

MORAL HERITAGE AND ITS IMPORTANT ASPECTS

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ABSTRACT

The article deals with the moral heritage as a part of the spiritual heritage of its social and human aspects of enlightenment.

KEYWORDS: *Moral, Moral Heritage, Universal, Culture, Ideal Person, Values, Justice, Behavior.*

INTRODUCTION

The victorious path of Uzbekistan in the years of independence, its incomparable achievements is the result of creativity of our nation. This historical fact has been repeatedly repeated by the First President of the Republic Islam Karimov in his works, speeches and meetings. *"It is gratifying to note that virtues and aspirations are ingrained in the blood and bones of our people,"* suggests the President [1]. *"Despite all the invasions and difficult situation, our ancestors did not lose their identity, followed the criteria of spiritual life, morality and strive for perfection"*[2].

The high spirituality and moral standards of our people are embodied in their moral heritage, imbued with a very rich humanity, life experience and deep philosophical thinking. Historical memory has become a source of education and an example of how the formation of a harmoniously developed personality raised not only the main task of spiritual and educational work, but also the level of public policy, which makes it relevant. To study our moral heritage, its sources and philosophically analyze them, to convey to the harmoniously developed generation that morality has always been the core of spirituality, intelligence and lifestyle of our people. Explanation, based on the immortal philosophical heritage, is one of the important themes in the history of philosophy. Indeed, as researchers note, it is difficult to find any naturalist, philosopher, artist, historian, poet, or literary critic in the history of Central Asia who does not address moral issues in his works and philosophical treatises.

The moral heritage has always reflected all the changes and contradictions inherent in society. The moral heritage is the simple or everyday rules of public life that have been formed and formed over thousands of years. It did not pass from one social system to another in "pure" form. Some of them showed that they cannot live in new conditions. Others, in their turn, played a negative role. While some of them lost their essence and content over time, others were transformed and improved under the influence of the spirit of time, enriching a solid treasury of spiritual and cultural heritage of the people.

When thinking about the essence and content of the concept of moral heritage, attention is always paid to the extent to which it reflects the spiritual needs, demands, desires, wishes of social groups that exist in this or that society. It also draws attention to the purpose for which these concepts are relevant in terms of their content and essence. These purposeful concepts, in turn, are not dogmatic in nature, but are inextricably linked to the spiritual development of society, which is passed from generation to generation as a moral heritage.

Moral heritage is a set of positive models of behavior that can serve as a model for society, time, and human history; A spiritual phenomenon that determines and evaluates the level of maturity of man. Moral heritage is an integral part of the spiritual heritage of mankind. It is a set of all moral acts inherited from previous generations, which are evaluated and used on the basis of critical approach, revision, specific tasks of time and objective criteria of social development.

Academician I.Muminov writes *"The roots of the moral heritage have a very long history going back to Avesta in the East. The Avesta clearly reflects the essence and content of human moral values. Undoubtedly, the Avesta is an invaluable source for studying the history of formation and development of morality of Central Asian peoples"*[3].

It condemns selfishness, jealousy, arrogance, corruption, theft, robbery, theft, betrayal, obscenity, impartiality, mutual respect, love and affection, land, water, fire, air. Spiritual and moral values, such as respect, are glorified. Avesta" is the great philosophical, spiritual and moral heritage of humanity, especially for the Uzbek people. The principle of continuity 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. Obviously, the question of inheritance in the field of moral heritage should also be treated seriously and with caution.

When reflecting on the moral heritage of heritage, special attention is paid to the past of the peoples of the East, oral and written monuments passed down to us by our ancestors as a cultural and moral heritage, especially Avesta, and the moral qualities of man described in it. *"Development of moral thought in the land of old Turan and Iran is connected to the appearance of Zoroastrianism. The holy book of this religion, which began to be written about 30 centuries ago, called "Avesta" in ancient Khorezm, lists and interprets the main moral qualities"*[4]. The Arab invasion, although aimed at the interests of the invasion, but its consequences were later positive. The Arab invaders burned cultural treasures, writing and books created by the locals, as noted by Abu Rayhan al- Biruni. At the same time, they served as a bridge to harmonizing Eastern and Western cultures.

In the so-called Renaissance of 9th-15th centuries there were great social changes in public life of the Central Asian region. There were positive changes in a cultural life. Culture and its features were formed. By this time, firstly, the aspiration to secular and religious enlightenment, wide use of cultural achievements of the past and neighboring countries, secondly, the interest to nature, belief in reason, truth as a basis of human science, thirdly, great blessing of nature, substantiation of natural, art, spiritual qualities, demonstration of humanity, high moral laws and rules directed on education of the perfect man became important aspects of culture of this period.

The culture of this period has served the development of human qualities. The culture serving universal qualities is hereditary. Morality is an integral part of the inherited culture. It follows that when thinking about the content and essence of morality and ethical heritage, one should 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, as in this period Central Asian thinkers had comprehensive encyclopedic knowledge. As naturalists, musicologists, mathematicians, astronomers, geographers, writers, poets, literary critics, philosophers, they also paid special attention to ethical issues in their works and advanced moral ideas that meet the requirements of the time.

