IN THE SPIRITUAL MATURITY OF THE INCON, IT IS POSSIBLE TO MANIFEST THE MORAL CATEGORY

Sherzod Muminov is an independent researcher

Abstract: *The features of the manifestation of moral categories in human spiritual development are analyzed in this article based on a socio-philosophical approach. It reveals the influence of moral norms, values, and ideals on personal development. It also highlights the historical evolution of moral categories and their significance in modern society. The author indicates the factors of the emergence and formation of moral consciousness in human spiritual development. It is argued that the results of the study have theoretical and practical significance in improving moral education and the spiritual environment. In addition, the methods of systematizing moral categories and their interrelationships are considered. The role of concepts such as responsibility, conscience, and justice in human activity is emphasized. The article concludes with scientific conclusions. This study will serve as a theoretical basis for future research.*

Keywords: *morality, spirituality, category, value, norm, ideal, development, conscience, justice, education, consciousness, society.*

Each science has its own system of categories. The word category (Greek - category) comes from the word "description", "statement of opinion". The unique nature of the categories of ethics is that they contain the most important aspects and elements of moral consciousness, moral attitudes, and moral qualities in a generalized form. Morality is a specific form of social consciousness and the basis of social relations. As a form of social consciousness, morality includes the understanding of an individual or a large

group of people of good and evil, duty and conscience, goals in life, interests, etc.

The categories of ethics are concepts that have been formed over thousands of years and are the basis of all types of morality in human history. Ulap is objectively related and has developed a lot in the interests of the developing society, and it has become more comprehensive, and it has become more and more meaningful[1].

Moral categories are objective in their content and essence. In this sense, they find their expression in the actions and deeds of the person who evaluates the object, in which there is a strict attitude towards the object, in the consciousness and expression of the person, the subject. However, it is also important to emphasize that the way in which moral categories are defined is highly subjective, since they are largely expressed in the form of an internal belief that the subject has the ability to freely choose between good and evil, honesty and dishonesty, kindness and generosity. This dialectic of objectivity and subjectivity applies to all moral categories. Most ethical categories have a polar, opposing character, including good and evil, happiness and unhappiness, conscience and unconscionability, etc. Each category has its own inherent characteristics.

He is in personal contact and relationships with people, and as a result of his experiences, he expresses the moral image of society and its spiritual world in a certain way. Some categories - such as good, evil, virtue, justice - are more general and broader in their scope of morality, while others, such as duty, conscience, and happiness, are considered specific categories and reflect more clearly the inner world of a person.

Ethical categories are determined not only by the generality and breadth of moral content, but also by the evaluative and normative characteristics of the subject. While good and evil, justice are categories that evaluate relationships between people in various social phenomena, that is, economic, political, legal,

and processes of development, duty and conscience are primarily normative and related to internal calling and community. Thus, the category of ethics can be compared to the origin and development of the law as the "power" of the whole system, to the level of coverage. Much attention has been paid to one or another category in the ethics literature of the past. For example, in the ethics of Apictoteles and Plato - goodness, in the ethical framework of thinkers such as Phobobius, Ibn Cino, Alishep Navoi and Jami - justice, kindness, hard work, in Kant - conscience, in Hegel - conscience, in the ethics of Demokpitus, Epicupus, Helvetsius, Feyepbach - happiness. The basic content of the category of ethical behavior and principles is summarized. Moral categories, which are an important concept of ethics, acquire new characteristics, change and evolve in the process of moral development of society.

The content of ethical categories changes and develops over time, forming universal and national, even professional and specialized service characteristics. Because a person does not live alone, does not act alone. In social life, in life, one encounters the will, desires, goals and aspirations of individuals. A person's success or failure, satisfaction or dissatisfaction with life, depends not only on their positive impact on nature in the process of their activities, but also on their integration with the interests of the community and other people.

“The more simple moral norms are observed, the more society develops and, as a result, the obligation and responsibility to have a positive impact on nature are formed. The ability to control and direct human behavior and behavior in various spheres of social life is a specific feature of morality itself”[2]. This alone expresses the social nature and social essence of morality. It is important to analyze in more detail some of the categories of ethics.

