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EFFECTIVE USE OF GENERAL HUMAN VALUES IN FORMING NEW THINKING IN STUDENTS

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ABSTRACT

In this article, the importance of hadiths as a means of spiritual and moral education, the existing ideological directions in its content, and their importance as a means of spiritual and moral education are highlighted.

KEYWORDS

Universal value, spirituality, hadith, spiritual-ethical, ethics, human qualities.

INTRODUCTION

Spirituality is the power, strength and power that separates a person from other beings, and is the basis of both essence and activity. Just as there is no perfect person without spirituality, it is impossible to achieve spiritual maturity without practical activities. Spirituality is a common system of a chain of morals and manners, knowledge, talent, ability, practical skills, conscience, faith, belief, general outlook, and ideological views of a person that positively affects the development of society. "Spirituality" is a comprehensive term with a deep meaning, and it is also a philosophical category.

Spirituality is "not a gift of fate", nor is it an innate quality, but a human quality, a blessing bestowed by God, which is formed in the process of the development of society.

Spirituality is a reflection of social relations based on mutual morality, moral standards, legal criteria and ideological beliefs. Spirituality and the process of spiritual maturity is an area that shows infinity - its potential for endless development.

The essence of human spirituality is a whole system of intellectual, moral, scientific, practical, ideological

qualities and qualities that are inextricably linked with each other. These systems are:

- socio-political, ideological beliefs, in particular, national consciousness, nationalism, feelings of national pride, respect for the mother tongue, love of the motherland, protection of nature, protection of the interests of the motherland under any circumstances, independent and creative thinking, learning, mastering, developing technical achievements, trying to apply them to life;
- observance of national universal human and religious values in terms of morals and manners. To sincerely respect parents, relatives and neighbors, to be conscientious, faithful, honest and honest, to glorify a person, to put his interests above everything else, to be generous, to be in harmony with the people, to be kind, compassionate observance of national and moral values such as charity, ensuring the commonality of educational and educational work in educational institutions, implementing educational and educational work based on universal human values, etc.
- the culture of national relations, including harmony, friendship, cooperation, sympathy, solidarity between different peoples.

The basis of the formation of human spirituality is his morality. Morality is a fair relationship between people connected with honesty and humanity. A person's independent assessment of the events and events occurring in a certain situation, expressing his attitude, self-control of a person who exists as a separate person on the ground of social relations, having certain views, observing social norms in interaction and attitude are the criteria that reflect his spiritual image.

If spirituality is formed as a result of the unity of knowledge and practice, ethics directly means the essence of a person's moral attitude towards others. Morality is a practical manifestation of spirituality. It is formed on the basis of basic concepts such as honesty, sense of justice, faith and honesty.

The difference between knowing moral standards and following them is considered an expression of human decency. Etiquette begins with a person's relationship with others, behavior, greetings, respect for elders, respect for children, self-control in public and in the family.

In a word, etiquette is the manifestation of moral standards recognized by society in human activity, behavior, treatment and attitude.

Manners are qualities such as humility, kindness, sincerity, shyness, thoughtfulness, generosity, sweetness, loyalty, politeness, and cannibalism.

Another important aspect of spirituality is knowledge, science, talent, ability, which are formed on the ground of certain moral maturity.

The spiritual foundations governing human mental state and activity are determined by the criteria of faith, belief and sincerity. These aspects of spirituality are formed on the basis of morality, manners, sense of duty and responsibility, knowledge, experience and form the basis of the human spiritual world. This foundation is strengthened on the basis of life experience and becomes the main spiritual factor that determines the place, status, goals and aspirations of a person in society.

Spirituality is self-awareness. A person who has realized his identity is a spiritually mature person. All his

human qualities are the expression of spirituality, the spiritual content is perfected during a person's life or in the historical development of a nation.

Faith is the virtue that represents the harmony of religion and spirituality. Faith is the root of spirituality. A person without faith does not have spirituality, he may have external cultural appearance, creativity, even a lot of knowledge, but he does not have spirituality in his heart. Spirituality is neither a material need nor a political necessity for a person, it is a responsibility of a person to his essence.

Candidate of philological sciences, literary scholar A. Speaking about spirituality in his work entitled "Spirituality, Values and Art", Aliev said, "The root of the world of spirituality is the family. After all, every living creature, starting with man, creates, shapes, develops, organizes his life in a family way, and lives after that. This explanation is relative and can be accepted as true in a narrow sense [1.; 57.].

Also, the scientist said, "spirituality is the essence of faith itself. If a person, in any situation, attributes to others what he attributes to himself, would he have followed the fundamental basis of faith?!" [1.; 57.] tries to explain. In this place A. Aliev tried to explain the concept of spirituality in connection with religion. Because religion is an important factor in the formation of human spirituality. For centuries, religion has been calling people to unity, harmony, peace, harmony, non-discrimination of national races, hard work and kindness is important.

Scientist S. Mirvaliev in his article "Horizons of Spirituality", recognizing the breadth of horizons and richness of meaning of the concept of spirituality, contented himself with "the simple definition of a

human complex, the status of a person of faith and belief" [2].

