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**DEVELOPMENT OF SPIRITUAL AND MORAL QUALITIES IN STUDENTS
IN THE PROCESS OF STUDYING THE LEGACY OF HUSSEIN WAZ
KASHIFI AS A PEDAGOGICAL PROBLEM**

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Annotation

Today, the problems of educating the new generation of New Uzbekistan have risen to the level of state policy. We are witnessing this at every step. We can also include the spiritual, moral and social qualities of the people in the treasury of rare treasures created by our ancestors in order to bring up today's youth in the way of spiritual values, to bring them up to a high level of perfection.

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Introduction. The rich spiritual heritage, immortal values and religious traditions created by our people are also crucial for the rise of young people in the world to the level of conscious thinking and rules. These attract us today in two ways. Firstly, it has long been the basis for the creation of certain branches of many sciences in world civilization, and secondly, the love of the world's youth for their homeland serves as a spiritual basis for the formation of a spirit of pride in them. Admittedly, in the conditions of the communist regime, in the upbringing of an entire generation, they were forced to forget the national image, our own spiritual and moral etiquette. In this context, we have devoted this study to the social etiquette and qualities that today's generation faces on every front.

Discussion. Our ancestors, who are stepping on the path called the New Uzbekistan: The study of the spiritual and moral heritage of such great personalities as Imam Muhammad ibn Ismail Bukhari, Al-Fargani, Burhaniddin Marginani, Al-Motrudi, Bahauddin Naqshbandi, Jaloliddin Manguberdi, Sahibkiran Amir Temur is the main source for educational reforms.

The spiritual and moral qualities in the works of Hussein Waz Kashifi are explained: the concepts of good manners and gentleness, honesty, patience, contentment, justice, fidelity and covenant, trust and religion, compassion, treatment and conversation, intelligence.

First of all, let's talk about the concept of morality - it is a form of social consciousness, consisting of a system of values and requirements that regulate human behavior. Therefore, even if each person is a separate social organism in society, there is a set of rules that unite them and each of them must be followed. In this regard, Kashifi emphasizes that "people in society are urban by nature, that is, they have no choice but to meet each other and gather in one city or one place, and yet God has created their

clients differently. He explains that there should be rules of Sharia among them, so that their lives will be regulated and they will be free from evil and error. When it comes to ethics, not many people know that Kashifi's scientific legacy includes works written specifically on the subject; Among them are "Akhloqi Muhsiniy", "Futuvvatnomai Sultani", "Akhloqi Karim", "Anvori Sukhaili", "Risolai Khotamia", "Masnavi", "Javohirnoma", "Lubob-ul ma'navi fi-intihobi".

In the encyclopedic dictionary, "Although a person may seem strange and helpless on the outside, his inner feelings, heart and soul can be extremely delicate and spiritually rich. Or, conversely, a person who, from the outside, looks unassuming, powerful, emotionally, blind in heart. Innerness is a divine blessing bestowed on man, and it is most vividly expressed in the outward activities of great men.

While morality is one of the most relevant and timeless concepts for all time, there are many prominent books by Eastern and Western scholars on this subject. However, among them, the human spiritual and moral qualities of Hussein Waiz Kashifi are perfectly described in the works "Akhlaqi Muxsini", "Akhlaqi Karim", "Futuvvatnomai Sultani", "Risolati Khotamia", "Tafsiri Husseini". We can truly include these books in the list of textbooks on moral education of today's youth. Because the rules of etiquette are written in such a simple way that everyone understands that the way of thinking of the reader does not change. On the subject of spiritual and moral education, first of all, a number of laws and decrees in this regard in our country, including: In the Address of the President of the Republic of Uzbekistan to the Oliy Majlis on December 28, 2018 he says: "... we need to develop a national idea that will be a source of strength for us in carrying out the huge tasks set before us. In particular, we need to understand our national identity, study the ancient and rich history of our country, strengthen research in this area, and fully support the activities of scientists in the humanities.

There are many aspects that distinguish man from animals, and the most important of them are moral qualities. Therefore, morality is the nature of each person, behavior, manners, "the core of spirituality", "a set of positive actions that can serve as a model for society, time and human history." The ancient scholar Aristotle believed in the concept of moral qualities that "one achieves a good life through the rational development of human qualities." The concept of virtue refers to the positive moral qualities in social relations in every human being. That is why Kashifi states that the rules that can be constantly followed by the will of a person through his actions should be pure and virtuous.

Socrates considers the mind to be "the source of goodness and the highest virtue that encompasses everything else." Plato, on the other hand, distinguishes four qualities: wisdom, courage, justice, and moderation. According to Plato, qualities are based on the characteristics of the soul: wisdom-to the mind, courage - to the will, moderation-to overcome lust, justice is the sum of the previous three qualities. According to him, each class in society has its own characteristics:

- philosophers have wisdom;
- rulers have justice;
- Warriors have courage.

