



IMPROVEMENT AND DEVELOPMENT OF ETHICAL CRITERIA AND NORMS

Absattarov Bakhtiyor Mamarasulovich

Independent researcher of PhD of TSPU named after Nizami

Article history:	Abstract:
Received: 11 th August 2021 Accepted: 14 th September 2021 Published: 8 th October 2021	This article is dedicated to a comparative analysis of the concepts of ethics, ethical criteria and ethical standards from a philosophical point of view. It describes in detail the essence of the views of philosophers of East and West on the issue of morality, that morality is the norm in streamlining the relationship between people in society and ensuring unity and stability in it, and that they serve the interests and needs of people and society in as the primary criterion. Important in determining ethical criteria and ethical standards is the concept of justice. Since the latter is a kind of ethical category and occupies an important place in social life, in state and public administration. The article also describes the self-affirmation of the concept of justice as a moral category, that the evolution of formation has a long history, in particular, the formation of a kind of tribal rites and customs during the primitive communal system with a desire for justice.

Keywords: Ethics, good breeding, moral consciousness, ethical culture, ethical standards, ethical relations, moral goals, ethical laws, ethical rules.

The intelligentsia of our republic holds intensive discussions about the nature, subject, concepts and patterns of development. This is because ethics is a universal concept, since it covers all aspects of human activity, including all its obvious virtues. Discussions around ethical categories and ethical standards are still ongoing. A lot of articles are published in the press, books on this issue are published. They give an idea of the meaning, place and importance of morality in our lives.

However, in most cases it is difficult to find the right and unambiguous answer to the question of what is ethics. Various, sometimes contradictory, inaccurate, superficial answers and thoughts are given and expressed. True, many definitions of the concept of "ethics" can be given both from a scientific philosophical and from a literary point of view. In general, it can be seen that each author gives his own definition and description based on his philosophical approach, political views, beliefs and reasoning, which should be considered as a completely natural phenomenon. Different opinions and definitions are reflected in the scientific literature, in the daily press, on this issue and in the description of specific views and ways of thinking of each author.

From this point of view, in recent years, our country has published scientific articles, brochures, textbooks, dictionaries with specific explanations in relation to the concept of "ethics" and its principles, the reason for which is that the concept of "morality" is, in a broad sense, social and a spiritual phenomenon that fully embodies the spiritual and educational, ideological, cultural and religious views of society.

In fact, morality is the behavior of people who are active in society, based on humane nature, a culture of communication and kindness, manifested in their behavior. In fact, this is the core of the moral world. Man is the embodiment of nature and all creatures, which implies the ability to possess this character, that is, a high moral character. We cannot see this opportunity in other living beings. When the Prophet Muhammad was asked what religion is, he answered that religion is "exemplary behavior."

The moral values of the Prophet Muhammad are the best example for people who come from the holy book of the Quran. On behalf of Abu Dardo, it is narrated that the Prophet (peace and blessings of Allah be upon him) said: "On the day of judgment, there will be nothing harder in the soul of a Muslim than his moral behavior. Indeed, Allah hates the offender and the blasphemer." According to the legends of Termizi and Abu Daud, the Prophet emphasizes that the best solution to moral problems is neighborhood and society: "Consider the believer as a member of a compassionate, friendly society, helping him protect and heal the soul!"

"In the Holy Qur'an there is an edification of our beloved Prophet Muhammad: "You really have the highest morality "(Sura al-Qalam, 4 ayat). Thus, he was an example of the highest morality for all mankind. On this occasion, he himself said that "He was sent as a prophet in order to perform noble deeds." In this regard, ethics scientist A. Sher describes this concept as "a combination of positive behavior that can serve as a model for society, time and the history of mankind."

This is implied, because ethics is so comprehensive, it is extremely difficult to express it in one sentence. Ethics appears as a combination of the word "behavior" that refers to human behavior. Some scholars see it as a "custom of the human will," that is, when a person gets used to something of his own free will, he presents it as a kind of moral image. Certainly, not all of the above statements have many aspects of ethics, and the authors expressed their views, but they seem to have missed the question of moral standards and morality.

