

**MOTIVATION AND MECHANISM OF INCON'S MORAL DEVELOPMENT**

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**Abstract:** Ensuring human moral maturity has always been an urgent issue, regardless of when or what era. It's not for nothing. Because, regardless of the period of history, in any society, ensuring human moral perfection is the most important vital need. After all, a person's desire to become a person with high morals in all aspects is not a phenomenon that appeared by chance. Perhaps this is the embodiment of the noble goals that mankind has been striving for in the history of many thousands of centuries.

Today, spiritual and moral principles are developing on a global scale, the spiritual and moral environment in society is becoming stronger in a certain sense (there are not enough reasons to say that it is complete), the transformation of national and universal human values is taking place, the intellectual and creative power is being manifested, and the moral perfection

of man is increasing. it is natural that the need will arise stronger than ever. Based on this, it can be said that today in every country of the world, people who have integrated a set of socio-cultural, spiritual and moral characteristics, who can fully demonstrate their identity and abilities in society, who have perfected intellectual, religious and secular knowledge, who are mentally mature and morally pure. , there is a strong need for the upbringing of mentally strong, capable, creative, morally mature individuals who can appreciate the beauty of life.

In recent years, the social change in the society and the relationship between the moral situation of the modern youth have increased the situation of moral deviation among the youth. For this reason, in this article, in today's globalization environment, the views and opinions of the authors are expressed on the basis of morality, the value of education, the importance of knowledge and morality, the formation of the spiritual image of the mature generation, in particular, the motives and mechanisms that bring about moral maturity.

**Keywords:** human, young generation, morality, moral maturity, person, spiritual-moral maturity of a person, spiritual image, moral image of a person, moral education, spiritual-moral principles, spiritual-moral environment, motive, mechanism, motive that brings about the moral maturity of incon , mechanisms that bring about incon moral maturity, etc.

Introduction: In the early stages of the history of economics, especially since the 20th century, with the rapid development of the economy, the interest in the moral development, behavior and integrity of people in economic activities has increased. It's not for nothing. Because, in any society, it is natural to have problems related to the era, so it becomes the most important life issue and task to raise a morally mature person who is able to solve such problems in his place.

When it comes to "educating a morally mature person" or, to be more precise, "human moral perfection", it is appropriate to elaborate on the meaning and essence of the concept of morality.

In the "Annotated Dictionary of the Uzbek Language" published in the 80s of the last century, the meaning of the phrase "morality" was interpreted as "a set of morals, morals, ethics"[1], while "Philosophy. In the encyclopedic dictionary, it is noted that this concept is the plural form of the Arabic word "khulq", and it is defined as "a set of rules, a set of rules to regulate interpersonal relationships" [2]. Although the essence of the concept of "ethics" is explained to a certain extent in most sources, they do not take into account moral dimensions, criteria and defects. In our opinion, morality is a social phenomenon based on universal, religious, national and individual behavior and a unique standard and method. Morality has its own laws of formation and development. They are manifested in cross-measures, meridian and meiolap multiplication. In the definition given by the Second President of the Republic of Uzbekistan I.A. Kapimov to the concept of ethics, these dimensions are expressed in a specific sense: "ethics means, first of all, a sense of pleasure and justice, faith, honesty" [3].

In our opinion, morality plays an important role in shaping and controlling the behavior of an individual, and it also determines the activity of an individual and forms the essence of his life. In this case, secondly, the content of the incon life is a unique moral standard and, in the end, it forms an orientation directed towards the ancient in the individual. According to

Uzbek philosopher and scientist Anvap Chopiev, "morality, which is a complex of social norms and disciplines, is the moral and spiritual activity of a person, which determines his daily behavior and in general moral principles, virtues (respect, responsibility, dignity, conscience, etc.) It is manifested in dialogue, evaluation, idealization" [4]. From this approach of the scientist, it is clear that the moral dimension is a dynamic phenomenon that is formed under the influence of the incon's life style, interactions with others, social environment, customs, customs, traditions, and the moral framework and moral culture associated with the incon's life and activities.

The importance of the spiritual, moral and spiritual factor is important in this Japan, where people are actively involved in self-reflection. It is important that spiritual and moral concepts such as virtue, good and bad, conscience and honor, power and responsibility, honesty and purity are relevant to the daily life of society, and even have a significant impact on economic relations. The idea of creating material and spiritual wealth, creating a beautiful garden, encouraging work, collecting money, and distributing income has a moral and ethical basis in one way or another.

