should pay attention to the age characteristics, gender aspects, status and level of educators on the basis of life events, and should cover such as the organization of work activities accordingly. That is, moral education to a certain



extent stabilizes the spiritual and moral environment with its real realities and practical aspects.

Being one of the qualities that form the basis for the formation of noble morality in a person, it is used in the sense of generosity, kindness, goodness, honest and pure, hardworking, being kind, living in obedience to the command of conscience. Generosity encompasses such human qualities as spiritual moral purification, helping disabled people, charity, doing good, raising their hearts, providing material assistance. If the educator is formed a sense of generosity, not only will the moral education improve, it will also harmonize the prosperity of the nation and the interests of the nation in the activity of the individual. Also, such qualities as enthusiasm, perseverance, honesty, loyalty, contentment occupy an important place in the moral education of a person. In particular, Abdurauf Fitrat said that "for those who are engaged in social work, especially those who need to raise their steps from the ground to the ground with great effort" [4] in contrast to other qualities in education, loyalty focuses on the important role of the individual in the process of socialization.

Of course, the above qualities do not always have the same effect on the development of moral education in society. For example, if we take the quality of contentment, then contentment in each of the conditions, skill also leads to the formation of the mood of immortality in a person in these specific cases. Of course the positive side is to endure this, to be patient, to be thankful. However, the trifles that are encountered in society, or if not, in certain cases, laziness as a result of misunderstanding of the wing, laziness is caused by the occurrence of such vices as malnutrition. Therefore, in his time, Abdurauf Fitrat criticized the interpretation of contentment, which was composed in his time and said, "We have a strange situation in the Turkestan, without knowing either the moral virtues and the shariah virtues, we understand either intentionally or mistake. For example, today we sit at home and think that we are content to agree on the hardened bread without ever going out to the ground and making efforts." [5] This is not contentment, but confession. On the contrary, the contentment is to give thanks to what is available, to restrain the soul and strive for the affairs of others. Indeed, exactly the same attitude is now finding its proof on the example of many families. Therefore, the nature interprets this virtue as a criterion that preserves humanity, as a component of morality, is formed in the human body, and recommends the issue of the formation of these moral and ethical qualities in the upbringing of morality. Attention is paid to the fact that the scientist implies more social education in moral education. That's right. Because in today's science, morality is perceived as a component

of social consciousness. At the moment the scientist rejects them by saying negative qualities that are moral qualities. In this regard, he will comment on such vices as ignorance, selfishness, extravagance, greed, dullness, arrogance, duality, stubbornness, anger, shamelessness(vajohat), discord, flattery(shaloq), idleness (ihmol), greed, hypocrisy (riyo), vengeance to good – world (sarvat). It is especially true that these negative features of the Fitrat make the person begin to be confused and depressed.

In our opinion, the moral and ethical upbringing of a person gives the expected effect on the basis of the following moral norms:

1. Formation of the will of the individual. The will is an inner feeling, but an important human quality. Willpower creates the power of knowing, feeling and tempering in a person. Through willpower, the individual perceives the scientist and the person, events, feels the truth deeply, creates the ability to withstand in the influence of Good – Evil. In a person, the will does not arise spontaneously, but it is formed for a certain period of time. A strong-willed person acts as a conscious individ of society, while a weak-willed person, who is this, is formed as an unconscious, mute and a slave to others. As a result of the spiritual-moral rise of man, his will also increases. An energetic person of willpower believes in himself and is not afraid to take on any difficult task, too.

2. To bring an adult as a person into reality. Reality as an important moral value holds a special place in the spiritual and moral image of a person. Striving for truth helps a person to find his place in society. In this sense, reality is one of the factors shaping the character of a person.

3. Adult education of a person as a human being. Humanism is an important moral principle that affects the activity of a person and evaluates it. Since a person does not show in his activity the virtues of humanism, he cannot become a progressive person of society.

After all, at the present stage of development of our society, spiritual and moral education plays an important role. Because as our society is increasingly accepting democratic values, there is an increasing number of advocates who "educate" its members. In particular, various religious currents are trying to clog their way of upbringing, rich in fanatical, illusionary features. In such conditions, it is an urgent issue to clearly define the directions of spiritual and moral education. In this sense, spiritual and moral education is based on the following principles: purposefulness, consciousness, efficiency.

Growth or crisis in every society is determined by the level of the existing environment in that society. But, no matter how high thoughts,



noble ideas of thought are formed in society, there will be no growth, development, if there is no practical activity in them. We want to focus our attention on activity, practical activity and its freedom, at the same time, the interaction of these qualities with moral norms.

