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STAGES OF THE DEVELOPMENT PROCESS OF THE LEXICO- CONCEPTUAL FIELD OF ETHICS

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Abstract – In ensuring the cultural and spiritual independence of our country, education on the basis of oriental manners, ethics, national values, customs and traditions is of great importance. The market economy brings to our republic foreign investments, new technologies, modern management methods, as well as their culture, way of life, worldview. As a society develops, so does its moral system. In this sense, a person "becomes socialized if he is morally protected according to the needs of society."

Key words: ethics, ethics, etiquette, behavior, ethics, society, personality, ideal, social, biological ideology, goodness, evil, envy, environmental ethics.

Аннотация – В обеспечении культурной и духовной независимости нашей страны большое значение имеет образование на основе восточных нравов, этики, национальных ценностей, обычаев и традиций. Рыночная экономика приносит в нашу республику иностранные инвестиции, новые технологии, современные методы управления, а также их культуру, образ жизни и мировоззрение. По мере развития общества развивается его моральная система. В этом смысле человек «социализируется, если он морально защищен в соответствии с потребностями общества».

Ключевые слова: этика, этика, этикет, поведение, этика, общество, личность, идеал, социальная, биологическая идеология, добро, зло, зависть, экологическая этика.

Annotatsiya – Davlatimiz madaniy –ma’naviy mustaqilligini ta’minlashda sharqona odob, axloq, milliy qadriyatlar, urf – odat va an’analarimiz asosida tarbiyalash nihoyatda katta ahamiyat kasb etadi. Bozor iqtisodiyoti jumhuriyatimizga xorijiy mamlakatlarning sarmoyasi, yangi texnologiyasi, zamonaviy boshqaruv usullari bilan bir qatorda ularning madaniyati, turmush tarzi, dunyoqarashi kabilarni ham olib kelmoqda. Jamiyat rivojlanib borgan sari uning axloqiy tizimi ham o’zgarishlarga ehtiyoj sezib boradi. Shu manoda shaxs «jamiyat ehtiyojlariga ko’ra axloqiy jihatdan saqlanib borsa, u ijtimoiylashadi».

Kalit so’zlar: axloqshunoslik, etika, odob, xulq, axloq, jamiyat, shaxs, ideal, ishtimoiy, biologik mafkura, ezgulik, yovuzlik, xasad, ekologik axloqshunoslik.



I.Introduction: It is no secret that at the current stage of development, there are attempts by some forces to disrupt the spiritual and moral environment of our society. There is a huge task to provide the consciousness, psyche and mood of the people, especially the youth, with the idea of national independence, to raise the moral level of the youth and to theoretically substantiate the education of the modern man. These tasks can only be accomplished on the basis of new approaches to ethics. One of the new approaches is to pay more attention to the national idea and the ideology of independence in ethics. "Speaking of the national idea and the ideology of independence," said the first President I.A.Karimov, "we have a very comprehensive, complex, multifaceted, clear and perfectly expressive in the history of mankind, a complete example of which has not yet been created. I think we have to imagine. These notions serve to gain a deeper understanding of the meaning of such lofty ideals as the prosperity of the Motherland, the peace of the country, and the well-being of the people. "[1] Ideology, like morality, was an inner force that stood side by side with morality and encouraged man to spiritual flights. This means that the role of ethics in the socio-economic and spiritual life of a society is invaluable.

II.Literature review: Today, ethics plays an important role in solving global problems. One of these problems is the creation of a moral environment - the "etosphere". At the end of the 19th and the beginning of the 20th centuries, as a result of scientific and technological progress, the scientific and technological revolution of which it was the highest stage, the noosphere (the shell of the mind) - the technical environment - was created within the biosphere. Today, technology has become a living environment for people. Today, man has begun to influence the entire planet on which he lives. Man first appeared as a giant geological force. Human thinking has become a major cause of change in the biosphere. The great Russian scientist, academician V.N.Vernadsky was the inventor of the noosphere. It is not uncommon for these discoveries to have both positive and negative consequences. The discovery of atomic, hydrogen, neutron bombs, and the creation of nuclei are such negative phenomena.

III.Analysis: By the Middle Ages, Christianity had subjugated the socio-political and cultural life of the peoples of Europe to the church, and church control had been established in all areas. The role of the scholars who lived in the Muslim East in solving the problems posed by the classical ethics of the ancient world was enormous. Pharoah focuses on virtue, life and death. He strongly condemns the woman's indulgence in ornaments. Ethics was developed in the teachings of the medieval thinker Abu Bakr al-Razi (865-925). His moral views were reflected in his books such as "Taste", "Philosophical Lifestyle", "Spiritual Medicine", and "Signs of Happiness and Prosperity"[1]. He analyzed the relationship between goodness and badness in man. Ar-Razi's moral views are, in scientific language, based on hedonism (the priority of pleasure) and eudemonism (the priority of happiness). Pleasure is getting rid of suffering. He explains man as a social being.

Ibn Sina (980-1037) was a student of Farobi, whose moral views were published in the Treatise on Moral Science, the Treatise on Duty, the Treatise on the

Purification of the Self, and the Book on Justice. , Such as "Events in Residences." He says that ethics is an integral part of philosophy, it is formed from the practical and theoretical part. His works provide a philosophical understanding of chastity, generosity, courage, justice, contentment, determination, loyalty, modesty, and humility. It describes the evils of theft, deception, corruption, hatred, jealousy, enmity, slander, reluctance, arrogance, and ignorance. In "The Treatise of Love", Ibn Sina explains the problem of the perfect man. According to him, love for the Creator leads a person to perfection. He says that love for Allah is realized not only in secularism, but also in the life of a real human being. The Kurdish (Spanish) thinker Ibn Rushid (1126-1199) was a great scholar who made a great contribution to the development of ethics. He says that good and evil exist in their own right. He also pays close attention to the issue of free will. In his view, in an ideal state, he suggested that citizens use two different methods to assimilate and develop qualities. The first is the method of persuasion, the second is the method of coercion[2]. The first is to educate the general public. To do this, use scientific and philosophical discourse. The compulsory method is done by fighting external enemies. This equates the method with jihad. In his view, jihad is not a constant religious war waged against infidels.

