



## MORALITY AS THE MAIN CATEGORY OF CRIMINAL PROCEDURE LAW, ITS PHILOSOPHICAL AND LEGAL DEFINITION AND ESSENCE

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**Annotation:** The article comprehensively analyzes the role of morality as the main category of criminal procedural law, its philosophical and legal definition and essence. The role of morality in criminal procedural activity, its interrelationship with legal norms, and its influence on such principles as justice, humanism, and the rule of law are considered. Also, the theoretical and practical aspects of morality, its importance in the judicial and legal system are highlighted from a philosophical and legal point of view, and are considered in the context of modern legal problems.

**Keywords:** Ethics, criminal procedure law, philosophical and legal definition, justice, rule of law, humanism, judicial system, legal norms

The words of the President of the Republic of Uzbekistan Shavkat Mirziyoyev: "The task of the state is to make people happy and prosperous. This goal is achieved through knowledge and good morals." [1] These guiding ideas, like all branches of social relations, define the moral foundations of the national legal system. The fact that the noble idea "For the honor and dignity of man, for the happiness of the people and the country!" is deeply embedded in the spirit and content of all reforms being consistently implemented in the New Uzbekistan [2] also testifies to the fact that in the process of renewal in our country, the honor and dignity of man are of great importance, and the norms of law must, first of all, correspond to the norms of morality.

In turn, the problem of the influence of morality on the formation and implementation of legal norms has never lost its relevance and has attracted the attention of scholars throughout the history of the development of law and related legal institutions. Because morality is the social direction of human behavior in society, and people's respect for the law depends on the level of its development. Law, being closely connected with morality, as well as being an element of social consciousness, is also one of the categories of philosophy.

After all, the content of the categories "manner" and "morality" has been actively developed in philosophical systems throughout the entire existence of human civilization known to us. For ancient philosophers, the concept of "morality" was a priority, which essentially served the spiritual self-improvement of the individual.

In particular, Socrates equated morality with the knowledge of the ideal, which is located in the heart of each person and must develop independently through self-knowledge - generosity. Plato, however, believed that moral behavior implies activity that embodies the universal and eternal and has social significance.

The greatest philosopher of antiquity, Aristotle, in his works defined morality as follows: "Morality is the property of the soul, which consists of a person's ability to control their passions and actions based on moral principles. These moral principles are based on the recognition of the primacy of public interest over personal interest." The philosopher

expressed high morality as the action of a citizen to serve the interests of the state. He equated morality and moral principles with generosity.[3].

Moreover, in theological theories around the world, special attention is paid to the concept of morality and its significance in social relations. In particular, Christian theologians, like ancient Greek philosophers, defined morality by the spiritual perfection of the individual. According to Augustine, morality consists of renouncing evil through volitional efforts and remaining in grace, directing love to what is worthy, that is, to God. Thomas Aquinas believed that morality is based on conscience, as well as on God's unconditional moral truth and commands.[4].

Ethics has a deep and organic connection with religion (including Christianity). Outside the moral context in any sphere of life, human civilization cannot exist without the interconnection of morality and science. It should also be noted that the foundations of morality are formed by ideas about good and evil (good and evil, morality and immorality, justice and injustice, right and wrong, etc.) that prevail in a particular society at a certain time.[5].

Thus, Christian theologians, like ancient Greek philosophers, defined morality by the spiritual perfection of the individual. According to Augustine, "moral consists in voluntary efforts to renounce evil and remain in grace, directing love to what is worthy, that is, to God." Thomas Aquinas believes that "morality is based on conscience, as well as on God's unconditional moral truth and commands"[6].

In turn, Islam calls Muslims to be religious, ethical, moral, and conscientious. The Messenger of Allah, peace and blessings be upon him, states in one of his blessed hadiths: "Just as Allah the Almighty has divided wealth among His servants, He has also divided religion, faith, manners, and morals. Allah the Almighty gives wealth to both those servants who love it and those who don't. However, He gives religion, faith, and manners only to those servants whom He loves. Therefore, whoever Allah the Almighty has given religion, faith, and manners and morals, Allah the Almighty loves them."