Many other scholars have expressed their attitude to the concept of "ethics," and we hope that on the basis of these various ideas a more general definition of morality and ethics will be formed. To date, there is no final definition of moral criteria and ethical concepts, since they are comprehensive, complex and at the same time "simple" concepts.

Ethics are the rules that govern the interaction of individuals in a particular society and contribute to unity and stability in a given society. Their main goal is to justify their existence, to serve the interests and needs of man and society. As interests and needs change, so do the norms that serve them. In the end, norms that have yielded positive results in one environment could change or have the opposite effect in another. It would be pointless to try to put a child's clothes on an adult.

This is especially manifested in the difference in relation to people of different times. For example, if slavery is not considered immoral at the same time, it can be considered a crime at another time, etc. The artificial containment of moral changes and, in particular, their importance as national and religious values, creates a large gap between the social conditions and the norms that serve them, which leads to hypocrisy in society. That is why, according to Yuldashev, "because of the moral nature of behavior, it affects people's behavior and changes from time to time, even after conditions are created. The growth of small communities, the emergence of tribes, states, as well as the complexity of production and consumer relations forced people to adapt to new conditions. Additionally, certainly, ethical standards will not affect adaptation. The rulers who implemented reforms, philosophers, and emerging religions played a major role in this.

Morality is more associated with human virtues. The deeper you dive into the inner world of a person or into the relatively different aspects of the thinking of each nation, you will understand that there are a lot of differences in the issue of moral standards and ethics. That is why it is difficult to give a comprehensive, comprehensive definition of the concepts of ethics and ethical standards. For this reason, in the era of Abu Nasra Farabi in his work "The City of Virtuous People," each person was created by nature in such a way that he would need a lot to live and achieve the highest level of maturity.

He will not be able to acquire these qualities alone, but will need the help of people like himself, that is, the support of society. In this work, he develops the idea of a mature society, an ideal state, and the scientist emphasizes that human development should be carried out in a single way. Members of an ideal society should understand not only Islamic ethics, but also universal human values and show that in the process of education and upbringing of youth, moral morals of Islam and universal universal moral values must be achieved.

A characteristic feature of Rumi is that he emphasizes the harmony of man with his spiritual world. In particular, he writes: "As you can say, I'm busy with big things. But they are all for you. Not for your essence. You will learn the right science to avoid robbery, shame and murder. You looked at the stars, set a property price and created a science board to help you choose a good day. Medical care is taking care of your body. But you are not the body. You know, you are a water person. A smart rider cannot leave a horse without a horse, but he does not fall into this feeding trough. Horse breeding cannot feed cavalry. You did not allow the horse to go its own way. You don't control the whole world. If so, you will not know your price."

Imam Ghazali says in this regard: "The education of passion and morality is a serious matter. Even some of the brave warriors are helpless in the face of this labor.

Because of their shortcomings and ideas, they refrain from this, that changing moral values is unthinkable, because they justify the idea that nature does not change."In the same way, Imam Ghazali notes that food is prohibited: "Let it be obtained through violence (insidious extortion and seizure by force); whether by pleasure or game (as in gambling, etc.); whether it's fraud or fraud (for example, extortion and fraud); the use of one's wealth and illegal actions (drunkenness, gambling, prostitution) is all illegal".

Imam Ghazali writes those good morals are connected with love and devotion to Allah and that" this is the most noble morality that a person can take away love from the world and fill by her love of Allah. "There is nothing better for the one who creates this behavior than the Almighty," says the scientist.

The illuminating ray that turns the world into a beautiful florist is actually God's love in the human heart. This light of love is given to all people. This is because man is created by the grace of Allah, and the creator's love is in his heart. But there are many obstacles to the development of this kind of heart. The main obstacles to these obstacles are their love for the material world, including their attachment to their parents, their children, their brothers and sisters.