Central Asian thinkers, first of all, respected the cultural heritage and morals of Ancient Greece, India, Egypt, Iran and Arab countries and developed them creatively. Secondly, they themselves created original works and laid the foundation for advanced moral teachings. In the context of these teachings, the human personality, its best qualities were elevated to great heights, science was valued, values based on man and humanity were highly appreciated. From this point of view, the philosophical views and teachings of medieval Central Asian thinkers as Abu Nasr Al-Farabi, Abu Rayhan al-Biruni, Avicenna, Ahmad Yasawi, Najm al-Din Kubra, Baha-ud-Din Naqshbandi, Abd al-Rahman Jami, Ali-Shir Nava'i, and others are about the spiritual and moral development of the personality are of particular importance.

According to political scientist N.Dzhurayev, *"self-consciousness begins, first of all, with the study of the past, with the need to know history"*. In addition, he aims to know what they did and how they lived. N.Dzhurayev also adds: *"In this sense, it is important to study the moral heritage of our people, to conduct scientific and theoretical analysis, to transfer and absorb it into the minds and hearts of young people. The first President I.A.Karimov highlighted that self-awareness begins with acquaintance with history"* [5]. It is known that in the historical development of society, human values are not just a set of abstract concepts, but they emerged and developed in close connection with concrete reality and philosophy of life as a product of the requirements of certain social and historical conditions. The most important and significant page of the philosophy of history is the spiritual and moral heritage.

Morality is an integral part of the society's spiritual heritage. It cannot be studied in isolation from the spiritual heritage of humanity. It is enriched in the process of studying nature, social environment, various human relationships, knowledge about the existing phenomenon, the constant desire to change it, leading to the enrichment of human spiritual qualities. Not only today it is formed on the basis of centuries-old spiritual heritage and develops in the process of continuous cultural relations with other peoples, mutual exchange of spiritual and philosophical values. After all, history is a product of thinking.

Every event in our past was influenced by a certain spiritual, moral, socio-political environment. In the course of this study the task was set to shed light on this historical fact, to bring our rich moral heritage to the consciousness and consciousness of people, and at the same time wisely solve such philosophical problems as thinking, understanding the past and choosing the future. The solution to this problem is based on the historical and philosophical heritage of our great ancestors. It is no secret that the philosophical and moral heritage of Central Asian thinkers is based on man and his essence, human values, justice, loyalty, duty, loyalty and kindness. It develops inextricably with the social and economic, political conditions, lifestyle and spiritual

development of society and is an assumed barometer that defines the level of spiritual development of peoples, nations and nations in society. Morality is an event that evaluates the level and scale of historical development of society, as well as the society and people functioning in a particular social environment. Morality, which evaluates members of society, has a relative character, develops and changes in an inseparable connection with the social life.

Overall, morality is not only a social phenomenon that evaluates members of society, but also includes the differences, scales, level of one stage of social life in another, as well as classes in a particular society, the morality of social groups and, finally, the inheritance of moral heritage. In this sense, it is important to study the moral heritage of our people, conduct scientific and theoretical analysis, transfer and absorb it into the minds and hearts of young people.

Morality is an integral part of the society's spiritual heritage. It cannot be studied in isolation from the spiritual heritage of humanity. It is enriched in the process of studying nature, social environment, various human relationships, and knowledge of the existing phenomenon, constant striving to change it, leading to the enrichment of human spiritual qualities. Not only today it is formed on the basis of centuries-old spiritual heritage and develops in the process of continuous cultural relations with other peoples, mutual exchange of spiritual and philosophical values. After all, history is a product of thinking.

Every event in our past took place under the influence of a certain spiritual, spiritual, moral, socio-political environment. In the course of this research the task was set to shed light on this historical fact, to bring our rich moral heritage to the consciousness and consciousness of people, as well as to wisely solve philosophical problems such as thinking about them, understanding the past and choosing the future. The solution to this problem is based on the historical and philosophical heritage of our great ancestors. It is no secret that the philosophical and moral heritage of Central Asian thinkers is based on man and his essence, human values, justice, loyalty, duty, loyalty and kindness. It develops inextricably with the social and economic, political conditions, lifestyle and spiritual development of society and is an assumed barometer that defines the level of spiritual development of peoples, nations and nations in a society.

CONCLUSION

Indeed, morality and social development are separate concepts. In fact, morality is part of social development. The level and scale of historical development of society, as well as the society existing in a particular social environment, and people who function, are value ethical norms. The morality that evaluates the members of society is relative, develops and changes in an integral connection with social life. Morality is not only a social phenomenon that evaluates members of society, but also includes the differences, scales, level of one stage of social life in relation to another, as well as the morality of classes, social groups in a certain society and, finally, the hereditary nature of moral heritage. This embodiment is reflected in social development.

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