The word behavior means a person's character, virtuous qualities, and manners. When our Prophet peace be upon him was asked what our religion was, he replied: "Our religion is the religion of morality." Our religion is a religion of goodness. Therefore, whoever possesses beautiful and exemplary character expects only goodness and virtue from them.

In general, Islam pays great attention to morality and good character. Every Muslim who is his follower should adopt the beautiful character of the Prophet (peace be upon him). In the presence of Allah the Almighty, a person is valued not by their appearance, but by their character, that is, by their inner world and spirituality.[7].

As can be seen from the above, morality has a deep and organic connection with religion. It is impossible to imagine human civilization outside the moral context in any sphere of life, without the interconnection of morality and science. It should also be noted that the foundations of morality are formed by the ideas of good and evil (good and evil, morality and immorality, justice and injustice, right and wrong, etc.) prevailing in a given society at a certain time.[8].

Indeed, morality and etiquette are the criteria of "humanity in a person." If a person is immoral, then they will be savage and aggressive, while maintaining their human appearance. A person's moral level shows how different they are from other creatures, how socialized and humane they are[9].



The term "odob," which is most commonly used with the term "morality," is actually derived from the root of the Arabic word "ma'dabatun" along with Islam and has entered our national vocabulary. That is, it is called "odob - "adab" (Arabic). And in the same book: "Adab (Arabic) - literature, good upbringing, appropriate action. Good morals, upbringing, and politeness in social and personal life"[10]. If we define etiquette, it can be as follows. It is called manners when a person is characterized by good upbringing, good behavior, and abstaining from ugly behaviors. Manners are a very important quality for a person. Such words as "mischievous behavior," "disobedience," "actions contrary to good upbringing" are considered the opposite of the word "odob"[11]. All human connections and relationships arise on the basis of their beliefs and behavior. Etiquette determines how people's communication and relationships should be. An ill-mannered person cannot establish good relationships and relationships in society. Therefore, our people place special emphasis on children receiving proper manners from an early age.

In philosophical teachings, the moral nature of man has also been deeply studied as a subject of separate research. In this regard, the views of Eastern scholars, formed on the basis of Islamic teachings, deserve special attention. Therefore, "in-depth study, deep understanding, and wide popularization of the works of thinkers of the Islamic world, their invaluable contribution to the development of world civilization" is of urgent importance. Moreover, the 73rd goal of the fifth priority task of the New Uzbekistan Development Strategy for 2022-2026, entitled "Ensuring Spiritual Development and Raising the Sphere to a New Level," provides for "In-depth study and wide promotion of the rich scientific heritage of our great ancestors"[13].

When discussing the ethical aspects of law, it is first of all necessary to dwell on the philosophical views of Abu Nasr Farabi, one of the founders of the science of philosophical anthropology, who was awarded the title of "Second Teacher." Al-Farabi wrote commentaries on the works of ancient Greek thinkers - Plato, Aristotle, Euclid, Ptolemy, Porphyry. He was especially able to explain Aristotle's works ("Metaphysics," "Ethics," "Rhetoric," "Sophistry") and others in detail, explaining their difficult parts, pointing out their shortcomings, and at the same time, he wrote special works that reveal the general content of these works[14]. In his works, he placed human intellect at the forefront, and furthermore, the scholar emphasized that the history of world civilization lies in humanity's rational attitude towards living in harmony with nature and its striving to create material and cultural wealth through consciousness and intellect.[15].

Speaking about a wise person, Al-Farabi writes: "A wise person is one who is virtuous, sharp-minded, devoted to useful work, possesses great talent for discovering and inventing necessary things, and abstains from evil deeds. Such people are called wise. Those who have the intellect to invent bad things cannot be called intelligent; they should be called cunning and deceitful."

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