He says peace is always needed, and wars need to be allowed from time to time. Understanding jihad only from the point of view of the requirements of the Shari'ah emphasizes that it has caused many disasters to Muslims. The attitude of Rabia al-Adawiya (713-801), one of the first Sufis, to God is noteworthy. He calls this relationship "Love" and believes in a Creator. Love of Allah is not a means to Paradise, that is, Paradise is not a goal, the goal is Allah and His love. This is where the idea of sharia and sect goes. While the Shari'ah is the first, external-legal stage that expresses the essence of Islam, the Tariqah is its internal moral and high-level manifestation. The role of Hujjat ul-Islam Imam Ghazzali (1058-1111) in mystical ethics is unique[3]. His moral views are reflected in his four-volume book, *Ikhyon Ulum-ad Din*. In it, risk (reliance on God in everything) is interpreted as a belief in the oneness of God, and is analyzed in relation to issues such as love, freedom of will, destiny, and intention. He calls love the product of knowing. At the heart of love is love for God, that is, man's relationship to himself and to the environment is realized through love, all of which are indirect manifestations of love for God. His views on dual free will are interpreted as an inevitable event of fate. In this case, knowledge comes first, and will is subject to knowledge. Imam al-Ghazali addresses the issue of intention, describing it as a quality of knowledge and action[4]. Knowledge precedes intention, it is the root and condition of intention. Every chosen action is realized through three things - knowledge, will and ability. Because man does not act without knowing it - whether he wants to or not - so he has to make a choice. One of the great representatives of mystical ethics is our great compatriot Sheikh Aziziddin Nasafy. (Half of the 13th century lived in the early 14th century). Our Nasaf ancestor, who described moral problems in his works such as *Zubdat ul-Haqayiq* (The Cream of Truths) and *The Perfect Man*, follows in the footsteps of Aristotle and thinks about the perfect man. According to him, a perfect man, first of

all, has a high morality: his task on earth is to decide honesty and truthfulness, to get rid of bad customs, to introduce good rules that lead to goodness, to call people to God[5]. And to reach that level, one has to be self-aware. He says that a person who does not understand himself will die without realizing it. In order to understand oneself, one needs good words, good deeds, good behavior, and enlightened deeds. Perfection belongs to the great name of man, and man attains it step by step, but these levels do not require absolute religiosity, but must be pure in worldly life as well.

IV. Discussion: Medieval European philosophy and ethics focused on Christianity and the church. Ethics is concerned with the rational generalization of Christianity. The Church's claim is that God is the creator of the universe, the essence that gives it life. Man is a sinner, he can be saved from sins only with the help of God. (Jesus - man's union with God can only be achieved through him). The greatest representative of medieval European ethics was Aurelius Augustine - the divine Augustine (354-430 North Africa)[6], a Christian theologian, philosopher, and an influential representative of patriarchy. He defended patriarchy in his works *Tazarru* and *Kindness and Freedom of Will*. His ethics focuses on religion, especially Christianity. Adhering to the principle, "Without religious faith there is no knowledge, there is no truth," he promotes the belief that God is the source of all beauty and the highest beauty[7]. The will of God is goodness, grace, the only supreme blessing. Everything, because it is from God, is good, whatever it is, everything is good: existence is an orderly stage of values.

The most important difference in being is the difference between God and the universe, the Creator, and the creation, the only difference being the basis of morality. It is necessary to distinguish two different attitudes, to strive for taste and benefit, pleasure is the object of use of all that is left of God alone. God created man, Adam, free and without sin. It determines the direction of free will. It is a sin to disobey God. Italian ethicist Niccolo Machiavelli (1469-1527)[8]. His *Ruler* (1513) elaborates on his concepts of generosity, thrift, compassion and cruelty, love and hate. Analyzes the brutal activities and policies of their rulers[9]. He says the ruler should bring fear to his citizens, not more love. In Chapter XVIII of the *Ruler*, Machiavelli states: "It is necessary to know that there are two ways to fight the enemy: one is the way of the law, and the other is the use of force. The first is human and the second is predatory. But because the former does not work, you often have to resort to the latter[10]. The implication is that both the ruler and the man must embody the nature of the beast. " Among the beasts, the ruler must act in two ways: one is the lion, the other is the fox. The ruler of a new state must be demanding and strict, in order to create a new nation-state, he must analyze the ruler's morals and show what he should pay attention to. Such positive views showed the need for an emerging bourgeois state in Italy. Machiavelli explains concepts such as freedom, free Italy, free society, freedom of the individual, freedom of action from a scientific point of view in philosophical ethics. He showed what the moral qualities of a head of state should be.



V.Conclusion: A person's moral life is closely connected with his moral upbringing. After all, moral education is one of the continuous processes that ensure the development of a person as a person. In it, the individual realizes moral values, stabilizes moral qualities, learns to live according to moral principles and norms. Moral education has sought answers to two important questions throughout human history: one is how to live, and the other is what to do and what not to do. The process of seeking answers to these questions is a practical form of moral education. It should also be noted that the materialist view that morality can only come into being through moral education has been prevalent for many years. It is true that moral education is very important. But morality is a divine blessing bestowed on man as the most important of his human attributes. We cultivate this spiritual blessing through moral education.

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