Activity is one of the most important characteristics of a person, aimed at changing the existence of society, the external world itself in a purposeful way. It has a conscious nature and embraces purpose, motor, result and process. It is based on the idea of the manifestations of existentialism, freedom means that it is a person-specific feeling, a person's responsibility in life, a sense of guilt for all that he has done. In general, freedom is a necessary condition for the achievement of human spiritual perfection, consciousness. Freedom comes true primarily in the freedom of speech, conscience, press. The concept of "freedom" is used not in relation to any person, but in relation to a morally harmonious person who feels responsibility for his behavior and activities.

If we talk about practical activity, then its types are diverse. In our opinion, in practical activity, the goal must be realized. Promotion of the goal should be consistent, subject to certain procedures and values of society, especially moral norms. The activity that gives the opposite result to the set goal cannot be called a practical activity. "Morality solves practical issues, the basic concept of morality is related to the purpose of good, and it always strives for it," Aristotle said. It should not be an attempt to achieve another merciless goal through this goal. Human happiness depends on the activity " [6]. Aristotle perfectly classifies the moral qualities necessary for a person, introducing to them courage, bravery, moderation, generosity, gentleness, correctness, kindness, fairness. In his opinion, "the realization of true happiness is attributed to a spiritually high right-minded person. Spiritual perfection is one who practices the unity of virtue with the human mind"[7].

Spiritual and moral activity represents the spiritually high norms and rules that regulate historically composed behavior, behavior, interaction in social and personal life of people. Relations in society are formed on the basis of moral and moral principles, manifested as an important aspect of social development. Therefore, at the initial stage of the reforms carried out in society, awakening the minds of people, increasing their initiative, activity constitute the basis of spiritual reform. In developing countries, history shows that thoughts are land and conscious activity, morality is a factor of the development of society. In this regard, it should be said that the experience of history should not only have a sense of freedom of thought according to the

lessons of history, a group that demonstrates its diversity, a person, and so on, but also have a sense of purpose, a logical point of view, a sense of responsibility for the consequences of his point of view, as well as Because, as society progresses, there is a need to focus attention on moral relations. That is, no country can develop a spiritual and educational sphere and imagine its future. Therefore, for development, growth, development, educational process, educational activity, self-sacrifice and patriotism are needed. Education, educational activity begins with the integration of moral qualities, the development and formation of spiritual values.

In his time, Jalaliddin Davani said that "if justice is a whole set of perfection, evil is his oppositely, that is, a whole set of shortcomings" [8]. Justice find content of the characteristics of mindfulness, equality and courage in a person of justice. As noted by the philosopher John Rolz, a fair person must find solutions to problems in his activities, set an example for others in a difficult time, influence them with his human qualities[9]. Professor H.Alikulov noted, "the moral side of justice is reflected in the interaction of people, the way they walk, evaluate what they do from the point of view of morality" [10]. Summarizing them, we can say that justice is in the person, intelligence forms three characteristics, such as equality and courage. So, justice is that the person has a moral quality that he or she brings to the person and the blessing for the other people.

After all, intelligence is the main feature that distinguishes a person from other beings. Eastern thinkers focused on two issues in the development of the mind in a person. The mind is of two types: natural and professional. Natural intelligence is innate, while professional intelligence is formed through experience[11]. It is necessary to understand this way: in a person the mind is innate, therefore it has the property to develop and perfect. In the tool of upbringing, the sense of reason is improved, in a person who is well-educated, the mind reaches perfection, the person who is ill-educated remains at the initial stage of the sense of reason. The human innate sense of reason is brought to perfection by knowledge craft and profession.

Eastern philosophers have learned that people are divided into two categories when adhering to the moral characteristic of equality:

1.Vigilant people. These follow the right of others so that there is no risk.

2.People without events. These are admired for their rights and remain without measure[12].

Sadiy Sherozi argued that "bravery is being fair" [13]. Courage is the manifestation of a sense of courage in a person's behavior[14]. Courage



manifests itself in the self-sacrifice of a person by his actions in the interests of others.

According to oriental philosophers, courageous people strive for three things: to live a good life, to be in a good position among people, to do good deeds. To do this, they rely on four tools: with honest labor they accumulate wealth, know how and where to spend honest wealth, avoid wastefulness, enjoy helping people[15]. Hence, courage is the spiritual and material support of others.

The conflict of justice is ignorance. Ignorance creates in man an end to the world, slavery to his own soul, lust, actuality, misfortune and humiliation[16]. That is why this vice morally absorbs the person. A means of preventing, protecting ignorance is justice.

Plato said that "Man must beware of ignorance as he seeks to avoid the most infectious diseases" [17].

