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PRINCIPLES OF "RELIGIOUS CULTURE" AND PRINCIPLES OF CONSEQUENCES OF IMPLEMENTATION

Abstract: This article analyzes the essence and essence of the concept of ethical culture and comparative analysis of conceptual approaches to its study, scientifically-methodological research.

Key words: ethical culture, morals', morality, behavior, moral education, individually imperial.

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Introduction

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It is noteworthy that during the current global era, the growing interest in a deeper understanding of ethical culture has been widening and growing. Therefore, we need to understand that ethical culture is not bound to certain transitional social or political interests, but to the fact that it expresses the essence of humanity and is an important factor in regulating mutual relations in society. It is also important to emphasize that ethical culture, in addition to respect for traditions and values created in the society, also implies that everyone is strictly adhering to ethical norms and principles. From this point of view, the development and progress of society is largely dependent on the degree of ethical culture it has formed. As ethical culture reveals itself as a manifestation of any human activity, the relationships between the individuals, their relationship to the eternal and modern material, moral and ethical values, the economic, ecological, political, legal, governance, and other processes. At the same time, the issues of harmonizing the internal and external moral culture of the person and their objective criteria are of great urgency today. Because the principle of equality in the hierarchy of ethical values is now evident. In particular, there is a violation of the ethical code of individuals and societies, and the state that has been deprived of parental care is replaced by the Internet

and the various false institutions that often bring suspicious moral traits. The role of ethical culture is crucial to preventing and overcoming these problems. Indeed, ethical culture represents the subjects of society and their relationships. In this sense, the problem of ethical culture requires the re-establishment of new philosophical problems in the field of social science and modern science, which has been interpreted in connection with the social processes only, both in ancient times and today.

Ethical culture is not a part of the concepts used in "ethics", "morals", "behavior", "moral education", but this term comes from the social sciences, come It envisages the evaluation of human culture from an ethical point of view. At the same time, this term is also used to describe the state of ethics and culture in terms of ethical rules and regulations. However, although this concept was used in scientific research over the next half century, it has not yet found a complete description of either philosophical or cultural glossary or encyclopaedias. This can be attributed to the fact that social science is still not fully understood by ethical culture as to the way in which people live in different nations, nations, or nations, and that the ethical values of the people or nations at different levels are justified and substantiated. Therefore, in the works of Western philosophers and oriental scholars before the beginning of the 20th century, this term is not considered as a special research object. It does not mean, however, that it is

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not entirely absent, but it is used in other forms of morality.

In the history of ethics, however, ethical culture has been regarded as "ethics" and "culture" or "ethics" and "civilization", although it has never been learned as a whole. In this sense, both in the past and in the present, scientists are paying more attention to this issue is not accidental. They analyze the concepts and principles that affect the social relationships, the moral and ethical dimensions of the people, and have explained the nature of their attitudes in practice. For example, the problems of human life, understanding of goodness, good and evil, happiness, personal qualities and ways to achieve them, freedom of choice of their own actions are examined by ancient philosophy Sogrot, Aristotle, Plato and Epicur.

East and West thinkers of the Middle Ages, Forobi, Ibn Sino, Ibn Miskawayh, Laroshfuko, Chesterfield, and others have developed clear guidelines for the use of ethical conduct and good habits. The works of B. Spinoza, I.Kant, G.Gegel, A.Shopengauer, L. Feuerbaks are devoted to the essence of morals, morals and behavior. On the basis of Marxism philosophy, the idea of morality and ethics was interconnected and actually practiced in the former alliance and in some sociopolitical countries. In the process of individual activity, the ideas of the superiority of the foundations of internal foundations, rather than its external foundations, were developed by a number of physiologists and psychologists V.Bexterev, A.Leontev, M.Prives, who were subjective subjects of moral and ethical concepts in various cultural groups it serves to substantiate the condition.

The concept of ethical pluralism, which is widespread in the world sociology, plays an important role in understanding the features of ethical culture. The views of B.Malinovsky, A. Radcliff-Braun, R.Benedikt allow to assume that the diverse forms of ethical culture can exist together. In this sense, the approach to the subject from the point of view of history and modernity, tradition and renewal will help to understand the problems and find effective ways to solve them.

Although the term "ethical culture" has not been used at the time, the philosophical foundations of the views on it are, of course, the oldest ethics doctrines. In this case, the deep study of the stages of historical development of ethical thinking has its own scientific and methodological significance. The traumatologist Abdulla Sher says: "Moral development in the history of humanity has been and continues. True, this does not have a definitive immaturity. It sometimes slows down and sometimes retreats, and sometimes it has some time to stay. But if we take a look at the great eras and historical spaces, it is not difficult to be convinced of the existence of moral progress. Indeed, the basic essence of a person is determined by his own

development and his own society. Morality does not go beyond this development [1,218]."

