

Methods, Factors and Directions of Moral Education

Dildor Normatova

Associate Professor, Fergana State University, Uzbekistan

ABSTRACT

The article highlights the importance of methods, factors and directions of moral education in the educational process. It has also been philosophically analyzed that morality is a social phenomenon that has taken place in the course of historical development, and that moral consciousness is the most complex unit of moral action and moral relations.

KEYWORDS: moral education, moral heritage, moral values, education, customs, behavior, diligence, humanism, honor. Patience, decency, conscience, angle

It is no coincidence that the First President I.A.Karimov said that "Education is inseparable from upbringing, and upbringing is inseparable from education - this is the Eastern outlook, the Eastern philosophy of life." When thinking about this, Abdullah Avloni's profound words, "Education is for us a matter of life or death, or salvation, or destruction, or happiness, or disaster," also show the urgency of the question of morality. Knowledge of morality and ethics is one of the oldest forms of human spiritual heritage. There are different views on its origin and formation, and in the literature and textbooks of the former Soviet Union it is thought that it was originally created and put into circulation by Roman, Greek, Indian, and Chinese thinkers. In textbooks and manuals, it is stated on the basis of concrete evidence that morality has a history of several thousand years, and in the East it is called by various names, such as "Scientific", "Scientific Ethics", "Ethical Science", "Ethics". Ethics Called "Ethics" in European countries, it has been taught as a science in all educational institutions. "Morality" is derived from the Greek word ethos (habit, character), which means custom, behavior, verb, way of thinking. This concept was first used by the Greek philosopher Aristotle, who introduced it into scientific circles, elevated it to the level of science and called it "Ethics" 'zin is a plural form and has two different meanings.

Morality is "a set of norms of behavior, communication and interaction accepted by a particular social group, society, a specific type of management of human relations."

Ethics used in the sense of ethics is a set of learned views that embodies all the human qualities inherent in man. But before it reached this level, it had different directions and currents. These are: objective, subjective, religious, scientific-philosophical directions, which have different attitudes to morality. For example, while objective idealists describe morality as an absolute soul, subjective idealists view it as a particular human inner experience, that is, a certain sum of emotions. The history of philosophical thinking shows that morality is one of the forms of social consciousness that has been formed and developed in the stages of human development. It is, first of all, embodied in real life all the normative requirements of morality, decency, tradition. Second, ethical norms are the sum of interactions, relationships between people in an existing socio-historical environment. Thirdly, moral norms of behavior are a reflection of the rules in the human mind, an event that occurs in the process of its long

repetition in human practical activity.

This means that morality is neither divine nor a person's inner spiritual experience, but a social phenomenon that has arisen in the context of people's daily activities, the demands of a social way of life. Therefore, morality and ethical rules are derived from the material life of people, their mutual economic, socio-political, spiritual and enlightenment relations and relations. It is necessary to specify. At this point, it is appropriate to recall the three human qualities mentioned in the Avesto: a good thought, a good word, and a good deed. Morality is only human, it does not belong to any being. Human intellect. He is born in society, he grows and lives. Consequently, man is outside society, cannot live without it. All human qualities in it are formed in a social environment. Human qualities are goodness, decency, justice, freedom, duty, conscience, purity, happiness, honor, humanity, honesty, purity, humility, mutual assistance, kindness, patience, diligence and other noble qualities.

These human qualities are the subject of ethical research. It is a comprehensive science with a scientific-theoretical, practical basis. It should be noted that ideas about ethics were expressed in a number of historical and philosophical works in the Middle Ages in Central Asia, as well as in special manuals on ethics. Such works and manuals include Abu Nasr al-Farabi's *On Virtue, Happiness, and Perfection*, *The Views of the People of Fazil*, Ibn Sina's *Moral Science*, *Tadbir-e Manzil*, Ibn Miskawayh's *Tahzibul Akhlaq*, Nasriddin Tusi's "*Akhlaqi Nosiri*", Jalaliddin Davoni's "*Akhlaqi Jalaliy*", Alisher Navoi's "*Mahbubul Qulub*", Hussein Voiz Kashifi's "*Akhlaqi Muhsini*", A. Avloni's "*Turkish Gulistan or Morality*" and others. They study ethical issues, mainly from a theoretical, historical and philosophical point of view: the subject, purpose and task of the science of ethics, its affiliation with practical philosophy, and so on. They analyze the categories of ethics, concepts, rules of conduct, educational issues. In addition, ideas about morality and education are reflected in the folklore, in particular, "*Gorogly*", "*Manas*", "*Alpomish*", "*Shohsanam and Gharib*", "*Rustami doston*" and found its reflection in others. They depict love, the heroic struggle of the peoples of Central Asia against foreign invaders, courage and bravery, cohesiveness. In addition, ideas about morality and education are expressed in various pandnoma, testaments and exhortations. Such treatises are common in the Muslim East, including *The Nightmare*, *Rushnama*, Zakani's *Sad Pand*, Plato's *Will*, Aristotle's *Exhortation to Alexander*, and others. There are also exhortations in the works of Jami and Navoi. In simple and clear language they allow people to acquire beautiful qualities,