Taking a look at the history of spirituality, it can be noted that the material desire to find the purpose of life has always collided with the spiritual and moral dimensions and has been becoming more and more complicated. In order for the society to bring out goodness, it is necessary to organize an economic life that is closed to the satisfaction of material needs. Many late problems of economic life are inextricably linked with the concept of property. Ownership, on the other hand, belongs to moral phenomena, such as ethics, law and psychology, rather than economic ones. This situation alone makes it clear that it is a mistake to try to describe the economic phenomenon as a completely independent and self-fulfilling world. It can be said that the essence of the ethical solution of many economic problems lies in the inner connection between the vital interests and goals of religion and religion.

In this context, it should be noted that the tendency to satisfy personal interest is the basis of the people of the world, the representative of all social groups. This is related to the incon's understanding of his "I" and his interests. But this tendency to grow into anger always leads to quarrels, discord and upheaval. The more this noise takes root, the more people will be distracted from goodness and justice, from creativity, and will only follow the path of finding quick prey. There is no limit to hunting and hunting, the rule that "everything can be hunted and hunted" does not apply. In the quality of "prey" that is attractive to the person, thus misleading the person from the path and leading to moral violation, it is not only the desire of life for the needs, but also the desire for money, wealth, personal achievement, school, power and hidden domination. Such a business phenomenon is manifested on a large scale, especially during the state-wide crisis and material difficulties in society. It can be said that it has increased in the period of totalitarianism in our recent history and in the difficulty of the transitional period. The economic factor and the economic pressure of the Japanese populace occur only in a very turbulent period of the life of this or that society.

In a society where peace and harmony, justice, law and order are established, the economic element is free from criminal, criminal, non-responsible, and responsibility, and

forms a whole system that serves moral and ethical intentions, fair behavior, and good values. The existence of economic poverty and crisis indicates that economic relations are not organized rationally, are not fully provided with legal principles, and do not rely on moral and ethical factors in Japan. Where there is spiritual elevation and moral purity, there is no room for anger and crime. Because today, one of the factors that lead to the origin of crime among young people is the shortcomings in the educational process and organizations, or problems that have been identified, but have not been fully resolved. Because, the education received during the study period, the pressure of the equal environment is much more powerful and decisive for the child than the teaching of the parent or guardian.

In the early part of the history of science, especially since the 20th century, with the rapid development of the economy, the interest in the moral development, behavior and integrity of people in economic activity has increased. Economic psychology, business ethicist, and economic philosopher began to form in the field of science. It is known that the economy is a huge, immeasurable factor in the activity of many societies.

The importance of the spiritual, moral and spiritual factor is important in this Japan, where people are actively involved in self-reflection. The relevance of spiritual and moral concepts such as good and bad, conscience and honor, power and responsibility, honesty and purity to the basic aspects of society's life, and its impact on economic relations are important. Only when the material and spiritual factors that are essential for the life of the Incon are combined, and the bamicoli becomes the double wing of a flying bird, there can be death and exaltation in life. Just as morals apply in all aspects of our lives, there are morals in economic life as well. The idea of creating material and spiritual wealth, creating a beautiful garden, encouraging work, collecting money, and distributing income has a moral and ethical basis in one way or another.

Taking a look at the history of spirituality, it can be noted that the material desire to find the purpose of life has always clashed with the spiritual and moral criteria and has been competing. In order for the society to bring out goodness, it is necessary to organize an economic life that is closed to the satisfaction of material needs. Many late problems of economic life are inextricably linked with the concept of property. Ownership, on the other hand, belongs to moral phenomena, such as ethics, law and psychology, rather than economic ones. This situation alone makes it clear that it is a mistake to try to describe the economic phenomenon as a completely independent and self-fulfilling world. It can be said that the essence of the ethical solution of many economic problems lies in the inner connection between the vital interests and goals of religion and religion.

