



Moral Values are the Main Content of Spirituality

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Abstract: *This article examines moral consciousness and its elements, essence, structure, formation in human life, moral requirements, norms, rules, views, ideas, thoughts that form ideas about justice, spiritual expression of the relationship between society, legal norms of morality.*

Keywords: *spiritual, moral, moral consciousness, essence, justice, society, law, feeling, norm, rule, thought, ideas, structure, formation.*

Morality is a volatile complex social phenomenon. To understand the essence and nature of morality, it is necessary to know the patterns of its structuring, formation and decision-making. Morality is a spiritual expression of objective interaction between a person and society, a manifestation of the need to coordinate common and individual interests. It is also one of the main forms of overcoming conflicts that arise between a person and society. Morality cannot be attributed to social law or to subjective prescriptions, as well as law, since morality is one of the ways to solve a social problem from an individual. For this reason, morality cannot be considered as consisting only of moral consciousness. It has a logically perfect formal unity consisting of moral consciousness, moral practice, and moral attitudes. These elements cannot be separated from each other, they are interconnected, they can only be distinguished theoretically, since there are no purely moral phenomena in social reality. Also, all the elements of morality are relatively independent, although they are interconnected. In the field of morality, in its structural structure, the most elementary is moral consciousness.

Moral consciousness is the views, ideas, thoughts, theories that form moral requirements, norms, rules, ideas about justice. Any human behavior is committed through consciousness, but society analyzes them and identifies only those that are interesting to them. The same is true with the social significance of moral consciousness. In the moral consciousness, reality is fixed not as laws, but in the form of public order, requirements, norms that are imposed on human behavior. Moral consciousness is divided into social and individual. Therefore, moral consciousness, on the one hand, represents the standards of the requirements of a group of society, and on the other hand, it is an individual, personal form of awareness of these requirements and their manifestation in practice.

The sense of reason gives a certain social orientation, while the emotional feeling finds its mental basis in the mind. Feelings in a sense strengthen the foundations in a person, because the moral wound associated with analysis and evaluation takes a long time for the mind to react, while moral feelings are affected very quickly. As Hegel said, no greatness in the universe was an event without passion. It is also impossible to reveal the truth without human feelings. So there is no true moral greatness without feelings. But although emotions determine the importance of behavior to some extent, they may not always be a permanent cause of behavior. Although a person from the direct influence of a number of phenomena in a social situation can lead to correct behavior, for example, to a willingness to put social interests above personal ones, of course, but if he has not analyzed all the circumstances, does not have a firm intention, beliefs, beliefs, then his behavior cannot but speak

of an accidental temper. Thus, the central element of moral consciousness is a belief, which consists of a stable emotional attitude to strict knowledge and moral procedures established in a person under the influence of certain circumstances and upbringing. Trust is the subjective acceptance of the norm of behavior and the belief in the correctness and fairness of the moral principles that a person models. But the specific aspects of moral persuasion are not limited to this, since this side is just a mental understanding of moral necessity. This is not just an awareness of the correctness of moral requirements, but also an expression of the complete timeliness of compliance with these ethical programs. Consequently, moral confidence determines the direction of an individual's activity, his pursuit of a goal, the structure of hidden motives of behavior, as well as his general point of view, his place in life, the meaning of life. Moral confidence expresses its rational and emotional sides, gives stagnation, creates a guarantee that an individual will not "rust" morally, means that a person will not deviate from his principles even in any difficult conditions. The specific and at the same time the most important element of moral consciousness is the moral qualities of the individual. The moral qualities of people, that is, their qualities, are explained by social, family, and economic reasons. In each period, the main moral qualities are determined by the general direction of the dominant ideologue, worldview. However, morality differs from ideology, worldview by its universal, national characteristics. Moral qualities can be positive and negative. Positive moral qualities we also include such qualities as diligence, humility, politeness, kindness, sincerity, dishonesty and honesty include. These are our moral values. Negative qualities, we can also call them vices, include, for example, betrayal, bribery, hypocrisy, paganism, envy, vulgarity, lack of will, hypocrisy, individuality, selfishness, officialdom. Ideas about moral qualities have changed, developed and improved throughout history, as have other social phenomena. For example, in the Middle Ages, when religion dominated in all spheres of social life, the church – faith, hope and love, that is, faith in God, hope for his mercy and love for him were considered the main virtues. At present, when our Motherland is on the path of independence and democracy, in market economic conditions, it is necessary to combine the qualities of patriotism, national pride with the qualities of entrepreneurship, mutual interest, cooperation, patience, calmness, satisfaction. Moral perfection, spiritual elevation above our national traditions, our cultural and educational heritage will not remain without influence in solving difficult economic conditions. Moral relations are an integral part of social relations. Like any kind of social relations, ethical relations are limited by moral norms, exist in the form of connections, connections between a person and society, between people. Based on this, moral relations in their form are divided into episodic, that is, helping a doomed person, and stagnant, that is, relationships with family, collective, group, people in the neighborhood. But moral relations are not only connections, connections, but also interaction that has a normative basis, including the duties of a person to the society of other people.

Moral relations, as a rule, initially spontaneous, begin to form on the basis of material relations. Then it gradually separates from material relations and enters the sphere of ideological, ideological, spiritual relations. Moral relations arise outside the will of people and, of course, pass through the consciousness of people in the wounds of establishing moral norms, public support.

Moral relations differ from other types of social relations, the influence of moral norms and assessments is always and everywhere visible. They manifest themselves in moral activity, behavior, manner of behavior, moral influence in relation to the surrounding social being. The fact that moral relations, along with the evaluative character, have an imperative, guiding character, is also its distinctive feature. In moral relations, the activity and behavior of people, as a moral and practical expression of their relationships, occupy the main place. At this time, moral relationships are as independent as other social ones. Moral consciousness, when it is difficult to distinguish moral relations from other methods regulating the activities of people, comes into the zone. In turn, moral relations are nothing but manifestations of behavior taken from the point of view of moral conditions and significance. Moral relations are a social mechanism for supporting and executing architects, and they will always embody the desire to form, develop, preserve and pass on mayors to the next generations. Impressionability of moral norms The criterion of khetbakhsh's strength is the expression of moral relations. Morality would lose its social significance if it existed outside of its

results – moral relations. Thus, all aspects of morality dictate to each other and define each other. But the fact that all sides of morality are solid also does not eliminate the differences and contradictions in them. For example, moral relations are a form of consolidation in society of norms of behavior tested by moral

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