The Pandnoma promotes the idea that rulers should be virtuous, compassionate, kind and compassionate, and aware of the concerns of citizens. In these exhortations, great em

phasis is placed on the acquisition of science and profession, wisdom, honesty, generosity, self-control, friendship and brotherhood, and teacher-student relations. Ethical values are reflected in fiction, scientific works on socio-political and ethical issues. Representatives of fiction and poetry, in the form of allegorical (figurative) images, symbolically criticized the immorality, injustice and injustice of their time. Especially in ghazals and rubais, immoral behavior and the bad habits of the aristocracy were exposed in simple and fluent language. 1 The analysis of the spiritual heritage of great scholars in connection with the historical period is of theoretical and practical importance. Morality is an integral part of the spiritual and cultural heritage of man and has its own meaning. Morality and moral heritage is an important branch of the science of ethics, the reflection of a social being, a set of norms and rules of behavior in the relations of people in a particular society to each other. Due to this, it

is a social phenomenon that cannot be created by a person or an individual on its own. a concept that forms a whole according to. Morality is an integral part of human spiritual and cultural heritage and has its own essence. Morality and moral heritage is an important branch of the science of ethics, the reflection of a social being, a set of norms and rules of behavior in the relations of people in a particular society to each other. Due to this, it is a social phenomenon that cannot be created by a person or an individual on its own. a concept that forms a whole according to. Morality is an integral part of human spiritual and cultural heritage and has its own essence. Morality and moral heritage is an important branch of the science of ethics, the reflection of a social being, a set of norms and rules of behavior in the relations of people in a particular society to each other. Due to this, it is a social phenomenon that cannot be created by a person or an individual on its own. a concept that forms a whole according to. is a set of norms and rules of behavior in the way people in a particular society interact with each other. Due to this, it is a social phenomenon that cannot be created by a person or an individual on its own. a concept that forms a whole according to. is a set of norms and rules of behavior in the way people in a particular society interact with each other. Due to this, it is a social phenomenon that cannot be created by a person or an individual on its own. a concept that forms a whole according to.

Morality is a social phenomenon that has arisen in the course of historical development. Moral consciousness is a philosophical concept consisting of the most complex unit of moral practice and ethical relations. , reflects the socio-spiritual relations between people in society through concepts such as justice, injustice, happiness, unhappiness, conscience, dishonesty, honor, duty, dignity, dishonesty. In other words, morality has always reflected all the changes and contradictions inherent in society. Moral heritage is the simple or everyday rules of social life that have been shaped and formed over thousands of years. He did not pass from one social system to another in a “pure” state. Some of them have shown that they cannot live in new conditions. Others, in turn, played a negative role. Some have lost their essence and content with the passage of time. Some of them have been transformed and improved under the influence of the spirit of the time, enriching the solid treasury of the people's spiritual and cultural heritage. These features do not consist of the simple rules of society. The moral heritage, which has a universal essence and meaning, has been constantly improving at the expense of advanced moral ideas that reflect the requirements of the new historical period. This is especially evident in the new moral values that have replaced the moral ideas that have taken their place in the life of society due to the demands of the times. The moral heritage that has become the spiritual property of mankind wipes out all social phenomena that are contrary to humanity and gives a new meaning to the universal moral rules that we have inherited from our generations. Hence, the universality of morality is not a simple set of moral rules that are rigid or unrelated to reality in social life, but a complex social process.

When thinking about the essence and content of the concept of moral heritage, attention is always paid to the extent that it reflects the spiritual needs, requirements, desires, wishes of social groups that exist in a particular society. It also focuses on how these concepts fit into the context in terms of their content and essence. These purposeful concepts, in turn, are not dogmatic in nature, but develop inextricably linked with the spiritual development of society, which is passed down from generation to generation as a moral heritage. Moral heritage is the history of society, time, humanity. The set of positive behaviors that can serve as a model for is a spiritual phenomenon that determines and evaluates the level of human maturity. Moral heritage is an integral part of human spiritual heritage. It is a set of all moral actions inherited

from the ancestors of the past and evaluated and used on the basis of a critical approach to humanity, reconsideration, specific tasks of the time and objective criteria of social development. It goes back to the Avesto. The Avesto vividly reflects the essence and content of human moral values. "The Avesto is undoubtedly an invaluable source for studying the history of the establishment and development of the morals of the peoples of Central Asia," wrote academician I. Muminov.