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From this point of view, our young people will be able to evaluate themselves objectively, be objective in evaluating others, accept them with their virtues and flaws, be equal with themselves, and realize that they have their own opinion, worldview, and way of life. The key to tolerability of a person is that he admits that he is like himself. It does not take into account gender, ethnicity, social origin, etc. It is understood that only of recognizes the inconlap's beep-beep when it is a personal virtue. Not only does the perfect inconlap recognize the leader, but he respects the other's traditions, opinions, world view, ambitions, life style, religion, moral virtues, and spiritual wealth. Respect is a high moral and spiritual aspect of inconlapapo munocabatlap.

The concepts of "recognition" and "appreciation" are often the same, but this is not the case. Because although the existence of another incon is recognized, it is possible to be insecure about it. For this reason, Amip Temup wrote in his "Tuzuklap": "...I also did good to all the good people of the country, I drove out the corrupt, corrupt and immoral people from my country. ...I saluted the great man and the handsome man, and opened his book. I opened the door of justice in this country, I blocked the path of tyranny" [5].

Materials: In fact, a person who strives for moral perfection means a person who has integrated a set of socio-cultural, spiritual and moral qualities, who can fully demonstrate his identity and abilities in society, who has perfected religious and worldly knowledge, who is mentally mature, morally pure, physically healthy, It is understood as a smart, creative person who can capture the beauty of life.

It is very important to research the most unique essays on the subject of ethics of great Eastern and Western thinkers, who have contributed their incomparable share to the world civilization, and to apply the unique idea expressed in the essay to social life.

The idea of moral virtue has attracted the attention of philosophers since ancient times. In this case, the Greek thinker Aristotle's book served as a standard throughout the study. In his moral framework, he adheres to the idea of "golden moderation" [6]. So, in society, the concept of "golden eyeball" was expressed as a basis for shaping social relations. Criticizing Socrates' universal ethics based on reflection, Aristotle notes that having knowledge about good and evil and applying this knowledge in practice is a different path. As Apastu pointed out, "nobility, magnanimity (medaeopsehia) - they are hyping and generous in a great way." Inferiority, pettiness (micropsychia) - thescapisidip of this. Reasonable thinking (phronesis) is an intellectual virtue, and it is capable of maintaining the "deficiency" [6]. The evil inconlap, in his opinion, knows that what he is doing is bad, but because of his impatience, he does not turn back from his intention. Aristotle looks for a solution to this problem in the inventor of incon. According to him, the good practice of religion should be inculcated from a young age in the school [7]. Today, it is appropriate for us to develop a solid system of youth training in the society and turn it into a skill in practice.

The earliest roots of Incon moral maturity are expressed in the book "Avecto", the first book of the Zapdush religion. According to V.A. Livshits's description, "Puhony Zapdusht appears as a person who embodied the oldest religious movement. Although the time he lived and the fact that he found his teachings in his homeland and country are controversial, there is no doubt that he was an Afghan person, a peal incon" [ 8].

Avecto: "I praise good thoughts, good words and good deeds with good thoughts, good words and good deeds. "I devote myself to good thoughts, good words, good deeds, and I turn away from bad thoughts and bad words" [9] has a moral meaning. The word "good faith" means affection for one's loved ones, willingness to help one's self in times of need and danger, always striving to actively fight for one's happiness and well-being, living in harmony with everyone and so on. The word "good faith" means keeping one's promise, keeping one's word, being honest in business, paying one's debt on time, not committing theft and robbery, refraining from immorality, etc. Good work means good thinking in one's own behavior and good behavior, and good behavior is followed without deviating from positive ways.

It is said that the first study of a just society in the East was conducted by the Chinese scholar Confucius (Kun Fu-Tszy, ep. 551-479 BC). At that time, Chinese society was going through a period of decline. Confucius strove to create a moral code of conduct aimed at strengthening, restoring, and reforming this system, building a new, consistent system of society, and increasing the pressure on the Japanese. Based on the fact that the restoration of the society, which was in crisis at that time, depends on the adherence of the ruler and the people to the criterion of justice in the management of the state, Confucius tried to form a model of the highest moral code, to create a perfect icon. For example, the great thinker in his book "Lun yuy" ("Wisdom") writes about the acacia moral law, acacia moral concept - gen (inconi) as follows: "Whoever sincerely strives to avoid inconi, he does not commit evil." "Don't give enough to others for what you don't have enough for yourself, then you won't do yourself any good in the state or in the family" [10]

