



USING THE TEACHING OF MAHMUD AZ ZAMAKHARI IN IMPROVING THE SYSTEM OF SPIRITUAL AND MORAL EDUCATION OF STUDENTS

Zebiniso Kurbonova

Doctoral student of Termez State University

Article history:	Abstract:
<p>Received: 11th February 2023 Accepted: 11th March 2023 Published: 17th March 2023</p>	<p>In this article, the design, planning, organization, control and management of the educational process aimed at improving the spiritual and moral education of requirements in the higher education system through the works of Mahmud Zamakhshari and the new worldview that ensures the effectiveness of this process. Teacher training is important. Mahmud Zamakhshari's educational views are of special importance in the history of pedagogical teachings. Despite the fact that Mahmud Zamakhshari's scientific and spiritual heritage has been widely studied in the East and West, there is a need to study his spiritual heritage pedagogically.</p> <p>Development of the highest qualities of spiritual and moral education in students of higher educational institutions during the study of the spiritual and moral heritage of Alloma is an urgent social and pedagogical problem</p>

Keywords: Spirituality, morals, education, advice, knowledge, education, universal values, good behavior, honesty, lying, friendship, kindness.

INTRODUCTION. This is the issue of spiritual and moral education of students studying in higher education, which in its essence requires a theoretical and practical approach. For this, we believe that first of all, we should clarify the essence of the concepts of "spirituality", "morality", "education", and then analyze the phrase "spiritual-moral education". It is known that spirituality educates a perfect person[1].

Education is a social phenomenon that consists in the development of a person's consciousness in accordance with the goals and tasks of a particular society. Spiritual and moral ideas of a person are also formed due to upbringing. The great thinkers of the East believed that the moral perfection of a person, his comprehensive development, and the formation of his spiritual image are important factors in the development of society.

In the Muslim East, he was awarded such honorary titles as "Ustoz ul-dunya" (Master of the whole world), "Ustoz ul-arab wa-l ajam" (Teacher of Arabs and non-Arabs), "Fakhru Khorazm" (Pride of Khorazm). Abul Qasim Mahmud ibn Umar al-Zamakhshari (1075-1144) made a certain contribution to the educational, moral and didactic teaching in his works, and defined the basic norms and rules of etiquette in the community, family and marriage[2].

ANALYSIS AND RESULTS. In Az-Zamakhshari's work "Atwaq uz-Zahab fi-l Mawaiz wal Khutab" (The Golden Branches of Instruction and Advice), while

thinking about educational and moral-didactic issues, he wrote about the moral image of a person, which undermines human perfection. Strongly condemns the negative behavior that violates it and describes the individuals as "Bribers of the unjust, helpers of the oppressors", "A conscientious person lives in danger, but a traitor lives in destruction." Allama says, "O you who carry yourself high, your nose is swollen from arrogance, you look at others with insulting eyes, you wear a long shirt, you don't know whether it is a virtue or a sin to wear a long skirt. However, it is a great sin to walk arrogantly and touch the skirt..."

Spirituality encourages young people to become true patriots and to decide to have unlimited love for their motherland. "Spirituality" (Arabic "spirituality" - a set of meanings) is a set of philosophical, legal, scientific, artistic, moral, religious ideas and concepts of people[3].

According to this definition, spirituality is a spiritual source that reflects a person's philosophical-legal, religious-ethical ideas, and therefore it is a wealth that brings people closer to each other and helps them to achieve harmony, and opens new aspects of cooperation. In a broad sense, spirituality is a set of inner concepts that connect a person with consciousness, intelligence and thinking, which make a person a human being, a mature person, and radically differentiate him from all other living creatures.

Spirituality is a collection of positive qualities that realize students' talent, ability, creativity,



intellectual potential, are loyal to legal, physical, national and universal values, and educate them in the spirit of love for the Motherland. These qualities are directly related to moral education[4].

