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## **ПРАВСТВЕННЫЕ И ДУХОВНЫЕ КАЧЕСТВА ЧЕЛОВЕКА В ПРОЦЕССЕ ФОРМИРОВАНИЯ**

**Аннотация:** В статье говорится, что в республике строится новое демократическое общество, основанное на высоких национальных и общечеловеческих духовных ценностях. Осуществляемые радикальные политические, социальные, экономические, правовые и духовные реформы в первую очередь служат народу и его интересам.

**Ключевые слова:** духовные качества, правового образования, духовные ценности, нравственные качества.

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## **MORAL AND SPIRITUAL QUALITIES OF A MAN IN FORMATION PROCESS**

**Annotation:** The article says that a new democratic society is being built in the republic, based on high national and universal spiritual values. The ongoing radical political, social, economic, legal and spiritual reforms primarily serve

*the people and their interests.*

**Key words:** *arc qualities, legal education, spiritual values, moral qualities.*

The role of subjective factors in the deepening and development of socio-political and economic processes - human intelligence, way of thinking and intellectual potential, talent and ability, freedom and creativity - is growing. And the inner force that drives them is mainly spiritual interests, virtues, aspirations. Among them are issues related to the formation of moral qualities, education in the spirit of perfection, and most importantly, the methods and possibilities of their satisfaction.

Consequently, at all stages of the historical development of mankind, morality, its essence, features, as well as moral values and qualities have always attracted the attention of thinkers. Therefore, in today's conditions of formation of market economy relations in the republic, as the First President IA Karimov said, "it is necessary to develop a new generation that will absorb the intellectual wealth of our people, the best achievements of world science and culture" [1, 106].

Therefore, strengthening the intellectual and moral potential is a priority of the development of Uzbekistan, and one of the most important tasks is the formation of moral interests and qualities of the individual. The urgency of the problem is also determined by the following aspects.

In the socio-philosophical thought of the past, the moral qualities of the individual have been considered on the basis of the essence and manifestation of morality in general. The wisdom of the ancient world, in particular, Zoroaster, Confucius, Buddha, Socrates, defined the essence of man on the basis of his morals, etiquette, behavior. According to Hegel, Zoroastrianism is one of the first philosophical-theoretical sources on the virtue and necessity of moral perfection in the regulation of human relations [2, 36].

The rise of spirituality to the level of state policy during the years of national independence has become the basis for a comprehensive study of socio-

philosophical teachings. However, the issue of moral qualities, which is an important area of our spirituality, is still out of the research. No special research, no major fundamental research has been created in this area. Also, with the exception of some literature [3, 72], the issue of socio-philosophical study of the moral foundations of civil society and the rule of law based on a market economy, in particular, the spiritual qualities, is relevant in our country.

Life on our ancient mother planet was generally accepted to consist of three worlds. These are the plant, animal, and human worlds; their interaction is a key factor in life on our soil. All three are endowed with the instinct of emergence, development, self-preservation, the desire to procreate, and the destiny of their lives to end one day at a time with death.

First of all, it should be noted that the emergence of man is one of the most controversial issues. There are two opposing views on this. One is religious, the other is atheistic. From a religious point of view, man was created by God. Atheism, on the other hand, denies this and promotes the idea that man was created by nature, that he is a part of nature. Among them, the views of the English naturalist Charles Darwin (1809 - 1882) are particularly noteworthy.

Darwin created the evolutionary doctrine of the selective origin of natural species. He tried to prove the brotherhood of humans and apes, but he did not directly suggest that man was a creature descended from apes. Darwin was also not an atheist, but lived by the principles of Christianity. On top of that, he himself graduated from Jesus College at Cambridge University. Irving Stone, an English writer who wrote a novel based on Darwin's biography, states in several places that he did not deny God. Here is one of them: "My theory does not deny the existence of God. Nature is subject only to His laws." [4, 273] When Marx wrote a letter asking him for material to prove his atheistic views, Darwin refused. [5, 4, 32] However, Marxists, unaware of Darwin's essence, flagged his name. , tried tirelessly to falsify his teachings to their advantage. The practice of associating atheism with the name of Darwin has until recently dominated as an

official, state approach in countries that are part of the "socialist camp." When these states, based on a totalitarian system, collapsed, the idea that man was again created by God took the lead.

True, this begs the question of how Darwin's theory of evolution and the religious belief that God created the universe in six days fit together. The point is that the evolution that took place in space and time, which lasted for billions of years: the plant-animal-human sphere, can take place in a very short time from the point of view of spatial, Divine Time outside space and time. The six days of God belong to the Absolute Time, which contains space and time, and the billions of years, which are the basis of the theory of evolution, refer to the relative, human time in space and time.

So there has been and continues to be moral progress in human history. Granted, this continuation is not strictly gradual. It is characterized by occasional slackening, sometimes a slight retreat, and sometimes a period of stagnation. But given the great periods and historical intervals, it is not difficult to be convinced that moral progress exists. All the moral decay caused by dictatorial regimes and individuals are short-lived and transient. After all, the essence of man is determined by the development of himself and his society. Morality, on the other hand, never stays out of this development.

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