Good and evil are the most general forms of moral judgment. These categories express in a holistic way the difference and opposition between moral and immorality. Good and evil are mutually exclusive, polar and

mutually exclusive categories. In the category of good, Agap is expressed as a positive attitude and event, as a whole, and as a whole, and in the category of evil, it is expressed as a physical threat[3].

Justice is a necessary measure of equality and fairness. The first thinker who tried to theoretically analyze this category, explain its essence, reveal its origin, and connect it with the life of society was Sukpot. He defined justice as “behavior in accordance with the law”. “Justice is a concept of social consciousness that characterizes the opportunities and demands, rights and freedoms of individuals and social groups, the attitude of various classes and social groups to socio-economic, political, spiritual and cultural events”[4].

In the concept of "honor", the value of a person is associated with the specific position of a person in society, the type of activity, the importance of his work in public life, and the recognition of moral services. Any person who is a member of society cannot remain outside of social evaluation. The category of honor reflects the relationship of a person to a certain group of people and characterizes him as a person.

Duty is also considered one of the important categories of ethics. What is the inherent property of the duty category? The duty category is a moral obligation of a person towards society or people. That is, it is an internal moral obligation to fulfill the requirements of an objectively existing society, a set of certain norms of behavior.

Happiness is a high level of spiritual satisfaction and understanding of this feeling, which arises from the fullness of a person's creative powers, their use for social and personal purposes. The category of happiness is a rather broad concept, it covers the entire complex of a person's material and spiritual life, and dignity is determined by a person's understanding of his place in society. Therefore, Amir Temur, paying special attention to the dignity, honor, and dignity of a person, said: “I have made myself the slave of God, created with justice and fairness... I have acted as an oppressor against the oppressor.

After proving the material and physical harm caused by the oppressor, I have discussed it among people in accordance with Sharia law and have not oppressed one sinner for another"[5].

"Conscience is a person's moral evaluation and control of his own behavior from the point of view of certain moral norms, his own analysis of his actions and the feelings and experiences associated with these actions"[6]. There is no doubt that the category of conscience encourages a person to understand himself, to act positively, to live a meaningful life, not to waste the life given by the Creator, to perfection. In a number of studies, the views that the development of society depends on the spiritual and intellectual maturity of the future generation, the level of maturity largely depends on upbringing and the existing conditions, are being promoted. However, in our opinion, such views seem to limit the essence. The reason is that the development of society is not only related to creating sufficient conditions for the upbringing of a spiritually highly educated, morally mature generation. On the contrary, the development and implementation of scientific and practical foundations for the formation of these qualities in each person in an individual way will give the expected result.

Of course, it is very difficult for us to form in the younger generation a sense of loyalty to the country in which we were born, to our parents, to our relatives. For this, the entire system - family, community, educational institutions and organizations, political institutions - must cooperate in the process of educating the younger generation. In particular, the upbringing of children in the family, based on the teachings of their ancestors, is of great importance in the formation of such high human values as love for the Motherland, kindness, and mutual respect. The importance of education and training in the formation and development of society's spirituality and the restoration of moral values is becoming increasingly important.

Our values in the field of ethics and training are not only a national heritage for us, but also a spiritual wealth that can play a significant role in the spiritual life of humanity. Restoring our national and moral values, fully enjoying our youth, and introducing the younger generation to our youth serve as an important factor in strengthening our independence and instilling in people such virtues as inhumanity and patriotism.

In conclusion, the manifestation of moral categories in the process of human spiritual development is an integral part of the development of society and the development of the individual. The results of this study show that moral categories such as justice, conscience, duty, responsibility, and fairness are formed in the inner world of a person and are directly reflected in his social behavior. These categories serve not only as theoretical concepts, but also as important criteria regulating human activity in practice.

It was determined that the formation of moral categories is influenced by historical, cultural and social factors. They pass from generation to generation, enrich the spiritual heritage of society and provide a stable moral environment. Especially in the conditions of modern globalization, preserving moral values and instilling them in the minds of the young generation is one of the important tasks.

The research also confirms that human spiritual perfection is manifested in the unity of moral consciousness, moral feeling and moral activity. And this unity ensures that the individual strives for perfection. The correct understanding and practical application of moral categories serves to create an atmosphere of social justice, stability and mutual respect in society. Ethical categories are the main foundation of human spiritual maturity, and their deep study and implementation is an important condition for ensuring the development of society.

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