Ethical principles are based on the debate between heroes throughout the entire work. It focuses on the social attitudes, morals, and behavioral requirements of all class and group members. Indicates the characteristics, habits, skills and abilities that are inherent in different professions. Jaloliddin Rumîni explains the divine nature of morality in his "Inside": "Man is so enormous love, anger, dream, and pain that hundreds of thousands of worlds are in their hearts. He engages in work, art, science, judging. However, none of these things can be compared to any of these. Because he did not get what he wanted. It is a dilorium, that is, a seductive heart. So, how do you feel about the other person? Tastes and dreams are like a ladder. The stairs did not fit in to sit down, but just overwhelmed. How happy he is to awaken from his ignorance and to realize the essence of his life in order not to waste his life on the steps "[2.65].

Abdurauf Fitrat, who played a distinctive role in Oriental ethics, wrote about the moral problems of his time: "... We regard ourselves Muslims, but when we see the decrees of reform we do not follow the majority of our knowingly, we do not have a union, we are not afraid. We do not have mutual assistance, we do not go along with the demand for money. We drink alcohol, drink wine, and get jealous. We do all things that are forbidden by the Shari'ah, and therefore we are subjected to malice." [3.68] Abdulla Avloniy, who was engaged in the development of the new generation, also made an effort to educate young people as honest, brilliant, brave, generous and patriotic. Marifatparvar gives a great appreciation of the fact that "the tarbiyya is for us either life or death, or salvation, or happiness, or calamity." [4.38] It is also remarkable that Erkin Yusupov, a prominent philosopher, describes: "In general, morality is the manifestation of self-control and self-control of individuals as individuals as manifestations of their spiritual maturity in their relationships and relationships" [5.38].

Generally speaking, "From the ancient to the present," says Kh. Alikulov, "the rules and concepts of morals, behavior and behavior have changed and have changed. Moral doctrines, thoughts and ideas have developed on the basis of dialectic principles, with resistance and obstacles. At all stages of the development of morals, the main criterion was good and evil, justice and injustice, and so on. The time and the time passed, the exchange of one regime with the other, and the change of morality between people changed, the essence of good and evil changed, one rejected the other, sometimes goodness became evil and contrary [6.39].

As we have already noted, in the history of western philosophy, ethical issues have also been studied seriously. However, Western philosophers, in contrast to eastern intellectuals, have focused on the

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theoretical aspects of more problems. For example, Ian Kant, the great representative of the German classical philosophy, pays special attention to the role of morality in human life. "As far as I am long and long, there are two things that make my heart stronger and stronger than ever: one is over the head of the starry sky, morality in my heart the law of Moses "[7.55]. He expressed this moral law in his heart with the Latin term 'emperor'. This is a philosopher who emphasizes that the conscience in his heart is the power that guides his actions and actions.

Ian Kant's aspiration to enlightenment at that time was a natural and inherent characteristic of humanity, and emphasized that human wisdom can be developed and practiced after the moral advancement of a long period of time, as a result of the attainment of moral perfection. Thus, I. Kant's "categorical imperialism" is manifested as a law that guides and determines the character of every human being, and is the basis of his own culture.

Another German philosopher, Shopengauer, concludes that "the morality of man is inherent in beauty and wealth" [8.189]. Shopengauer says "It is easy to promote good morals and it is difficult to justify it." R. Rolland states, "Morality is not a doctrine of how to make ourselves happy, but rather a teaching about how to be happy" [9.109]. Indeed, it is unlikely that anyone who is aware of this moral responsibility and who is not responsible for his conscience. Because he is not interested in the consequences of his actions, but he merely recognizes the priority of profit.

F. Schiller writes: "A strong man reveals morality. Empty morals. Whoever pursues morals is the one who is the strongest and the weak. "[10.74] V.Gumboldt writes, "There will not be a great man in the place where the moral appearance is small "[11.106]. Therefore, B. Paskal concludes that "the more we have the moral character of our morals, the more legitimate it will be." Another Western philosopher, John Dewi, said, "Ethics is not a list of actions or rules that can be used as a prescription for pharmacy or culinary recipes." Henry Gainne writes, "Ethics is the mind's heart." Indeed, every act of morality is the starting point of every act. Ethical education is a continuous process that ensures that a person is born. In his turn, thinking of the divine nature of morality, "I feel that every event in my own heart is the focus of a single force, the unity of existence, and that what is regarded as a separate thing needs to have its marks as if it had been worn with the same power" said Gumboldt [11, 271].