The Confucian society raises the importance of spirituality and morality in the organization of the work of the state. He wrote as follows: "When the law provides for the provision of other laws and punishments, people try to avoid punishment, but they do not take advantage of it; When agap (spiritual-ethical voice) is fulfilled, when it is fulfilled in the past, people will do their best, they will be honest and strong" [11]. Of course, it is difficult to cross the border between the ancient Chinese society and the state, but it is not without reason that the Confucian teachings are often praised by scientists and scholars in the researches related to the formation of an ideal society for humanity. One of the peoples who had the first statehood of Shapq was the ancient Indian territory. The socio-ethical principle that governs human behavior is called "pita taptib-koidalapi" in Indian philosophy. "Pita is the law, it is found in the whole world, it is obeyed by every person and god" [12]. This law is often tied to the idea that injustice and injustice are transitory and temporary, that the celebration of evil is not absolute, and that failure cannot lead to depression. In the Indian religious tradition, it is recommended that a person with high morals should lead the life of the state and society. Also, the people praise a person who has good deeds, who is intelligent and wise, and who is spiritually pure. From this point of view, he supported the idea that the work of the state and society can be trusted to a person who strives for spiritual purity.

Fopobi, Bepuni, Ibn Cino, Alishep Navoi, and others like Shapq's papipateticism, which emerged from Central Asia, have a moral teaching based on the idea that happiness can be achieved only through education and training.

For example, Abu Nasp Fopobi emphasized that the perfection of many icons is different from its own, that is, it is a product of the community. Maturity is a stage that a person cannot achieve alone, and a person needs to be in contact with others in the world, and needs the help and support of others. Ozapo believes that the basis of ensuring solidarity and community is the proper establishment of education and training. A well-directed and purposeful education will make the icon intellectually and morally perfect, and the icon will be in harmony with the nature of the icon and the laws and regulations of the society. emphasizes. So, Fopobi considers the important task of education to be the development of a mature icon who can respond to the needs of the society and serve for this society.

It can be observed that the idea of moderation, which the ancient Greek thinker Apastu put on the hook, was manifested in the moral writings of Phobobius. Hucucan, Abu Nasp Fopabi writes in the book "From the Narrative of a Great Man": "All goodness is the result of wisdom, and the two extremes of weakness and wisdom are learned in wisdom. These two limits are the point where virtue lies on either side, and both lead to evil. Because virtue is like a cup with bran, it is more transparent than the bran on one side and less than the bran on the other side. Did-fapocatility is also located in the colon. The same is true of Caxi. On one side, there is khacicism, and on the other side, there is extreme hotamtoyism" [13].

Another great scientist from Central Asia, Abu Payhan Bepuni, considers the icon as the highest perfection of nature, he was given intelligence to beautify his face and control it. . In his acapla, Bepuni emphasized that the maturity of an icon depends on the development of his thinking, moral maturity, and being healthy and physically strong. First of all, Bepuni

says, "The development of a person begins with the implementation of the intellect, which relies on experience. Therefore, the incon is able to know the outside world, and in this way he can learn, knowledge makes his opinion consistent with the truth, and the truth requires the "native heart", i.e., the native emotion. An Incon person finds perfection in this way" [14], he says. Alloma talks about justice and comes to the conclusion that "hostility and hacpat smoking will disappear only when everyone is equal" [14].

In Bepuni's view, morality is the most important attribute, quality, and virtue of the human race, which is formed in the context of social development and develops in a certain environment. Of course, this Japan is long-term and will not be found in moral and quality. "Performance of a certain task is a rule of thumb for incon activity" [15].

Abu Ali Ibn Cina, another close representative of Shapq Pepipatheticism, said: "Incon's perfection is threefold; it depends on the language, the environment and the situation" [16]. Analyzing the principles and concepts of ethics, he considers justice as the main criterion not only of public life, but also of economic and political life. Ethical morality is characterized as a sign of integrity, it is the owner of reason, youthfulness, initiative and courage, intelligence and wisdom, and also morality allows a person to refrain from bad vices, to strengthen reason and satisfaction in general, to ensure the meaning of life, to enjoy life to the fullest.. Ibn Sina invents the motivational motivation of incon moral maturity: modesty, endurance, modesty, love, moderation, intelligence, prudence, determination, loyalty, shyness, sociability and scientifically substantiates their importance in human maturity as positive moral qualities.

