

The Place of the Results of Moral Creativity in the System of Moral Culture

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Abstract

The article reveals the role and importance of the results of moral creativity in the system of moral culture. A systematic study of the results of moral creativity is necessary. The components and elements of the results of moral creativity were studied. The article analyzes the performance of moral knowledge, norms and institutions as the sources and means of moral culture, which are the results of moral creativity. The aim is to determine and justify the fact that their implementation takes place through individual relationships.

Keywords: morality, moral culture, substance, moral life, moral education, results of moral creativity, moral knowledge, moral norm, moral principles.

1. INTRODUCTION

We need to understand the role and importance of the results of moral creativity in the system of moral culture, to reveal that moral culture is a whole system. The reason is that the results of moral creativity itself are also divided into several systems. Also, each component is made up of elements.

The results of moral creativity include, firstly, moral knowledge, secondly, habitual customs with moral characteristics, and thirdly, institutions with moral characteristics. These are the results of moral creativity, the products of moral consciousness, which, by their ontological nature, are formed and perfected on the basis of everyday social relations. Because various teachings, proverbs, parables, and customs are the result of daily moral consciousness. Ethical categories and principles are the products of theoretical moral consciousness. Ethical norms and the contradictions that govern them, and the organization is the result of or through both everyday and theoretical moral consciousness.

2. MATERIALS AND METHODS

The result of moral creativity as a whole system is the core of moral life - an integral part of moral culture. It is the substantial element that makes up the fifth system of moral culture. The results of ethical creativity include three categories of phenomena - ethical knowledge, ethical traditions, and institutional organization. It serves as a source and vehicle for activity in the system of moral culture of society.

Let us focus on the first part of the results of moral creativity - moral knowledge. Ethical knowledge is a central part of the moral worldview. Because the moral worldview includes moral psychology in addition to this moral knowledge. Moral knowledge is a whole moral world that is formed on the basis of, firstly, norms formed contrary to universal morality, secondly, moral principles, thirdly, knowledge of moral laws, fourthly from moral categories, and fifthly, from these basic moral knowledge. formed. Moral consciousness and the moral worldview formed on this basis are the third substantial elements of moral culture and, finally, the fourth substantial elements.

3. DISCUSSION AND RESULTS

We begin the analysis by relying on a method of moving from concreteness to abstraction and from it to concreteness. Because laws are formed from the essence, principles are formed from the laws, and norms are formed from the principles [1,53]. Ethical culture is the regulation of social relations through means at the level of public respect. On the basis of this basis, that is, the moral essence, arises the fundamental substantive and other laws of morality. These laws are being considered for the first time in our study. In the study, ethical laws serve as the basis for ethical principles, while ethical principles serve as the basis for ethical norms. Therefore, as noted above, we began the analysis with ethical norms. Ethical norms directly represent specific events of individual relationships. Knowledge goes, firstly, from the event to the essence and vice versa, and secondly, from the essence to the event.

The way from concrete to abstract and from concrete to concrete represents the above tendency of cognition. This method can also be applied to the results of ethical creativity. Because the results of moral creativity also have a specific integrity that is an integral part of the moral culture of a whole society. Because there are also genetic connections in the results of moral creativity: moral knowledge leads to moral customs, and both lead to organizations related to them. These enumerated results of moral creativity are moral superstructures, which are formed sequentially on the basis of the moral basis. The moral basis, on the other hand, is inherent in all social relations, and they are certain invisible objective moments, that is, the need for regulation at the level of public dignity. They have a requirement, so they are a moral basis.

Moral norms, which are the first part of moral knowledge, are distinguished by their richness of events in their manifestation.

Norma is a Latin word (norm - norm, measure, rule, law) in Uzbek:

- 1) formalized legislation;
- 2) a procedure that is generally accepted and recognized, is binding on all, and is enshrined in law;
- 3) means a clearly defined size, quantity, norm of something, work [2,60].

Moral norms are also formed in relation to vices that are contrary to universal morality [3,59]. In the scientific literature, they are not systematized by species and gender. We tried to accomplish these tasks.

The first category of vices contrary to universal morality is indifference, which includes such negative qualities as carelessness, indifference, indifference, idleness, laziness.

The second group of vices contrary to universal morality refers to indecency, which consists of such negative traits as indecency, cowardice, inferiority, prostitution, lying.

The third group of vices that are contrary to universal morality is falsehood, which includes the negative aspects of people, such as greed, quarrels, forgery, greed, quarrels, falsehood, hypocrisy, laziness, arrogance.

The fourth category of vices contrary to universal morality is ignorance, which includes stupidity, quarrels, cruelty, slander, gossip, and betrayal.

The fifth category of vices contrary to universal morality is selfishness, which has such manifestations as arrogance, boastfulness, arrogance, individualism, arrogance, slander, stubbornness, ambition, greed, bribery, bureaucracy, and selfishness.