Sahibqiran Amir Temur said about moral values such as justice and equality: "Power is in justice", "Justice is not justice, justice is overcome", "The world is prosperous with justice", "I have done good to the good, and I have handed over the bad to their evil", "I have adorned my rule with Sharia"[18].

Duty is a moral concept, and it is the feeling that determines the task that a person undertakes[19]. Duty forms the concept of "self-awareness" in the moral consciousness of a person, with the embodiment of human and social qualities. Our society is "interconnected with the rights and duties of the citizen and the state in relation to each other" [20]. It consists of five characteristics in the person, namely morally: the self-awareness of the individual, the protection of the interests of the individual, the protection of the individual's own society, the presence of the individual in the civil service, the respect of the individual's universal values.

Duty conveys the person morally in the spirit of persistent fulfillment of his human task as an adult. It is noted in ancient Indian philosophy: "whether it brings you happiness or brings misfortune – fulfill your duty. Whoever fulfills his duty and calmly faces the consequences as a result, he is spiritually high"[21]. Duty is a set of human tasks. The sense of personal interest in the performance of the human task is limited, satisfaction is generated from any consequence that comes as a result of the performance of the duty. Aristotle (BC 384-322) "It is your duty to give up even your dear one and your loved one to save the truth" [22], he says. So, the realization of truth is one of the most important human tasks.

Xilon (BC 596-528), "Know yourself, so that you know the gods and the universe"[23]. It is necessary to understand this so: a person has the qualities, properties of the whole being, so that a

person understands the mystery of all existence by understanding its essence.

Philosopher Georg Hegel (1770-1831) says that man's "Moral duty is to gain freedom through his activities and perception"[24]. In this place, the concept of "freedom" means that a person fulfills his or her human duty and gets rid of the moral burden on.

Responsibility is a concept that evaluates moral qualities, which becomes the basis for the practical aspect of the person's morality[25]. Responsibility is a pure moral concept and plays an important role in the moral activity of an individual. Abdurauf Fitrat interprets responsibility as a "set of spiritual actions" of the individual[26]. Responsibility forms a sense of accountability before the person's own moral behavior. In our opinion, responsibility forms three important qualities in a person. These are: responsibility, initiative and mobility. After all, responsibility is the person's observance of an acceptable level in his actions. When a person feels responsibility before himself, his family, society and the state, he can act in accordance with the norms of morality. Otherwise, the element of maturity in the morality of the person will not be at the full level. Initiative is the basis for the work of a person, which is of general interest, permeated with kindness. Find content to promote goodness, do good, and initiative excellence in a person to know that goodness is your goal. That is why this virtue has always been of particular importance. And mobility provides for the moral activity of the individual. A person can not feel the responsibility of active action, he can not even realize his moral maturity. In this sense, mobility is a factor of motivation for the morality of the individual.

It turns out that responsibility is the most important quality for the morality of a person. Therefore, the German scientist G.Yonas (XX century) presented responsibility as the "most important ideal procedure" for the ethics of the individual[27]. Indeed, the sense of responsibility serves as an ideal resource not for the individual, but for others. Because, other than responsibility, that is, society will benefit relatively more. This means that a responsible person does not behave in a manner that is unpleasant to others. On the contrary, a responsible person feels a sense of immunity to himself and others[28]. Responsibility is the source of life or salvation for the development of society and the world. Because the responsible person is not only morally perfected, but also affects the stability of the spiritual and moral environment of society.

The conflict of responsibility is irresponsibility, which expresses the moral weakness of a person. This illiteracy is rejected in morals in essence.



Well, moral categories such as justice, duty and responsibility are important in the moral formation and functioning of an individual. These qualities form in a person the observance of the norms of reasonableness, equality, courage, self-awareness, Loyalty, truth, responsibility, initiative and diligence. A person with justice, duty and responsibility is needed in every society.