Another great Eastern philosopher, astrologer, mathematician and physician Umap Khayyom can also be observed in the work of moral tyranny. Umap Khayyam, the son of Fopabi and Ibn Cina, also says that the virtues of the behavior of the incon are quick and easy. Agap incon bison-bip insists that if he does not have positive moral virtues, he will create them in himself, and only from bad vices will he be destroyed by his subordinates. Umap comes to the conclusion that Khayyam incon is born to live happily. The source of this happiness is nature. But to take advantage of him, that is, his wealth, is a shame. Umap Khayyom incon fought for the winner of his creative activity, for the happiness on his face. That is why qualities such as humanity, knowledge, and loyalty are glorified in the writings of Omar Khayyam [17].

Also, it can be observed that in the ethical book of Khoja Opif Pevgapi, one of the seven pips of Bukhopo, the idea of bringing up the incon as "the owner of morals" is very important. He found the idea of Khojagon religion and explained his moral concept in the circle of faith. This system of moral entanglements has received its own categoric multiplication. It should be noted that Opif Pevgapiy interprets the concept of "faith" in connection with tawba hilm (gentleness) and skepticism. Opif Pevgapiy says that "Incon's behavior, nature, and state of affairs are blessed by God" [18]. In addition, when the incon is closed, it also has a moral tendency. In addition to his opinion, Opif Pevgapiy made a point of closing the cross to environmental ethics: "But in order to reach the status of incon kacb-hunap, one must be a seeker (learner)" [18]. In other words, although the incon's moral skills have been completed, he still needs to receive moral education and study in order to become a moral master. Such a trap represents the eloquence of the Islamic religion in comparison to other religions (such as



Christianity, Judaism, Buddhism), especially in taqwuf, which is its inner and mystical philology. So, even though the moral inclination of the incon has been completed, this inclination needs to be perfected, and the incon with this capacity is struggling to get moral and spiritual training[19]. The first task in the moral promotion of the Incon is to strengthen the faith of the Incon. For this reason, he said: "Be pure and virtuous (nafir) in faith." Let me make the whole body dirty (hapom) with a dirty, dirty, dirty heart! Akhip, it is because of this pure heart that God accepts us or leads us!" [18] - writes. In this sense, faith cleanses the mind of the believer from bad feelings. Belief is expressed with the tongue and affirmed with the heart, and a person's faith is manifested in his moral behavior. In this sense, the practical aspect of faith is an important issue in ethics, and it protects a person from being confused in faith. Because, when faith is assimilated only from a moral point of view and accepted as a religion, it becomes a source of disobedience. Faith is a law - a rule of thumb to be applied in moral behavior. As a result, the practical power of faith is revealed. Opif Pevgapiy also points to the most important practical aspect of faith: "A perfect believer should turn away from riches, don't woo him with fancy clothes and goodies, and don't become a selfish slave [18]. The practical aspect of faith is manifested in myopic adherence to worldly affairs and social activities. When one is called to faith, but worships wealth and the world, a person cannot find happiness and honesty. In this idea, there is a unity of thought and action, so that there is harmony in the thoughts and actions of a person who believes in it.

A unique approach to the issue of ethics can be observed in Alishep Navoi's Mepos, a cult figure of the Shepiyat property, famous in the East and the West. According to him, the Almighty created the world because of incon, because it was better to end the incon than the world. Because the believer is the caliph of God, and the treasure of divine wisdom is stored in the heart of the believer. Incon is proud of this treasure. When a person opens this language and realizes his identity, he takes a step towards greatness. Thus, the realization of the perfection-self and the pub. This idea is expressed in his "Haypatul abpop" docton. The spiritual maturity of the perfect incon was expressed in his pursuit of beauty. Allama says that "falling for beauty is love." According to him, the spiritual maturity of the incon can be achieved through the cultivation of the soul. "This tradition strengthens the closeness of generations and awakens a sense of belonging in the hearts of young people. Therefore, perfection, first of all, is a form of faith and requires loyalty to our great ancestors" [20]. Creativity, ability, and love of science are the highest virtues of Navoi's takavvuplapi. In the eyes of the thinker, they are the bolts, or in other words, the mechanisms that drive human moral perfection. A wise and intelligent incon, Navoi believes in his own strength and intelligence. That's why Navoi, while covering up the importance of science, describes science as a light that covers darkness, a sun that brightens the path of life, a factor that increases the true image of a person. In our generation, knowledge and mature morals are closely related in perfect incon activity. Because knowledge makes it possible to know the essence of life, morality encourages a person to good virtue. Reaching maturity requires a person to acquire the knowledge of his ultimate goal, happiness, maturity (perfection).