Morality is one of the forms of social consciousness, and it forms such qualities as honesty, purity, duty, conscience, nobility, self-sacrifice in students of higher education. Ethics as a comprehensive concept is observed in all aspects of human activity.

Morality is a unique way of knowing the world, which regulates people's behavior in terms of good and bad. Morality forms such qualities as conscience and duty, as well as moderation, prohibition, evaluation of people's behavior. Conscience urges a person to do good and oppose injustice, and duty urges him to be pure, honest, and protect his honor and pride. Morality plays an important role in human development. Education is a phenomenon that forms a perfect generation in this process[5].

Az-Zamakhshari, in his moral teaching, thinks about the position of people of different classes and professions in society and morals, regardless of who the thinker is, whether he is a king or a commoner. , first of all, he talks about the need to have good manners and humane adornments and says, "Silk clothes cannot adorn a person who is not adorned with good manners and good manners." According to Allama, politeness, religion, and enlightenment should be one of the moral qualities of every person: "A person's worth is increased by religion, religion, and knowledge, and poverty and orphanhood lower it." can't. Also, if he has lowered his value due to his bad qualities and ignorance, he will never be able to restore it with wealth or many generations[6].

The real father of a person is his manners. Maybe good manners are a better teacher for a childless child than a father. Restraint is the real mother of man. Maybe she is more affectionate than mother. Put yourself in the arms of these two kind coaches and don't leave them. According to the great scholar, one of the true moral qualities of a well-rounded person is humility, generosity, beauty and courage. and the bottom will not fall," says our allama. Therefore, humanity, courage, humility, good manners, exemplary advice and reprimands of parents and adults are important for the development of a student's personality: "O brother, where are parents, relatives, close friends, far and near? Neighbors, those who sat together, talked, cooperated together and learned wisdom from each other?

The creator sent them all back to the desert from the garden of creation, and the world was devoid of them,

as if they had never come into the world[7]. Their fate is a great example and rebuke for a person who hears words and wakes up from the sleep of heedlessness." The thinker considers people who boast about their lineage to be the most immoral people. "O man, despite the fact that you are made of clay, O mankind! Your origin is made of clay, like a jug. However, full of arrogance and pride. Sometimes, with your father and your father; Sometimes, you are proud of your son and your luck. A person should not be treated with arrogance. It suits you, what is the use of bragging about your ancestors? It's better, my friend! See the truth, what you will ride and what you will become. Therefore, reduce your sins, stop boasting and arrogance!

Zamakhshari looks for the moral reasons of human behavior in the person himself. "The liars of goodness will eat you when you lead them, and after a while they will drop their stones that will cover you and hurt you and give you all sorts of problems. "You weigh more than what he gives you[8]".

The thinker urges young people to stay away from lowly, hypocritical, instigating, infamous people and to be vigilant: "A fool does not taste the taste of wisdom, a dull person does not smell the smell of a flower", the homily made with "Thank you"-signs was liked by many. even though it is like rain, it will not be good", "Honoring and glorifying you (before people); in fact literally humiliate and popularize; is the destruction of all honor and glory.

So, choose to be ordinary rather than famous. In the corner, try to be more loved by the paw of difficulties than honor and dignity. Live free from secret hatred and envy. The scientist also touched upon the problems of friendship and choosing friends, urging a person not to make a mistake in choosing a friend, if you follow an evil companion, his evil will infect you", "You should avoid falling into danger and helplessness. approach the teacher, don't be afraid, avoid the one who says that there is no harm in this work" and says that the main sign of true friendship is loyalty and trust[9].

Az-Zamakhshari calls on young people to be humane and truthful, to be honest and truthful, to be fair and honest.

In his moral and didactic views, Az-Zamakhshari also expresses his valuable opinions about respect for elders, child education and the role of parents in it. When parents want to raise a child to be well-behaved, polite, hardworking, intelligent, first of all, they should always keep the child under control without pampering them beyond the norm. "says the thinker.