And Foma Akvinsky, a medieval scientist, describes virtue as "the perfection of talent" and understands that by introducing it into the category of good habits, noble deeds are carried out through them.

Spinoza understood the virtue to be love of God (nature). For him, virtue was the same as usefulness. The French Enlightenment believed that virtues were closely related to and related to public happiness. According to Helvetius, virtue leaves the place where truth is chased, virtue is only the pursuit of universal happiness. According to Kant, "virtue is moral determination in the performance of one's duty, but it should never become a habit, but should arise again and again from the act of thinking.

Abu Mansur as-Saalobi said, "Everyone is described and praised according to his deeds. Virtue is not with lineage, but with intellect. "

In a word, the place where moral education is formed is, first of all, the family. Then, at school, the teachers combine the education and upbringing of the child. As a result, the upbringing of young people has reached a high level of spiritual value: “Ethical principles, ideas that reflect the positive or negative significance of the environment, the person for society, are the criteria and methods of assessment expressed in the guidelines and goals”.

The first form of communication for man is language and speech. Behavior is a quality that binds people together, encourages them to do good deeds, large and small. In the life of a person, in his ability to find his place in society, in the attainment of respect by others, the role of treatment is great. Because in the process of dealing, the word takes power from the mind. The word, the face and the eyes, is the beauty of the tongue. Kashifi comments on this, saying, “The honor of mankind is deprived of this honor by his speech and by the one who does not follow his speech.” It emphasizes that the word should always be used for reward, that it should be accurate and truthful, and that otherwise it is better to remain silent. The word of choice, on the other hand, becomes a participant in the transaction and requires people to put their dignity and honor in place and to fulfill the requirements of traditional moral norms.

Kashifi discusses a number of conversational etiquettes that must be followed, both for sheikhs and those who have attained other ranks, and for those who have not yet attained the rank, as well as for murids. According to him, career achievers should follow eight rules in conversation: “First of all, let everyone say the right word, depending on their situation. Second, let him speak with kindness and gentleness without being rude. Third, smile and speak openly as you speak. Fourth, he should not raise his voice loudly and speak in a way that does not bother the listeners. Fifth, let him say meaningful things that will benefit people. Sixthly, if the word has no value, do not mention it, because the word of the great is the seed, and if the seed is empty or rotten, it will not germinate wherever you sow it.

Continuing the opinion of the thinker, the etiquette of conversation of those who have not reached the rank of eight is as follows: Firstly, not to speak until asked, secondly, not to raise his voice when speaking, thirdly, not to look right or left when speaking ... (not in translation), fifthly, not to speak harshly and not to run to the page, sixthly, to speak thoughtfully so as not to regret, Seventh, not to use words as people say, and eighth, not to say much, even if it is a little, but let it be a slogan. The main aspects of communication in the process of conversation are the ability to speak and listen. That is why in the culture of behavior a person manifests himself in such moral norms as kindness, gentleness, honesty, humility and sweetness.

Kashifi emphasizes that when everyone speaks, he must speak in the language of sincerity, and the listener must listen to him with the ear of acceptance. In the process of conversation, however, both good and bad words come from the same language and he tries to explain in the example of a tree that what he says should benefit someone. “If they ask you whether the word is yours or you are the word: I am the word and the word is mine, for the word is the fruit of the tree of humanity, the tree cannot be separated from the fruit, and the fruit from the tree. If they ask you which word is defective, answer that it is a word that does not correspond to the word of God and His Messenger. If they ask you which is a good word, say it is a word that will benefit people. If they ask you what a bad word is, answer it as a word that hurts someone.” A person’s character is evident in his dealings with others. From this it is possible to know that a spiritual person has an “inner, spiritual, moral image, concept, a way of life based on certain moral norms and rhythms, and life in general”.

The word “adab”, which is pronounced as “odob”, actually means a call to goodness in Arabic. It is derived from the root “madaba” and means to invite people to a good, spiritual feast. Politeness means, in a word, goodness. Another of the qualities that man encounters every minute is fantasy. In this regard, Ibn Sina said: “the beauty and grace that always stands in man is chastity with shame. The shameless face is like a lifeless body,” he says. It is a sign of moral beauty, and although shame is similar to the notions of honor, it is in fact one of the qualities that is more prone to anxiety. It has a

norm of moral essence. Since man is the flower of existence, the moral life in him is connected with his moral upbringing. Because moral education is a continuous process that ensures the formation of a person as a person.