The moral perfection of a person and his unique approach to it can be observed in the reformist attitude of the intellectuals of the 19th century and the second half of the 20th century in Turkestan. In particular, the great writer Abdulla Awlani's moral book is a close example of this. Avloni's moral framework is described in his chapter "Tupkiy gulikton or morals". Abdulla Awlani defines morality in terms of science as follows: "Science is a science that encourages people to do good and repels them from evil. A book that explains the goodness of good behavior and the badness of bad behavior with evidence and examples is called morality. A person who studies and practices morals knows who he is, what Mr. Haq did for the people, and what he did on his face. A person does not know the value of knowledge, scholars, good people, good behavior, good work, until he is proud of himself. The one who realizes his fault, repents and corrects it, and the one who contributes to it, is truly appreciated and a warrior" [2]. The author reveals the essence of morals in this chapter by means of instructive stories taken from life. The valuable part of Acap is that it contains a clear definition of virtue and vice, which is explained in the appendix. Among other things, he states that "Arrogance is the worst kind of behavior that arises from ignorance, and it always depresses and depresses a person"[21]. Avloni compares the behavior of the inconlap to good and bad and gives him the following response: "The author of morals divides the behavior of the inconlap into two. When a person learns the habit of doing good deeds and gets used to doing good deeds, it becomes a description of good behavior and is called "good behavior". But when he learns a habit of doing bad deeds, it becomes a description of bad behavior and is called "bad behavior" [21].

Abdulla Avloni, from the beginning, pushed the moral critic not to the point of moderation, but to the point of accuracy and objectivity. He clearly defined virtue. Macalan writes about the anger of the Incongga cross: "Anger means to treat another person with violence and anger. Anger is so powerful that it is only in this place that the death that exists in nature is controlled by the feeling of anger and the destruction that comes from it. But it is necessary to be extremely careful not to use anger in the form of tyranny and tyranny. The anger that arose from Nafc's gupup made the inconni go into agony. Because this violence and the oppression of the soul corrupts the blood in the body, makes it sinful, attacks the heart, destroys the mind, takes away the person's self-esteem, and in this way causes himself or another person to suffer and suffer. No matter how much an angry person has intelligence and reason, he cannot stop himself at the time when anger is aroused, he is blamed for his reason and reason, he commits a bad deed and regrets it" [22].

Moreover, Awlani does not talk about the intensity, intensity or lack of anger. Perhaps by giving a clear definition to anger, it is exaggerated that it occurs in two situations. Second, it arises from the suffering and destruction caused by the other person, and secondly, it arises from the growth of the nafc. In both cases, it is emphasized that the incon is able to protect itself, and it is necessary to improve the mind and intellect. Because in both cases, getting out of mental disorder leads to regret. Methods: Moral education plays an important role in the development of a person, it increases the way to embrace goodness and avoid evil. There was and continues to be a moral development in harmony with social development. Rather, this continuation is strictly academic. It has the ability to sometimes crawl, sometimes to retreat for

a while, and sometimes to stay in place for a long time. But it is difficult to be convinced of the existence of a moral and moral doctrine that will remove the great pain and suffering. All of the moral degradation caused by Muqtabid system and personality is a short-term and transitory phenomenon. Zepo, incon's social essence is defined by self-reliance and self-reliance. Morality has an important role in the development of this belief.

Upush can be seen as the most disgusting increase of immorality, which will throw a curse on the history and past of Inkoniyat. Upush is a catastrophic event that puts a heavy burden on a person's head. It causes millions of people to become homeless, thousands of peasants and villagers to be homeless, and as a result, the religion of Islam is in decline. According to the scientist's account, in the past five thousand years, the Inkoniyat lived in peace for only 292 years. During the rest of the year, 14513 cars were sold and more than 3 million cars were sold to 64 million people.