The sixth category of vices contrary to universal morality is enmity, which has the appearance of enmity, greed, hypocrisy, slander, corruption, slander, and selfishness.

The seventh category of vices that are contrary to universal morality is oppression, the manifestations of which are oppression, oppression, anger, insult, hooliganism, hatred, humiliation, cruelty, evil, that is, abomination.

Thus, the word "defect" means pain, sickness, disease, physical and mental deficiency, defect, guilt, and the disorder, calamity, and calamity that causes a thing to happen. Accordingly, it refers to misconduct that is inconsistent with the principles and norms of universal morality[4,153].

If we categorize universal moral norms, they give the following views:

1. Norms of humility and honesty. They are impartiality, indifference, moderation, moral purity, honesty, truthfulness, self-control, fidelity to promises, forgetfulness of family and professional responsibilities, self-control, purity of heart, abstinence from harmful habits, and humanity. These moral norms are also qualities that are formed in relation to the vices of arrogance, selfishness, and oppression.

2. Norms of politeness and courtesy. They are respect for adults and respect for children, tolerance, prudence, friendliness, humanity, compliment, pride, chastity, kindness, ability to use the manner of politeness, sweetness, nobility, compassion, kindness, gentleness, generosity, simplicity, simplicity. At the same time, the ability to regret mistakes, the ability to keep a secret, generosity, perseverance, and so on. These moral norms are also qualities formed in relation to the vices of enmity and oppression.

3. Ethical norms of diligence. They are courage, bravery, intelligence, dedication, zeal, diligence, compassion, bravery, and so on. These moral norms are shaped by the vices of indifference, hostility, and oppression.

4. Ethical norms of sincerity. They are also shaped by the vices of arrogance, ignorance, and falsehood. Concern is the moral norm of sincerity, such as kindness, simplicity, need, and so on.

5. Ethical norms of stability. They are steadfastness, perseverance, silence, composure, patience. They are also shaped by universal vices such as ignorance and selfishness.

Ethical norms are reflected in people's behavior, which limits these behaviors. These norms are expressed in examples of folk wisdom in proverbs and parables, stories, narratives and other works of art.

According to R.P.Mamatkulov, "Folk wisdom is reflected in myths, legends, epics, short stories, legends, stories, fairy tales, wisdom, humor, askiya, olan, marsiya, riddles, which are directly the products of folk art. But regardless of the form, in the matter of the sources of folk wisdom, the written and literary heritage of the folk oral tradition relies on the folk oral art in a retrospective sense. In other words, in written sources, the masterpieces of folk wisdom are "processed" and enriched by thinkers"[5,17]. In the same place he was able to show the connections between folk wisdom and scientific creation. As a fact, the great encyclopedic scholar Abu Rayhan Beruni's views on moral norms, in particular, on courage and honesty, are appropriate. In particular, "behavior that is widely known as bravery, that is, bravery on the battlefield and disregard for various actions, is a form of courage. But the highest level of all its forms is to ignore death in

saying the right word or doing the right thing. Just as justice is inherent in everyone's nature and everyone observes its goodness, so is honesty, but he who does not taste the sweetness of honesty or does not want to taste it even though he knows its sweetness does not love it" [6,300]. It can be seen that Abu Rayhan Beruni showed the essence and functional state of the above norms.

The next more in-depth part of ethical knowledge, which requires a scientific retrospective approach, is the categories of universal moral principles and ethics. While universal moral principles require non-deviation in behavior through moral reasoning and paralysis, ethical categories constitute the essence of behavior through norms of moral reasoning and moral reasoning.

We now turn our attention to the principles of ethics, the second component of ethical knowledge. "Principle" is derived from the Latin word "principium" and is derived from the words "basis", "foundation", "beginning", in Uzbek: 1) a basic law of a theory, doctrine, worldview, etc .; the main idea, the rule on which the activity is based; 2) Behavior, which defines the norm of behavior, which means a person's inner confidence, attitude, attitude, profession [7,202].

According to A.A. Muhammadiev, "Principles serve as guidelines not only for one science or industry, but also for identifying trends in socio-economic development in the country, the development of measures for the future of the country"[8,3]. A.A. Muhammadiev used the word "principle" in the word principle. However, the word "principle" in Arabic means inclination, nationality, tendency [9,3].

Moral principles are not created by any individual, they are the rules of moral consciousness that form in accordance with certain social relations, in the process of material and spiritual life, reflecting the requirements of people's social life, moral relations in a more generalized way.

Accordingly, universal moral principles are rules developed in the spirituality, consciousness of society, relating to the spiritual essence of man, his duty, the meaning of life and the nature of the interactions between people. At the same time, it refers to the laws that reflect the general requirements, reflect the general direction of human activity and serve as a basis for certain norms of behavior[4,68]. This definition gives a functional status, a function of the basis, a dialectical relationship to the principles of universal morality in relation to the principles of universal morality.