Since the beautiful qualities of the world are unique to man, the positive qualities develop not only in himself but also in society as a universal value. "Hayo and Andisha are one of the most important conditions for maintaining order in the world," Kashifi said. When shame disappears, no one has a conscience. In that case, the order in the world will be disturbed. People tend to be indifferent to each other." Moral and ethical rules are formed on the basis of social relations, education. Therefore, in humans, the influence on social processes is stronger than on natural processes. The meaning of life is to be ashamed of doing bad things. Humility is a virtue and an acceptable virtue for human beings. In this regard, Muhammad (saas) said, "Hayo is a branch of the tree of faith and is a condition for the stability of the universe." Kashifi said, "If shame rises and a person is not ashamed of anyone, the order of the world will be disturbed and good habits will disappear among people, it destroys people's lives and they don't keep religion for each other, the strong destroy the weak". Hayo is such a strong quality that he won't let people do what they want.

Manhiy ishlarni buzarg'a saf shikan bo'lmish hayo,

Loubolilar yo'lig'a rohzan bo'lmish hayo.

The thinker says that there is a great benefit from life, big and small, and that the fruit of good habits will always remain raw if it is not nourished by the water of shame and the sun.

Xalq arosidin hayo yitsa, ibo rasmi ketar,

Gar hijobe bor esa, ul ham hayo osoridur.

According to Kashifi, there are several types of life. One of them is the ideal father, in which he is ashamed to rebel against God, enjoying what the Almighty has given him. The Bible says that Adam ate wheat in Paradise, his clothes fell off, and Adam fled in all directions and hid behind every tree. Then a voice came: "O man, do you want to run away from me?". Man said, "O God, how can I flee from you and where can I go? I am ashamed that I have sinned again when all the gifts and bounties have come to me from you, and even if you forgive my sins, my shame will last forever."

Results. If he forgives the offense, the shame of taqwa is eternal. Another type of life is hayoy cabbage, which means that a generous person should be ashamed of sending a beggar dry from his place. It is narrated in the hadeeth, "The truth (pure and high) has the qualities of modesty and cabbage. If one of his servants raises his hand in the presence of Allah, he will not be ashamed to return it empty-handed, but will put cash in the palm of his wish".

Bu ulug' dargohiga qo'ysang boshing, hojat qulub,

Mumkin ermas yonmog'ing, topmay tilak mahrum o'lub.

The beauty of Kashifi cabbage is that its owner says that he will not return the beggar in front of him, embarrassed and ashamed.

Another part of life is manners, that is, manners do not allow him to do it, even if his actions and deeds coincide with each other and his mind encourages him to do so. Kashifi cites the narcissus flower as an example. Nashirvan would not have a romantic conversation with his wives and concubines in the house where the narcissus was. He would say; "Nargiz is like a staring eye, I'm afraid of her". But what happened in Nashirvan is not really shyness, because shyness comes from faith. Nashirvan was a firefighter, but it was a state of manners, and he probably followed the manners. However, when such a thing happens to the kings of Islam, it is called a matter of etiquette.

Ko'ngilkim, hayo vasfidin to'lg'usi,

Xudo nuri oinasi bo'lg'usi.

Agar ko'z uyotsa dur ul xo'b emas,

Xirad balki ul ko'zni ko'zdur demas.

In a word, modesty means that a person should be able to refrain from any inappropriate behavior in any situation.

Another of the moral virtues is honesty. In this regard, Kashifi dwells in the twenty-fifth chapter of his work "Akhlaiy Muhsini". As a result of honesty, a person will be saved in the hereafter. The elders say that the field of words is so wide that the narrator's foot does not touch the stone of discord. When the flower of honesty bears the fruit of interest in words, it is not appropriate to adorn a branch that has arisen from the deceit of the lustful speaker. One of the elders said, "If destiny were not the cause of the pain, torment, and reward of lying, then the wise would not have been inclined to the side of truth by abstaining from lying."

Kashifi therefore says that a false word degrades and degrades a person, tarnishes one's reputation. Humor made to people is like a lie. If the people of the government are prone to jokes and ridicule, they will be deprived of their majesty and grace. It can also be frustrating for someone who is ridiculed for the jokes and games. For this reason, he becomes upset, holds a grudge, finds an opportunity, and tries to take revenge. He explains that conspiracies arise from this. Kashifi continues his thought with a poem of this content in the book "Roshnoinoma".

Hazlu yolg'onni qilmagig' pasha,

Urmag'il, o'z oyoqingga tasha.

Aylagay hazil shohni xira,

Oyni tufroqdin qilur tira.

Conclusion. The thinker emphasizes that it is not appropriate for people of prestige and government officials to gossip about the people. This is because Allah Almighty explains to them that He has given them the power to speak face to face without uttering any words. Therefore, it is necessary for them to include themselves in the category of gossipers not only as wise, but also to forbid officials from gossiping, thinking that the harm of gossip is great and innumerable in this world and in the hereafter.

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