It condemns selfishness, jealousy, arrogance, corruption, theft, robbery, embezzlement, betrayal, negligence, keeping promises, impartiality, reciprocity. spiritual and moral values such as respect, love and affection, respect for the earth, water, fire, air - being glorified. "Avesto" is a great philosophical, spiritual and moral heritage of mankind, especially the Uzbek people. The principle of succession is important in the correct interpretation of the moral heritage, moral development in general. Inheritance in the development of morality means, first of all, the correct use of the riches preserved from the past in the field of morality, their deep and rational study. It is clear that the issue of inheritance in the moral heritage also needs to be taken seriously and carefully.

"The development of moral thought in ancient Turan and Iran is associated with the emergence of the religion of Zoroastrianism. 1. In fact, in the Avesto, which embodies the noble ideas of the struggle between the eternal contradictions of good and evil, and in this the triumph of humanity, people think of good through their thoughts, practical deeds, and good moral deeds. they must show that they are inclined and thereby help the spirit of goodness in the struggle against the forces of evil, otherwise the one who behaves inappropriately may easily fall into the trap of evil². In the Avesto, pure morality focused on goodness is given in the spirit of goodness. It is said that a person who has lived by the principles of goodness, kindness and purity throughout his life will have peace of mind after death, and will be subject to suffering if he is a sinner. The author of the pamphlet, Tilab Mahmudov, quotes the following thoughts: He continued, "O dark heart, poisonous tongue, hypocrite, sinner, I am the evil thought you think, the evil word you say, the evil you do. ". These are the words of a fifteen-year-old girl to the soul, a symbol of goodness and purity.

The Avesto emphasizes the idea that human beings should care for one another: The readiness to fight evil for the sake of happiness is manifested in the desire to live in peace and brotherhood with all, "the Avesto says. He not only expressed the moral ideas he had, but also the moral ideas of different peoples and nations. It is a source that shows the history of the peoples of Central Asia from the most ancient times to the Islamic period. He interpreted morality with the concept of "goodness".

When considering the ancient moral concepts, other historical sources left by our ancestors from the Avesto are also valuable in their essence. . The Arab invaders burned the cultural treasures, writing, and books created by the locals, as Abu Rayhan Beruni pointed out. At the same time, they served as a bridge in the harmonization of Eastern and Western cultures. In the IX-XV centuries there were great social changes in the social life of the Central Asian region. There have been positive changes in cultural life. Culture and its peculiarities were formed. By this time, firstly, the pursuit of secular and religious enlightenment, the widespread use of the cultural achievements of the past and neighboring countries, and secondly, interest in nature, belief in the power of reason, to consider the truth as the basis of human science, and thirdly, the great blessing of nature - to glorify man, to substantiate his mental, natural, artistic, spiritual qualities, to show humanity, high moral laws and rules, to

bring up a perfect man yish were important aspects of the culture of this period.

The culture of this period served for the development of universal human qualities. A culture that serves universal human qualities is hereditary. An integral part of a hereditary culture is morality. It is clear from this that when contemplating the content and essence of morality and ethical heritage, it is necessary to pay attention to the signs of its inheritance. Therefore, it is important to pay attention to the moral heritage of medieval Central Asian thinkers, their teachings on the content and essence of morality, because during this period, Central Asian thinkers had a comprehensive encyclopedic knowledge. As an astronomer, geographer, writer, poet, literary critic, and philosopher, he also paid special attention to ethical issues in his works.

Central Asian thinkers, first of all, respected the cultural heritage and morals of ancient Greece, India, Egypt, Iran and Arab countries, developed them creatively. Second, they themselves created original works and laid the foundations for advanced moral teachings. In the content of these teachings, the human personality, its best qualities have risen to great heights, science has been valued, and values based on humanity and humanity have been praised. From this point of view, the philosophical views of medieval Central Asian thinkers - Abu Nasr Farabi, Abu Rayhan Beruni, Ibn Sino, Ahmad Yassavi, Najmiddin Kubro, Bahauddin Naqshband, Abdurahman Jami, Alisher Navoi and others - on morality and limits play a special role in the spiritual and moral development of the individual.