We derive from the essence of the above considerations a legitimate connection. Principles are formed on the basis of laws. We therefore say that the content of principles has objectivity and that they are determined by laws. Part of the subject of social philosophy is that our research, based on our knowledge of the correlation-functional and substantial laws of existence and development of society, confirms the validity of these ideas.

Humanism, publicity, justice, legitimacy and patriotism are the basic principles of the human mind. They form their own roots in the formation and observance of all moral norms. Humanity means caring for people. The principle of community reflects mutual assistance, cooperation, compassion. The principle of justice represents justice. Legitimacy, if normative-legal documents are legal, means to follow legal norms without deviation. The principle of patriotism expresses loyalty and kindness to the motherland, including its parents, people, geographical location. In short, universal morality serves as a "bridge" between principles, substantial and other important laws of morality, and moral norms.

The next of moral knowledge, after moral norms and principles, are moral laws. The next moral norms, principles, and laws of moral knowledge are the ethical categories. They have an essence and a basic character, from which moral laws are formed, and from moral laws moral principles,

from moral principles moral norms, and from moral norms individual moral relations. The concepts of good and evil, duty, honor, conscience, the meaning of life, and happiness are the main categories of ethics. These categories reflect the general and fundamental aspects of moral life. Knowing them involves evaluating everyone's behavior, ranging from the moral laws that underlie them. Categories of morality are the most general concepts that reflect the necessary, important aspects, characteristics of the strengthening of universal moral norms and principles in society, especially in the spiritual, material, social, political and legal life, intolerance of any manifestation of immorality [4,49].

The category of good is the category of positive qualities that fully meet people's needs, the category of evil is the category of qualities that contradict people's requirements, the category of duty is the category of obligations, the category of honor is the category of honor, the category of conscience is the category of responsibility, the category of responsibility they achieve their goals, and the category of happiness means that a person is satisfied with someone and something.

In short, the resulting moral knowledge is the result of moral creativity in the history of mankind, "the science that explains the goodness of good behavior, the evil of bad behavior in order to call people to good" behavior "and turn them away from bad behavior"[10,3]. The refinement of moral knowledge in human history shows that its variables and values are preserved.

The teachings of our ancestors in the Avesto in ancient times were transformed by Islamic morality, especially the Shari'a norms, with the advent of Islam. During the Soviet era, any religious morality was rejected as "opium," and in its place was compulsorily established communist ethics of a non-nihilistic nature, and its negative consequences became known.

The second component of the categories of moral moral creativity is custom, custom, ritual, and celebration, which have moral characteristics. Custom includes rituals, ceremonies and celebrations, rituals include ceremonies and celebrations, and ceremonies include holidays.

M.Imomnazarov from the point of view of folk art thinking, ceremonies are divided into two groups: "Folk ceremonies are divided into two categories: one - mythical rituals (mythological rituals), the other - traditional customs, more etiquette ceremonies, popular customs. Of course, there may be a connection between these two types of rituals in terms of their origin, but their function (functional direction) in the category is significantly different. The Asotir ritual, for example, associated with the Uzbek intention to call rain, the "Sust Khotin" (or "Water Woman") ritual, was once a matter of life and death for the farmer and has nothing to do with art. Now, if it is performed artistically as a folk spectacle, the purpose will change completely. Art is based on example, mainly for educational purposes, and the ritual is directly related to the expectation of practical results"[11,109-110].

In our opinion, some of them are customs that lead to compassion, the second part is mainly human health, and the third part is mainly respect for nature. The third part of the results of moral creativity is social institutions and institutions with a moral character. They are: family, educational institutions, primary and secondary schools, vocational education institutions (vocational school, college, technical school); universities, correctional facilities, media system, art institutions, religious organizations, etc. In them, moral education is carried out in a systematic and unsystematic way. The role of religious organizations in promoting the legacy of Imam Bukhari and others hadith scholars and thus in the moral education of the population is great.

The second category of social institutions and institutions of an ethical nature are non-special social institutions and institutions. They are also involved in the moral education system. These are:

neighborhoods, industrial labor collectives, law enforcement agencies, military establishments, non-governmental non-profit organizations, and others. In them, moral education is sometimes systematic, sometimes unsystematic.

4. XYJIOCAJAP

It is historical that these three categories of moral knowledge, customs and institutions related to the results of moral creativity originate from the correlation-functional and substantial laws of social development on the basis of moral necessity (moral needs and interests). We consider immorality to be accidental. If in moral creativity the moral necessity - the moral need and interest - is the first source, then the results of moral creativity are the second spiritual source and means.

In the moral consciousness, moral creativity begins in relation to moral needs. The moral norms we use today and their own roots - the moral principle, the moral content in the form of moral categories - have been created and refined in the long history of mankind. The result of moral creativity is that moral knowledge, in particular norms and institutions, perform the functions of sources and means of moral culture. Their implementation takes place through individual relationships.

Hence, moral life cannot exist without the substantial elements that make up the system of moral culture of society - people, moral needs, moral consciousness, moral creativity, the implementation of the results of moral creativity.

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