It seems that our micollap, our opinion about upush, quoted above, is not related to the topic. In reality, upush is the highest form of worshiping the soul. At the base of his desire lies the desire to capture another's wife, to appropriate his material and spiritual wealth. Its prevention has been a problem in the past as well as it remains a problem in our time. That's why Boka Pepak, the great scholar of Shapq, a scholar of taqwuf science, emphasized that the base of all the calamities that befell the faith, including the upush, is the worship of the self, and he made the child of mankind hungry from these disasters, and considered the upush to be a violation of the rules of life. In this way, the sign of spiritual and moral purity - beauty, the power of our knowledge to the laws of the world - truth, the love of hope - happiness, the connection of the heart with the most innocent and honest feelings - love, the positive relationship between people - in the quality of friendship. People have always admired such moral virtues.

In order to determine the motivating factor and mechanism of moral maturity of the Incon, the Samapqand and Jizzakh regions of the Republic of Uzbekistan and higher and special educational institutions located in the capital of the country - Tashkent, including: Samarkand State University, Lyceum No. 1 under Samarkand State University, Jizzakh State Pedagogical Institute, Jizzakh A 2-stage survey (2018-2021 year) was conducted among 330 respondents from Yupidic Technical University, Tashkent State Pedagogical University, Tashkent State Pedagogical University Lyceum No. 1.

In the sociological questionnaire, in order to determine the manifestation of the motivating motive and mechanism of moral maturity in the personal activity and the impact it has on the development of a mature person, a questionnaire was first administered to 330 young participants in the middle age group.

18 questions of this questionnaire were answered, taking into account the multiplier of moral motives, and the preliminary results of the questionnaire were analyzed. The analysis of these results is presented in the table below. (Appendix 1)

Preliminary results were analyzed using statistical methods. Mathematical statistics were analyzed based on the results of the initial and final analysis table based on the bipi Fishep criterion. Here is the formula for calculating the empirical value of Fishep's kpitepii.

$$\varphi_{\text{эмп}} = |2\arcsin\sqrt{p_1} - 2\arcsin\sqrt{p_2}| \cdot \sqrt{\frac{n_1 \cdot n_2}{n_1 + n_2}}$$

In this ep  $p_1, p_2$  absorption multiplier,  $n_1, n_2$  the number of students in the nazopat and tajpiba groups in the corresponding period,  $\varphi_{\text{крит}}(0.05) = 1.67$

Based on this criterion, we propose the following statistical hypothesis.

$H_0$  as a hypothesis  $\varphi_{\text{эмп}} < \varphi_{\text{крит}}$  that is, there is no fapq in the obtained result,  $H_1$  as a hypothesis  $\varphi_{\text{эмп}} > \varphi_{\text{крит}}$  that is, in the obtained result there is a fapq and we can assume that it has sampaduplicity.

What kind of person do you understand by the word "Perfect person" of the main question asked to the person involved in the experiment? We will analyze the answer to the question. Because the response to the initial questionnaire was 53.9%  $p_1 = 0,673$  is equal to.

At the end of the study, the response rate was 80.3%  $p_2 = 0,803$  is equal to, and the number of respondents involved in the test is 330, both at the beginning and at the end. That is  $n_1 = 330, n_2 = 330$  equal to, we calculate the empirical value based on the fopmula in yuqopi.

$$\varphi_{\text{эмп}} = |2\arcsin\sqrt{0.673} - 2\arcsin\sqrt{0.803}| \cdot \sqrt{\frac{330 \cdot 330}{330 + 330}} = 4,99$$

Демак  $\varphi_{\text{эмп}} = 4,99 > \varphi_{\text{крит}}(0.05) = 1.67$  бўлганлиги учун  $H_0$  гипотезани рад этилиб,  $H_1$  the hypothesis is accepted. Therefore, the multiplier obtained at the beginning of the experiment is greater than the multiplier obtained at the end of the experiment, and it has parity..

**Results:** During the experiment, the leaflet distributed to the respondents was reflected in the answers to the questionnaire and the results.:

Asking questions	$p_1$	$p_2$	$\varphi_{\text{эмп}}$	$\varphi_{\text{крит}}$	Summary of Kpитеpiya
	0,539	0,803	7,35	1,67	$\varphi_{\text{эмп}}=7,35>\varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,542	0,845	8,71	1,67	$\varphi_{\text{эмп}}=7,35>\varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,545	0,742	5,33	1,67	$\varphi_{\text{эмп}}=7,35>\varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,573	0,788	6,01	1,67	$\varphi_{\text{эмп}}=7,35>\varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,473	0,758	7,65	1,67	$\varphi_{\text{эмп}}=7,35>\varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted

	0,439	0,639	5,19	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,379	0,758	10,10	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,576	0,848	7,95	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,600	0,864	7,87	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,606	0,909	9,56	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,621	0,894	8,51	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,594	0,815	6,33	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,606	0,909	9,56	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,539	0,888	10,39	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,573	0,800	6,39	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,552	0,742	5,18	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,621	0,915	9,44	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted
	0,633	0,912	8,98	1,67	$\varphi_{\text{эмп}}=7,35 > \varphi_{\text{крит}}(0.05) = 1.67$ for being $H_1$ the hypothesis is accepted

**Discussion:** Motives and mechanisms that drive him are important in Incon moral maturity. Abdulla Shep, a philosopher and scientist from Uzbekistan, in his book "Ethics" elaborated on important moral motives, and said that this motive is more complex, non-generalized, and more comprehensive than moral principles, and that it can be called the implementation of a certain moral principle in our daily life, and that it appears as the simplest form of moral requirements. emphasizes [23].

The motivating motive and mechanism of Incon moral maturity are not written, but it has become a norm in society as a mandatory rule to be followed by everyone. During his formation in the family, he gets the moral motivation from the family members. Morality often boils down to personal self-promotion. Religion relies heavily on morality. Concepts such as good and evil, happiness, justice, freedom, conscience, shame, honor, kindness, generosity,

kindness, humility, patriotism, industriousness, ingenuity, respect, integrity, etc. becomes important.

The important features of the Uzbek national culture are as follows: happiness, religion, respect for the past and respect for our language, respect for our language, the highness of religious faith, respect for national traditions and values, living with the sorrow of the homeland, considering the mother as a saint, devotion to the father's will, Respect for the mother's mother, jealousy towards the rich family of the ancestor, etc.

As another well-known philosopher and scientist from Uzbekistan Q. Nazapov pointed out, the moral standard formed on the basis of national tradition:

- the nation's gene pool, natural uniqueness, uniqueness, physical variability and social diversity;
- the history, past, future and spiritual history of the nation;
- aspect related to national territory, material and cultural living environment, economic system and social society;
- upf-udatlap, ananalap, mapocimlap, tupmush tapzi, etc., specific characteristics related to nationality, ulap;
- is expressed in the national language, national culture and spirituality, national consciousness and national spirit, national feelings and ideas[24].

The primacy of the legal democratic principle is also important in the spiritual maturity of the Incon. As a result of the formation of morals and morals in the Incon activities, a moral culture is obtained, thus the morals of the people require adherence to this rule and law. Since ancient times, intellectual maturity, strong thinking, high creativity, creativity, good behavior, and the formation of moral character have been understood as the main criteria for the formation of a good character.

There is no absolute, eternal and unique morality in society. Morality is a social phenomenon that is inherently variable and objectively independent. In any society, respect for moral standards and strict adherence to the established norms are the most important factors of development. In today's globalized Japan, a person cannot live according to the rules and regulations determined by his own measurements.

Conclusion: In the course of researching the evolutionary theory of the motives and mechanisms driving the moral perfection of the individual, it is possible to come to the following conclusion: moral motivation is a dynamic phenomenon formed in the social environment, customs, customs, traditions, moral framework and moral culture, which is formed during the development of the concept, manifested in the individual communication of the concept;

The first root of the principles that drive the moral perfection of the Incon is expressed in the book "Avecto", the preface of the Zapdush religion;

Incon's moral perfection is the foundation of the scepter and the scepter of speech;

The question of moral perfection has always been problematic. Morality is a motive and measure that increases the incon of incon. When a kiss comes, it can be a factor in the decline of a society or, on the other hand, in its prosperity;

In the moral maturity of a person, the religious-philosophical concept of living with honesty and self-sacrifice, being faithful in faith, living with conscience and faith, being virtuous, benevolent, benevolent, benevolent, doing good deeds, and similar moral motives make young people believe. encourages to live by faith, to study, to work.

To sum up, today in any society, moral dimensions, criteria and motivations driving human moral maturity are of great importance. The training of the population, especially the youth, who make up a significant part of the population, based on these dimensions and motives, is carried out by instilling in the minds and hearts of the population the ideological, moral, spiritual and moral accompaniment of the training.

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