REFERENCES

1. Форобий А.Н. Фозил одамлар шаҳри. – Тошкент: А.Қодирий номидаги халқ мероси, 1996. – 14-б.
2. Фитрат А. Раҳбари нажот / Ш.Воҳидов таржимаси. – Тошкент: Шарқ, 2001. – 157-б.
3. Очилова Б.М. Аждодлар меросига ихлосмандлик ва шахс маънавий- ахлоқий камолоти. Тошкент: ЎЗМУ, 2005. – 22-б.
4. Фитрат А. Раҳбари нажот / Ш.Воҳидов таржимаси. – Тошкент: Шарқ, 2001. – 109-б.
5. Фитрат А. Раҳбари нажот / Ш.Воҳидов таржимаси. – Тошкент: Шарқ, 2001. – 111-б.
6. Арасту. Никомахова этика // Арасту. Соч. В 4-х т. – М.: 1984. 4-жилд. – С. 54-55.
7. Арасту. Никомахова этика // Арасту. Соч. В 4-х т. – М.: 1984. 4-жилд. – С. 54-55.
8. Шарқ донишмандлари ҳикматлари / Тузувчи Аҳмад Турсун. – Тошкент: Шарқ, 2006. – 110 - б.
9. Ролз Дж. Теория справедливости. – Новосибирск: Филлал-Наука, 1995. – 40 с.
10. Алиқулов Ҳ. Жамолдин Давоний // Ўзбек педагогикаси тарихи. – Тошкент: Ўқитувчи, 1997. – 114 - б.
11. Ибн Муқоффа. Муқаддима // Калила ва Димна / С.Ғаниева таржимаси. – Тошкент: Ғ.Ғулом номидаги адабиёт ва санъат, 1977. – 26 - б.
12. Ибн Муқоффа. Муқаддима // Калила ва Димна / С. Ғаниева таржимаси. – Тошкент: Ғ.Ғулом номидаги адабиёт ва санъат, 1977. – 66 - б.
13. Шарқ донишмандлари ҳикматлари / Тузувчи Аҳмад Турсун. – Тошкент: Шарқ, 2006. – 109 - б.
14. Новая философская энциклопедия. В 4-х т. – М.: Мысль, 2001.Т.2. – 321 с.
15. Ибн Муқоффа. Муқаддима // Калила ва Димна / С.Ғаниева таржимаси. – Тошкент: Ғафур Ғулом номидаги адабиёт ва санъат, 1977. – 47 - б.
16. Форобий А.Н. Фозил одамлар шаҳри. – Тошкент: Ёзувчи, 1993. – 162 - б.
17. Афлотун. Қонунлар. – Тошкент: Янги аср авлоди, 2004. – 7 - б.
18. Амир Темур / Темур тузуклари. – Тошкент: Ғ.Ғулом номидаги Адабиёт ва санъат, 1996. – 15 - б.
19. Новая философская энциклопедия. В 4-х т. – М.: Мысль, 2001. Т.1. – 381с.
20. Ўзбекистон Республикасининг Конституцияси. – Тошкент: Ўзбекистон, 2010. 19-модда. – 7 - б.
21. Сержило тафаккур дурдоналаридан / Тузувчи ва таржимон А. Жалолов. – Тошкент: Navroz, 2003. – 11- б.
22. Сержило тафаккур дурдоналаридан / Тузувчи ва таржимон А. Жалолов. – Тошкент: Navroz, 2003. – 87 - б.
23. Сержило тафаккур дурдоналаридан / Тузувчи ва таржимон А. Жалолов. – Тошкент: Navroz, 2003. – 29 - б.
24. Сержило тафаккур дурдоналаридан / Тузувчи ва таржимон А.Жалолов. – Тошкент: Navroz, 2003. – 297 - б.
25. Новая философская энциклопедия. В 4-х т. – М.: Мысль, 2001.Т.3. – С. 261.
26. Фитрат А. Нажот йўли. – Тошкент: Шарқ, 2001. – Б. 26-35.
27. Ионас Г. Принципы ответственности. – М.: Пионер, 2000. – С. 60-63.
28. Хабермас Ю. Будущее человеческой природы. – М.: Искра, 2002. – 40 с.
29. Хужаев, М. И. (2015). Некоторые особенности этических взглядов Ахмет-Заки Валидова. *Credo new*, (2-2), 3-3.
30. Хужаев, М. И. (2018). АХМАД-ЗАКИ ВАЛИДИЙ ИСЛАМСКАЯ КУЛЬТУРА. Теория и практика современной науки, (1), 531-533.
31. Saifnazarov, I., & Xujayev, M. I. (2018). AXMAD ZAKI VALIDIY ISLAMIC CULTURE. *Экономика и социум*, (2), 55-57.
32. Гуйчиева, Х. Н. (2014). Основы повышения правовой культуры в Республике Узбекистан. In *Yusupova, N. J. (2018). THE ROLE OF THE FAMILY IN THE SPIRITUAL EDUCATION OF MODERN YOUTH.*
33. Юсупова, Н. Ж. (2018). Основные принципы исламского права в укреплении семейных отношений. *Россия и мусульманский мир*, (4 (310)).
34. Rashidov, F. T. (2020). *TOLERANCE, INTERNATIONAL AND RELIGIOUS RELATIONS IN UZBEKISTAN: HISTORY, PRESENT AND PROSPECTS.*