

Moral Culture is a High Value

Barotova Madinabonu

Student of the Pedagogical Institute of Termez State University

Annotation: The article describes the views of moral culture as one of the most important criteria for the development of society, its manifestation as a high value, the manifestation of morality in people's behavior, beliefs, behavior, daily life, thought, observation and communication. Moral culture is society the most important criterion of development

Keywords: moral, value, experience, independence, without

During the years of independence, unprecedented achievements have been made in the social, economic, spiritual and ideological life of our country. Such reforms in our lives are becoming more significant and effective because they are carried out in the interests of every citizen of our country. The most significant of our achievements was a qualitative change in the way a person thinks.

Indeed, people today are radically different from those thirty or forty years ago, especially young people. While the former were people who were ready to obey orders and instructions unconditionally and obediently, were socially sluggish, did not have a position in life, preferred to observe social events quietly from the sidelines, and served some false ideas, most of our citizens today are socially active. has become interested in improving his political culture and legal knowledge, and has benefited from overcoming the vices of indifference. Our ancient history testifies that the moral culture of man has always been one of the most important criteria for the development of society. It is known that morality is one of the forms of social consciousness, embodied as a set of rules of behavior, work and other activities of each person in society and in the family. Again, this concept has been interpreted differently by people, sometimes in a narrow sense - meaning to be kind and polite. Although the laws and rules that exist in a particular society are considered to be an element of morality, obedience to and observance of customs, as well as politeness and modesty in dealing, do not represent complete morality. Morality is a much broader concept. The great scholar Abu Nasr al-Farabi, speaking of human morality, describes his moral qualities as follows: be able to quickly and correctly understand all the discussions and comments, to realize the purpose of the speaker, the truth of what he said; let his memory be strong, let him remember what he saw and felt without forgetting any of it; let the mind be so quick and sharp that when it senses a sign of something it will know quickly what it means, will be able to express its thoughts and opinions fluently and clearly, will have a love of knowledge and reading, will be able to easily assimilate what it wants to learn without feeling tired. not to be greedy in eating and drinking, and to keep nature away from various games; let him be disgusted by the joy that such games bring; let him love the truth and the followers of truth; let him hate lies and liars; let him value the pride and conscience of the soul; let his spirit, by its very nature, be directed from low deeds to high and noble deeds; let him look with disgust at dirhams, dinars, and the like, and who by his nature love justice and hate those who fight for justice, those who oppress injustice and oppression; not stubborn; do not give in to selfishness; show determination in doing what he deems necessary; let him be fearless and courageous, let him not know weakness. If Farabi's demands on morality are reflected in the human soul, that is, if he becomes spiritual, he will surely attain happiness. We conclude from this that happiness and morality are twin concepts. An immoral person can never achieve happiness.

A. Avloni, on the other hand, is a science that calls people to goodness and forbids evil. It is a book that explains the good of good manners and the bad of bad manners with evidence and examples. Hence, morality is manifested in people's behavior, beliefs, walks, daily life, thoughts, observations, and communication. Morality is a leading factor in the development of a person's spirituality. Many of our thinkers have emphasized the need to increase our morals and knowledge in order to be happy. We have

recognized the world because of independence, and the world has recognized and recognized our country, we have our own place in the world community, our own word. How many generations have passed that we have not been able to achieve this. Today's generation is all responsible for stability and peace, for strengthening independence, sincerely feeling that independence is an inestimable, incomparable priceless blessing.

Happiest of all, a new generation has emerged in Uzbekistan that understands the world in a new way, and considers its destiny to be the same as the destiny of its people. They are equally embracing the spiritual heritage of their ancestors, universal values and moral discoveries. The more mature people, morally cultured and spiritual people who mobilize the people in the society, the greater the opportunities for development, and at the same time the peace of the country is a guarantee of political and economic stability. That is why great attention has been paid to the formation of a moral culture in the land of Turan from the time when our oldest statehood was formed.

In our country, the upbringing of a harmoniously developed generation has become a priority of the state policy, great attention has been paid to education and upbringing, the activities of teachers. In a sense, this is reflected in our reforms and achievements. A mature person is a person who knows the history of his people, the truth of his past, who has a whole faith and exemplary morals. Tomaris, Shirak, Muqanna, Sultan Jaloliddin, Amir Temur, Naqshbandi, Kubro, Mirzo Ulugbek, Navoi, Bobur, Behbudi, Cholpon and others are great examples in the formation of a harmoniously developed person. Each of them has left a huge mark on the development of the society in which they live, their courage, bravery, devotion to the motherland are the most noble, the greatest virtue. They are unique in moral upbringing, they have spent their intellect, talent and creativity in the way of the most noble value - the development of the Motherland, and their way of life gives our generations a great school of education and a sense of pride in their ancestors. Furthermore, in the eyes of the people of the Shari'ah, the moral upbringing of a person is a believing Muslim and a pious person who does not pray five times a day and whose other deeds serve goodness. In this regard, our ancestor A.Navoi stops at the beginning of his work "Nasoim - ul muhabbat": the owner of a moral culture can achieve perfection. Our people have a rich spiritual heritage of human upbringing and moral maturity. The teachings of our great ancestors in many respects still help us today, illuminating our hearts with divine light. The foundation for today and tomorrow of society will be laid from yesterday. The moral culture of the members of a society is a factor that leads to its development or decline.

Man's humanity is determined primarily by his spiritual and moral perfection, purity. The concept of spiritual and moral education is broad. A spiritually mature person is a person who cares for the well-being of his parents, children, relatives, family members, neighbors, and the people around him. respects the cultural heritage of the ancestors, respects and adheres to national values, patriotic and humane feelings are stable, tends to be an example in mutual relations, is accustomed to lighten someone's burden, is universally approved and legally accepted by the government respects the Constitution and demonstrates in practice the examples of devotion to it, defends the Motherland, in other words, lives with military-patriotic feelings, defends religion and justice, compassion and kindness, and acquires so-called stability. In a word, it manifests itself as a spiritually mature person

The education of a perfect person is an important factor in achieving the goal of the reforms being carried out in our society. Today, the spiritual and physical development of the next generation is an urgent and important task. The problem of the individual and his maturity is one of the most pressing issues for a developing society, which strives for the highest peak of its development. In the Republic of Uzbekistan, which is on the path of its independent development, the spirituality, personal development and perfection of every citizen, the harmony of the interests of the individual and society are valued more than ever.

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