Az-Zamakhshari calls people who dream of achieving happiness in society to increase their knowledge and abilities, to fight against vices such as evil and violence. He spoke about the scientists who strive for science and dedicated their lives to a particular science and said, "Don't look at a person's clothes, look at his knowledge" or "A merchant's honor is in his pocket, and a scientist's fame is in his books." first of all, he encourages him to become a humble person, a mature scientist, and emphasizes the need to avoid any passion and passion: "Oh, Abulqasim brought you into the world, made you worthy of the people, and gave you intelligence and passion.

They are the ones who guide you in good and bad ways. They are your guests in straight and crooked places. One of them is open-eyed and will lead you along the highway and lead you to pure, clear springs. And the second one, being blind and ignorant, will take you to the middle of the waterless desert. Which of these two guides is more skillful and masterful and which one should be followed? Was it expected on the right path with good indicators or was it lost and taken on a crooked path? Know that it is not fair to choose passion instead of reason. The side of reason is white as dawn, the honor of lust is black as night. If one turns to you, whether it is good or bad, which of the other is inclined to it and accepts it, lust or reason? If there is no mind, then how worthy is it to love and cling to it, put your hand around the neck of the mind, don't let go... If there is lust, run away from it like you would run away from a real lion. If you see him accompanied by all the things that make you happy, and if something happens to you between the two, then sincerely turn to the right counselors for clarification. If they come up with a sharp idea, that's what you want. Otherwise, beware of the hidden harm behind your profit and try to get rid of it.

CONCLUSION. Organization of the process of development of enlightened qualities in students through the works of Mahmud al-Zamakhshari is not only an opportunity to exchange knowledge, information, predict natural situations, spread and present enlightenment, but also irregular, open, direct - right and wrong communication situation. In addition, through the works of Mahmud al-Zamakhshari, a wide pedagogical opportunity is created for the development of spirituality and civility in students, preservation of national values, worldview, expansion of intellectual potential, and it is defined as the main pedagogical factor that determines the future.

REFERENCES:

1. Rustamov A. "Mahmud Zamahshariy". T., «Fan», 1971 32b
2. Islomov, Z. M. (2002). Mahmud Zamaxshariy. V Buyuk allomalarimiz. Toshkent: Toshkent islom universiteti nashriyoti.
A. Zunnunov, M.Xayrullayev, B.To'xliyev, N.Xotamov. Pedagogika tarixi.Darslik-Toshkent: Sharq,2000.-b.59.
3. Zebiniso, K. (2022). Forming of universals culture values and upbringing learners idea of peace. *Web of Scientist: International Scientific Research Journal*, 3(6), 1830-1834.
4. Narbutaev, H. B. (2021). Natural inter subjects formation of ecological thinking in school pupils. *Asian Journal of Multidimensional Research*, 10(9), 419-426.
5. Норбўтаев, Х. Б. (2015). Бошланғич синфларда дидактик ўйинли таълим технологияларидан фойдаланиш самарадорлиги. *Современное образование (Узбекистан)*, (6), 64-70.
6. Норбутаев, Х. Б. (2018). МЕТОДИКА ОРГАНИЗАЦИИ ИНТЕРАКТИВНЫХ ИГР НА КЛАССНЫХ И ВНЕКЛАССНЫХ ЗАНЯТИЯХ. *Редакционная коллегия: Главный редактор (учредитель) ИП Всяких Максим Владимирович, кандидат экономических наук, 53.*
7. Норбутаев, Х. Б. (2018). Развитие Экологического Мышления У Школьников При Изучение Учебных Материалов По Биологии The Development Of Ecological Thoughts Of Pupils Through Learning Of Biology. *Журнал выпускается ежемесячно, публикует статьи по гуманитарным наукам. Подробнее на, 16.*
8. Норбўтаев, Х. Б. (2020). Биологияни Фанлараро Синфдан Ташқари Машғулотларда Ўқитишда Ўқувчилар Экологик Тафакқурини Ривожлантириш Методикаси. *Современное образование (Узбекистан)*, (8 (93)), 74-79.