References

1. Алиқулов Ҳ.А. Шарқ мутафаккирлари ахлоқ ҳақида. Т.: “Фан”, 1979. 48- бет.
2. Алиқулов Ҳ.А. Даввоний ахлоқи. Т.: Ўзбекистон КП МКнинг бирлашган нашриёти, 1969. 27 бет.
3. Ахлоқ одобга оид ҳадис намуналари. Т.: Фан, 1990. Ҳадис. 1-том. 560 бет.
4. Азизиддин Насафий. Комил инсон. “Ўзбекистон санъати ва адабиёти” газетаси, 1992. 14 август.
5. Normatova, D. E. (2019). Peculiarities Of Anthropocentrism And Humanism Of The Socio-Philosophical Thought Of Western Europe In The Era Of Renaissance. *Scientific Bulletin of Namangan State University*, 1(5), 168-173.
6. Normatova, D. E. (2019). The Social And Moral Views Of Michelle Eckem De Monten. *Scientific Bulletin of Namangan State University*, 1(10), 184-187.
7. Normatova, D. E. (2021). Attitudes Towards Moral Heritage In The History Of Central Asia. *Oriental Journal of Social Sciences*, 11-16.
8. Normatova, D. (2021). Issues of man and humanism in renaissance literature and art in Europe. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(3), 1865-1871.
9. Arzimatova, I. (2019). Art industry development of society and society culture. *Scientific Bulletin of Namangan State University*, 1(1), 129-134.
10. Arzimatova, I. (2019). Aesthetic education, its features and structure. *Scientific Bulletin of Namangan State University*, 1(6), 219-222.

11. Madimarovna, A. I. (2020). The Role of Art in Youth's Aesthetic Education. *Cross-Cultural Communication*, 16(1), 121-123.
12. Арзиматова, И. М. (2020). Искусство как своеобразное средство воспитания. *Вестник педагогики: наука и практика*, (51), 116-117.
13. Арзиматова, И., & Муминов, Ж. (2019). Секция «Философские Науки». *ББК 60 А, 43*, 234.
14. Арзиматова, И. М. (2016). К вопросу о созидательном потенциале национальной эстетической культуры в гражданском обществе. *Молодой ученый*, (3), 1112-1114.
15. Arzimatova, I. M. (2020). Spiritual Culture Of Personality And Artistic And Aesthetic Changes. *Scientific Bulletin of Namangan State University*, 2(11), 160-165.
16. Арзиматова, И., & Муминов, Ж. (2019). Роль и значение эстетической морали в процессе совершенствования молодого поколения. *ББК 60 О, 23*, 60.
17. Арзиматова, И. М. (2019). Социально-психологические особенности национальной эстетической культуры. In *Условия социально-экономического развития общества: история и современность* (pp. 9-12).
18. Арзиматова, И., & Муминов, Ж. (2019). Взаимосвязь экологического и эстетического образования. In *Актуальные вопросы развития современной науки и образования* (pp. 234-236).
19. Axadjonovich, Q. A., & Mamasodiqovna, N. M. (2021, May). MARGILAN LARGE ASHULA SCHOOL. In *E-Conference Globe* (pp. 292-298).
20. Юлбарсова, Х. А. (2021). Волонтерство-Это Фактор Формирования Коммуникативной Компетентности У Будущих Специалистов. *Человек. Наука. Социум*, (1), 228-237.
21. Мирзарахимов, Б. Х. (2019). Культура туризма как стратегия развития книговедения. In *перспективные области развития науки и технологий* (pp. 57-58).
22. Mirzarahimov, B. (2019). The factor of good neighborhood and tourism development (Philosophical analysis). *Scientific Bulletin of Namangan State University*, 1(1), 140-145.
23. Мирзарахимов, Б. Х. (2019). Культура туризма как стратегия развития книговедения. In *перспективные области развития науки и технологий* (pp. 57-58).
24. Mirzarakhimov, B. (2020). Tourism–is a modern means of aesthetic education. *СБОРНИК СТАТЕЙ*.
25. Mirzarahimov, B. H., Narmanov, U. A., Dekhkanova, N. S., Ortikov, O. H., & Uktamov, K. F. The Role Of Uzbek Tourism Culture And Its Historical And Cultural Transformation Processes In Economic Development.
26. Mirzarahimov, B. (2019). The factor of good neighborhood and tourism development (Philosophical analysis). *Scientific Bulletin of Namangan State University*, 1(1), 140-145.