In our opinion, this definition of a scientist seems close to the truth, because spirituality is the criterion that distinguishes man from other creatures. Only when a person has faith, he will be pure in heart.

Also S. Mirvaliev "spirituality incorporates the concepts of culture, enlightenment and ideology at the same time." This approach reveals the spirituality of a person not only on the basis of some characteristics, aspects or signs, but as a whole social being with national and individual characteristics.

While we dwell on the essence of spirituality based on the above points, we should not forget that the individual is a product of social relations. Because each person does not live alone in this bright world, but is surrounded by others and communicates with them. He shares their worries, joys and happiness, thinks, grieves, lives with dreams, hopes and trust. Therefore, a person shows his humanity only under the influence of social environment.

The formation of personal spirituality is a complex process, and the successful organization of this process depends on the existence of a number of factors. Hadiths are of particular importance as an important factor in the spirituality of a person.

It is extremely important to effectively use the teachings of Islam and universal human values in forming a new way of thinking in students. In this regard, it is very important to understand and correctly interpret the true essence of our blessed religion. Ensuring that high human qualities such as being honest, honest, clean, hardworking, humane, striving for science and enlightenment become an integral part

of our lifestyle, ending the "huge" heritage-spiritual crisis left by the Shura system is one of the most urgent tasks facing the society.

Human perfection, which is the central issue in the hadiths of the Prophet Muhammad, is considered in close connection with issues such as his morality, spiritual image, honesty and purity, purity, having perfect faith, and relationships with others. K. Zaripov stated that "a lot of education and upbringing in the hadiths is given in the system of ordinary human relations, and they are distinguished by their closeness to the human psyche and spirituality".[3;6]

Well-known traditionist, doctor of philological sciences U. Touching on today's tasks, Uvatov says: "High human qualities such as being honest, clean, hardworking, striving for science and spirituality have become an integral part of our lifestyle, using the wide opportunities created by our independence, the "huge" legacy left by the Shura system. - getting rid of the spiritual crisis is one of the most urgent tasks facing our society." [4.;7]

Hadiths provide a broader interpretation of the essence of the complex verses expressed in the Holy Qur'an, elaborately interpret and enrich the ideas presented in them, and fill them with the words spoken by the Prophet Muhammad and the actions performed by him.

One remark of the famous scientist U. Uvatov is very relevant: "The hadiths of the Prophet, may God bless him and grant him peace, serve as a real mirror for the era in which he lived." Because they include the life of the ruler of the world, his morals, his efforts to build a model society, and his efforts based on justice and goodness" [4.; 5].

"Hadith" is the name of a saying (statement and expression) that comes in the meaning of conversation and reporting. Then the words or verbs of the Prophet, may God bless him and grant him peace, are called hadith. .

In the hadiths, the human qualities required for a person's maturity are reflected, they are showing kindness, caring for parents, elders and relatives, respect, generosity, open volunteering, kindness to the poor and needy, love for the country, glorifying work and profession, honesty, purity, mutual friendship, peacefulness and others are among them.

The importance of hadiths as a means of spiritual and moral education is related to the existing ideological trends in its content. In the hadiths, the attitude to the concepts of beauty is expressed.

In the hadiths, there are many narrations that call people to study knowledge and show the importance of knowledge: "Get knowledge. Knowledge is a friend in the desert, a support on the paths of life, a companion in lonely moments, a guide in happy moments, a helper in sad moments, a beautiful ornament among people, a weapon in the fight against enemies" [6.; 14] "Knowledge is achieved by acquiring knowledge" [6.; 14] "Learning knowledge is obligatory for every believing Muslim. For the seeker of knowledge, everything, even the fish in the sea, asks for forgiveness (begs for forgiveness)[7.;16].

In the hadiths, moral qualities such as goodness, chastity, patience and gratitude are glorified, while vices such as extravagance, avarice, greed, indulgence in sensuality, miserliness, and ignorance are condemned. It is said that "good manners, good manners and economy in every work are part of the

seventy qualities" [8.;137]. In this case, good manners mean good behavior, beautiful life - paying attention to appearance, economy, thrift.

The hadiths about patience and contentment, which are narrated as follows: "Whoever is patient when a calamity comes to him, when a blessing comes he is grateful, when he is wronged he forgives, when he is wronged he asks for forgiveness, such people will have the hereafter and the world safe and they are the guided people" [9.;108]- It is also appropriate to point out.

Therefore, hadiths are considered the second source of Islamic teachings after the Holy Quran, and they shed light on the essence of the thoughts and actions expressed by the Prophet Muhammad, peace be upon him. The ideas put forward in hadiths express the essence of good thoughts and good deeds. Therefore, for centuries, they have been serving to form positive qualities in a person. Since hadiths are recognized as an important means of organizing spiritual education, it is appropriate to make full use of its possibilities. Studying the educational possibilities of hadiths, achieving their effective use in educational institutions is one of the important tasks facing the science of pedagogy. Therefore, the creation of pedagogical bases for the use of hadiths in the spiritual and moral education of students is on the agenda as a social necessity.

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