In general, almost all of the East and West thinkers have to rely on a specific ethical system of their time

It is also important to note that the changes that took place in the second half of the 20th century in the early 21st century have shown that ethical culture can not be confined to traditional concepts only. This

situation illustrates the issue of understanding and expressing the fact that the practice of introducing more detailed knowledge about ethical culture in practice is not consistent with the emergence and functioning of ethical concepts and behaviors. Especially in the era of cultural traditions and the ideological foundations of society lose their reputation, the importance of scientific knowledge on ethics is growing. In these circumstances, the inevitable growth of new ideas about the forms of good and evil leads to the eradication of the earlier ethical ideals, as well as the criteria for evaluating the behavior of people, and the loss of self-esteem and self-sufficiency. In particular, this has dramatically increased legitimacy in the behavior of various cultural groups, which have contradictory, distinct, ethical values and lifestyles in modern societies.

As the competitive process in modern society increases the importance of personal resources in the individual's professional environment, new conceptions of ethics can not only enrich their self-expression, but also complicate them. In this case, there is a need to optimize their attitude towards labor and property, poverty and wealth, and to those around them. The correction of the relationship between the individual and the environment is, first of all, a matter of conscious choice of ethical principles and behavior that fit their peculiarities. An antidumping process, coupled with the competitive process, actually entrusts itself with the responsibility of man to choose individual spiritual and moral goals. In the process of searching for them, man meets behaviors ranging from fraud and disobedience to the world, ranging from prejudices and cautious attitudes to interdependence in everyday life. The discrepancies or discrepancies of cultural groups to the essence and nature of other values, such as dignity, pride, conscience, humility, duty, responsibility, and so forth are some of the individual's own self-identification and self-identification - serves to overcome all obstacles in the way of manifestation, while others - become a serious barrier.

The lack of knowledge and perceptions about modern ethical culture in Indians will not allow them to effectively communicate, effectively collaborate on the job, develop personal relationships, and create a feeling of uncertainty among different cultural groups. This disadvantage does not allow the perfect development of programs designed to work with young people, optimize family education, and build tolerance relationships between different cultural groups.

No matter how much ethical culture matters to society's activities and man's self-expression, it does not pay much attention to science. In addition, the concept of ethical culture in science has not yet been formulated. They are, basically, evaluating, characterized by ethical culture as "high-low", "adequate-inadequate", "worthy-worthy". In addition,

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the need to explore the essence and essence of ethical culture, its moral and ethical potential, and the state and logic of historical-cultural, sociological and ethical knowledge, and the mutual understanding between science and art, the tradition of replenishing each other. This, of course, requires serious research in the context of the problem, implementation of results, conclusions, recommendations and recommendations. It is true that the revival of our national ethical culture, which has been artificially formed in our country during the years of independence and resisting the formation of two forms of ethical culture from the West, has been widely used in practice as a principle that forms the basis of our national idea. However, it is important to further stimulate research on this issue, not only to be satisfied with the achieved successes, but also to strengthen the role of our national ethical culture in upbringing the youth, and to raise it to a new level. It should also be noted that the detailed knowledge of the essence and nature of ethical culture is also needed to improve market relations. At the same time, the growth of business activities creates a strong need for the formation of a local appearance of corporate culture. The world experience in developing corporate culture indicates that it can only be based on national ethical behavior in each country. In recent years, the relationship between the ethical culture of the population and its activities has become increasingly visible in the field of nature use. As one of the world's leading environmentalists has noted, the relationship between human and nature is one of the most

hazardous aspects of human consumption in nature. It is also difficult to assess the impact of ethical culture on people's relationships. Ethical concepts related to vital values are but the most important and essential requirement of forming friendly and family relationships, sustaining happy marriages, and setting up children's upbringing. Finally, ethical culture is one of the highest spiritual values of humanity.

In summary, firstly, the study of the essence, character, and appearance of ethical culture has always played an important role in the research of philosophers, culturologists, and psychologists. Indeed, the basic condition and criterion of human existence is that in society the necessary conditions are created for each individual to become fully developed, physically and morally alike;

Secondly, if we look at history, the work of great men and women of great ideals has been gaining great significance not only in superhuman organization but also in their morals and morals. Moral values are not merely someone else's. Especially, according to our national traditions, human capability is primarily evident in his moral etiquette, deep study of the ancestral heritage, enrichment, respect for the elderly;

Thirdly, the main aim of ethical culture is to educate a person as a perfect person. In this context, ethical culture is in direct contact with social life. The development of ethical culture, the study of experiences gained by peoples of the world in this sphere and their application in various spheres of social life, prevent the negative effects of ideas such as egocentrism and individualism.

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