Emotions often do not know their norms. Because a person cannot control his emotions according to his will. If a person's will is based not on the mind, but on the subtle, human spirit, then feelings will calm down and silence will come in the emotional world. "Only the love of Allah is hidden from all people, even in unbelief, from Jews and Buddhists. After all, how can a person not love his creator? (He loves) only his love is hidden in him. Because there are some obstacles that make the disclosure of love impossible. When barriers disappear, love arises. Not only the existence, but even the existence of creatures, they hope that they will exist.

The concept of justice also plays an important role in determining ethical and moral standards. In the end, justice is a special moral category and plays an important role in public life and in public administration. The emergence of justice as a category in ethics, the evolution of education has a long history. In particular, the pursuit of justice has formed a unique tradition in the seed of a primitive collective system.

Moreover, the desire for justice took a special place in all subsequent eras, and many rulers who, having approved the principle of equality and morality to achieve this principle in public life, forgot all their promises after gaining power. Although this has become a tradition at all times, our great-grandfather Amir Temur came to power in Central Asia with the principle of "justice."

Since then, many scientists and philosophers began to create works on the importance of justice for the development of public life. Hussein Voiz Koshifi's preacher describes in detail the 15th chapter of the book "Moral Mohsini" and gives a unique explanation. He described justice as an important category for the legal equality of people, describing it as "a fair decoration that gives way to the country, and when the sun shines through it into the light." Therefore, we see that justice is the best of human qualities, and injustice is the worst of human beings, according to the thinker.

It should not come as a surprise that humanity is drowning in a swamp of ignorance and that all global spiritual crises in social life are the result of a violation of the standards of justice. The scientist says that when there is no justice, the weak and the poor will be destroyed. He argues that when the weak are killed, they will no longer be strong in society, and as a result, the balance in society can be upset. In every society, the life of small and great is connected. Where there is no justice, people will not prosper. Moral criteria are initially characterized by good and bad. This is because good and evil are the most common forms of moral evaluation and are usually interpreted as a form of moral and immoral behavior.

At the same time, virtue is defined and classified as an ethical ideal that combines everything that has positive moral values, meets moral requirements and serves to distinguish between moral and immoral. Therefore, moral norms and norms in society can change from people to people, from one generation to another, and they often contradict each other. In various philosophical teachings, it is customary to distinguish good from human nature, public welfare, cosmic law or the idea of peace. Developing a very precise definition of good is a difficult task.

Some scholars refuse to try to define a better, initial and final concept, claiming that this concept is not covered by any definition. Evil is also a moral concept, which inherently contradicts virtue and generally reflects the idea of immorality and deserves condemnation, contrary to moral requirements. This concept represents the general abstract nature of negative moral habits.

The concepts of good and evil, as well as other moral concepts have always occupied the human mind and heart. That is why Jean-Jacques Rousseau says: "Expensive clothing shows that a person is full of himself and that the elegance of clothing is his taste." But human health and strength are manifested in other signs: not in the elegant clothes of the palace, but in the cloak of the old peasant, that is, in his powerful body.

Spiritual power is not human nature, it is human qualities. A virtuous person looks like a fighter who fights naked - he is disgusted with small jewelry and shiny clothes, because they prevent him from showing his full power, and most often these things are often thought of to hide ugliness. "

Spinoza claims that a person is not born neither good nor bad. The desire of man for good or evil for his own good. In his moral writings, Helvetius tries to prove that personal profit is the only criterion of human virtues. He argues that the strengths and weaknesses of people in society depend solely on what their personal interests are. But personal gain is good only when it is in the public interest, otherwise it becomes evil.

The moral separation of personal interests from social goods is absurd, contrary to human nature. It seems to us that morality is a set of principles, norms and rules that apply to social and personal life, activities and everyday life of people. But how exactly does a person follow these principles, norms and rules in practice, in everyday life, in his activity, is there a sense of responsibility, honesty, humanity?

