The Issue of Educating Young People in Ethical Culture

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Abstract

In this article, the views of morality on the concepts used to show the importance of human nature, behavior, etiquette are studied from a scientific and philosophical point of view.

His views on the fact that etiquette includes beautiful behaviors based on national traditions, which make a pleasant impression on a person, but are not so important in the life of the community, society, humanity, are studied from a theoretical point of view.

Keywords: morality, values, spirituality, culture, customs, traditions, honesty, faith, perfect man.

Introduction. Education has developed and improved since the emergence of human society. Because with the birth of a child, he learns from his parents and other family members how to sit, eat, and treat the environment with care.[1]

Mankind is constantly in search and study. Our ancestors, taking into account this character and virtue of man, considered it the main task to teach a child from the beginning to be polite and moral. Thus the criterion of humanity became the basis of the law of morality.

Analysis of the relevant literature. Man must first have morals. Manners, on the other hand, are intellectually twins. A wise man will never be rude. The mind, on the other hand, is a factor that shows a person the right way to live and understand.

The virtue that adorns a person is morality. As the science of ethics discusses the complex problems between good and evil, illuminating the path of man to perfection, he is constantly improving.

Bringing up a perfect person will remain the eternal dream of our people. The concept of the perfect man has been defined in the Muslim East mainly from an Islamic perspective. Its philosophical meaning is of national importance and has been refined and developed over the centuries as a universal value.

The "perfect man" has been described many times in the mystical literature by many scholars. In particular, according to Ibn al-Arabi, Karaganda created the mind before the divine light, and his image appeared in the form of a "perfect man." In this sense, there is a hadith that Allah created man in the form of a merciful person.[2]

Describing a perfect person, Nasafi says, "A perfect person is one who is mature in the Shari'ah, the teachings, and the truth." In other words, a perfect man is one in whom four things lie: a good word, a good deed, a good moral, and a perfection of knowledge.

The mystical mind says that man is endowed with the will to act freely, that he can attain perfection by action. Nasafi argues that there are two signs of maturity. The first is good morals, the second is a self-aware person.[3]

Perfect human qualities: humanity, friendship, care, zeal, sincerity, humanity, faith, devotion, kindness, forgiveness, hospitality, honesty, integrity, piety, diligence, patriotism and so on.

Research methodology. Our people have a thousand-year history, spirituality, culture, literature, art, which has taught people goodness, kindness, compassion, faith, which is based on our good traditions and values.

Spirituality is the concept of a person's inner, spiritual, moral image, a way of life based on certain moral norms, rituals, life in general.[4]

Our people consider people with these qualities to be polite, honest or well-mannered. The great scholars of the East, such as Jamoliddin Rumiy, Saadi Sheroziy, Hafiz Sherazi, Alisher Navoiy, in each of their masterpieces gave beautiful examples of human behavior, manners and ethics, which still retain their charm and educational value today.

At the heart of every tradition and tradition are great human qualities such as national spirit, culture, national spirituality and dignity.Dignity is a place in society, prestige, respect, prestige.[5]

The study of the concept of ethics, sometimes as a science, sometimes as a branch of some sciences, is a field with a history of several thousand years. In Europe, it is known as ethics. It was first introduced into circulation by the Greek philosopher Aristotle. Aristotle divides the sciences into 3 groups. Theoretical, practical and creative. The first group includes philosophy, mathematics and physics, the second group ethics and politics, and the third group arts, crafts and applied sciences.

Thus the ancient Greeks elevated the doctrine of morality to the level of science and called it "Ethics."

A person's morality is first and foremost discarded in his or her treatment of others. If the scope of human qualities is assumed to be the realm of concept called 'morality', then morality in turn encompasses manners and character. Hence, the concepts of morality, decency, and behavior are inextricably linked and manifest in his character as a factor that complements human qualities.

Morality, manners, manners. In essence, morality is the core of spirituality.

Etiquette includes beautiful behaviors based on national traditions that make a pleasant impression on a person, but are not so important in the life of the community, society, humanity.

Being polite means having good manners. Hussein Waz Kashifi in his work "Futuvvatnomai Sultani" quotes: There are 10 signs of good character:

➢ first, goodness;

➢ second, to be honest;

➢ third, not to blame another person;

➢ fourth, to correct a person if he acts improperly;

➢ fifth, if a person confesses his guilt and apologizes, accept his apology;

➢ sixth, to take on the burden for others;

➢ seventh, not to pursue only one's own interests;

➢ eighth, to be open-faced, sweet-spoken;

➢ ninth, to meet the needs of the needy;

➢ the tenth is to be polite and humble.[6]

Behavior is a set of pleasant human behaviors that are important on a family, community, neighborhood scale, but do not have a significant impact on society and human life.

Analysis and results. Morality is the spiritual, political and material basis of any society. The concept of morality itself has deep national, philosophical, political and practical features. Its task today is to bring up our children in the process of inculcating the following content in young people: mature, educated, people who appreciate the traditions and customs of our people, our national values and can use them wisely.

Values are the criteria and methods of evaluation expressed in moral principles, ideas, guidelines, and goals that reflect the positive or negative importance of the things around us, the person, to society.[7]

Our great compatriot, Sheikh Abu Ali ibn Sina, said about the beginning of the upbringing of the younger generation: . If he wants a secretary, we testify to language, correspondence, speech, and dealing with people. Of course, in this case, the child's will is important. "[8]

Experts advise that before the child goes to school, he is treated like a king, that is, all the requests in the brochure are unconditionally fulfilled, not returned from joy and masculinity. He is then brought up by a gradual explanation, by the adults themselves being an example.

Education is carried out in several ways. For the development of the child's mind, he is read various books, narrated and exemplary stories, or is involved in games and activities that develop his intellect. To improve spiritual upbringing, simple, child-centered conversations and explanations are conducted on eternal topics such as life and death, good and evil, morality and decency. For physical training, it is possible to engage in useful work, such as swimming, sniping, riding.

When a child grows up, a parent who has left his upbringing to his own devices, who has not found time to deal with the formation of his mind, intellect, intellect, and manners, or who has not been disappointed in it, reaps bitter remorse as his child grows up. Parents who can't find their way into the hearts of their children, who can't reconcile with them, put themselves in their shoes first and think a little about how I would have thought and acted at that age, and everything would have been all right. Moreover, we must not forget the difference between time and epoch: time never freezes in one place. It changes and evolves

Islam pays attention not only to the spiritual and spiritual maturity of human life, but also to its physical aspects. Scholars liken spiritual and material life to the two steps of a ladder. That is, it is said that the two sides should work for equality. As a person's faith is strong, his body must be healthy, fit, and able to withstand any hardships.

Moral education is inextricably linked with religious education. It is no exaggeration to say that moral education in Islam is an integral part of religious education. Indeed, what religion considers good and preaches is good, and what it considers bad and forbids is evil.

Also, the morals and virtues that religion commands and promotes in life and behavior are values, virtues and spiritual qualities in Islamic society.

The moral world is religious in nature: the religion of a Muslim whose morals and manners are not beautiful is also not considered perfect.

Conclusions and suggestions. In short, a person must be aware of many moral norms during his activity, accept some of them as the right social norms, and improve some of them. At the same time, striving for self-realization in the process of constantly striving for perfection should be reflected as a key issue.

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