These questions are not always the same. Sometimes, in the same situation, some are brave, some are cowards, some are hardworking, some are lazy, some are good, some are bad. You can be immoral under immoral conditions. For example, we call those who act boldly, those who act courageously, and those who act fairly. This is the social essence and practical nature of morality, Aristotle said. Socrates says that morality is inextricably linked with knowledge: "to be courageous, to acquire knowledge of courage", to be satisfied, to avoid feelings.

Human behavior, in their opinion, is a key part of social morality, and that people's well-being is always associated with happiness and social development. Therefore, moral standards and ethics are closely related to politics and law. That is why the French philosophers hold the government and the bad laws that it issued. They also believed that social forms and laws of governance needed to be changed in order to increase morality, because education and education were heavily dependent on them. I. Kant argues that the development of society is a contradictory process and that humanity is moving towards perfection, but at the same time, civilization chains are narrowing more and more, but only balanced, normative concepts impose certain restrictions. Progress leads to the separation of people, types of work, abilities, antagonism.

No matter how successful the world and human development can be, the suffering of humankind from suffering and oppression of the goals underlying this approach cannot be denied. Only thanks to the efforts of science, the cultivation of unique people, limited to the fact that they are experts in their field, can lead to the growth of the phenomenon of "professional cretinism." By doing this, we will use a mechanism that moves people away from humanity

and destroys the harmony of the universe and human systems. In this context, morality, which is an integral part of philosophy, can never replace it.

Without doubt, it is difficult to believe that the "botanical" didactic work, which always invented evil, would not be read, and that its influence would immediately change for the better. A solution to a scientific problem cannot be sought in a work of art, since there is no direct connection between them, but there is a relative connection. Moral ideas appear on the pages of fiction, which then become the norm of morality.

The aesthetic ideal often becomes a social ideal: a sense of harmony requires social harmony. From this point of view, a person can, through artistic perception, plunge into the world of creativity, "morally" repair what is damaged. Now, when mankind is in great danger, not only science comes to its aid, but also morality and culture, and they heal the wounds that civilization pierced with its vital force.

The moral convictions of I. Kant, in particular the "firm imperative," give the young generation the basis for understanding such truths. A human being can still receive transcendental knowledge, but in order to follow this path, it is necessary that a person be substantially changed, reach spiritual heights and be physically healthy. Indeed, the path to it is always open. Science cannot give a concrete answer to this, but, as a representative of this, there is the possibility of a comparative analysis of the laws of evolution of synergetic complex self-organizing systems. He sees this as a distant attraction on the path of human evolution.

But Immanuel Kant will not be an exaggeration to say that he is a philosopher leading humanity in this direction. V.S. Solovyov writes: "Kant does not open new worlds to the mind, but brings it to such heights where the world and the essence of the world and the world of man are revealed." From this it is clear that morality is a specific expression of the human mind. This process is manifested as moral awareness.

Moral consciousness as a whole is a complex multi-level system. In the structure of moral consciousness, two levels can be distinguished: ordinary and theoretical. It is illegal to oppose each other because when a person goes to the level of theoretical consciousness, he or she does not put his feelings on the threshold. In this movement, they will also be updated, transformed and taken to a new level.

The usual level of moral consciousness can be described as a way of assimilating the world, expressed in the form of moral norms, values, habits. It reflects the daily, everyday repetition of people. At the theoretical level, this is a way of mastering the world in the form of moral concepts and concepts that reflect global ethical issues. In our opinion, the structure of moral consciousness is not only a system of degrees, but also a whole. Everything in it is interconnected, and each element in it has a certain meaning only when it comes into contact with other elements.

At a typical level, moral consciousness is expressed through components such as customs, traditions, norms and values. In this process, custom is a strong element of a common moral consciousness, reflecting real reality in the form of a system of repetitive behavior. It regulates social relations in the non-productive sphere from the point of view of good and evil, relies on the power of public opinion and is inextricably linked with rituals. Tradition is a historically strong and long-standing element of traditional moral consciousness, which actively reflects social life in its various aspects, directs human behavior to strengthen and develop human moral relations between people and is closely related to the emotional aspects of human activity.

Moral norms are also an integral element of moral consciousness, a kind of limitation of the mandatory and possible manifestations of human behavior. On its basis, individual actions and relationships are regulated from the point of view of good and evil. Ethical assessment is an integral element of moral consciousness, with which you can determine whether human behavior is compatible with ethical standards.

In our opinion, all of the above components are interconnected, but moral standards are the core of this level, because they help to communicate the interests of people, the process of communication and, at least, at least, the interaction of communication subjects to such an extent that humanity can be preserved and reproduced.

Thus, the philosophical views on morality presented today are marked by their extraordinary significance. This is because morality is turning into a modern culture and a means of serving the pragmatic interests of society. It follows that moral standards and ethical standards are more practical and contribute to professional ethics.

Taking everything into consideration, morality plays an important instrumental function in the social regulation of people in society. Ethical criteria and ethical standards play an important role in human life. They are much simpler than principles, not generalized and limited. They can also be called the embodiment of certain moral goals and morality in our daily lives. It is also understood as the simplest but most common form of moral requirements.

REFERENCES

1. Imom Buhorij. Sahihi Buhorij. "O'zbekiston milliy `entsiklopediyasi". Davlat ilmiy nashriyoti. Tashkent –2008, "Odob kitobi", chapter-27, hadis-6011.
2. Qur"oni Karim, (O'zbekcha izohli tarzjima), translator A. Mansur. Toshkent, 1992. p.425.
3. Abdulla Sher. Ahloqshunoslik. –Tashkent, 2000, p.15.
4. <https://khyuldoshev.wordpress.com/category/mulohaza/>
5. <https://khyuldoshev.wordpress.com/category/mulohaza/>
6. Hayrullaev M. Abu Nasr Forobiy. -T.: 1961. – p.39-40.
7. Fish Radiy. Zhaloliddin Rumi: Tarihiy biografik roman. T.: Adabiyot va san'at nashriyoti, 1986. p.34.
8. Abu Homid Fazzoliy, "Riyozatun-nafs", Movarounnahr, Tashkent, 2006. p.21.
9. Fazzoliy Abu Homid. Mukoshafatul-qulub. T., Adolat, 2002, p.336.

10. Abu Homid Fazzolij, "Riyozatun-nafs", Movarounnahr, Toshkent, 2006. p.30.
11. Husayn Voiz Koshifiy. – T: O'zbekiston milliy entsiklopedijasi, 2011. – p.161.
12. <https://ziyouz.uz/jahon-nasri/jan-jak-russo/zhan-zhak-russo-ilm-fan-va-san-at-ravna-i-akhlo-ning-poklanishiga-jordam-beradimi/>
13. Spinoza B. Etika. Serija `Etika M RIPOL Klassik 2019. – p.368.
14. Gel'vetsij K. Ob ume. (Velikie mysliteli). Per. s frants. M. Mir knigi - Literatura. 2006. – p.560.
15. Aristotel'. `Etika, politika, ritorika, aforizmi Seriya: Biblioteka izbrannyh sochineniy Moskva `Eksmo 2018. – p.544.
16. Radlov `E.L. `Etika. Serija: `Eticheskaya mysl'. SPb.: Nauka, 2002. – p.320.
17. Vezen F.; Fed'e F. Filosofija frantsuzskaya i filosofija nemetskaya / F. Vezen. Voobrajaemoe. Vlast' / F. Fed'e. Per. s fr. Izd.2 M. Editorial URSS 2010. – p.152.
18. Rerih E. U poroga Novogo Mira. — M., 2000. p.251.