



MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC  
SOLUTIONS

RULES OF ETHICS AND FOUNDATIONS OF SPIRITUAL  
DEVELOPMENT IN ISLAMIC EDUCATION

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**Abstract:** *This article analyzes the rules of etiquette in Islamic teachings and their role in the spiritual development of a person. The study highlights the ethical principles of Islamic teachings, their importance in personal education and their social role in the life of society. The article also examines the methodological aspects of applying the rules of etiquette to practical life and their impact on spiritual development. The work is based on the Quran and Hadith, as well as the philosophical and ethical views of Islamic scholars.*

**Keywords:** *Islamic teachings, ethics, spiritual development, personal education, social responsibility, moral values.*

**Introduction.** Throughout human history, issues of morality and spirituality have always been in the spotlight. The achievement of a person's spiritual maturity, the correct understanding of his role and responsibility in society are directly related to moral values. Islamic teachings offer a perfect systematic approach in this regard. The Quran and Hadith clearly indicate the rules of morality necessary for the moral and spiritual development of a person, and their practical implementation leads a person to high human qualities.

This article analyzes the rules of etiquette in Islamic teachings and their role in spiritual development, as well as the ways of implementing these values in practical life and their importance in personal education. The research is based on the ideas of Islamic scholars and modern spiritual pedagogy approaches.

From the perspective of Islamic spirituality, the activities of every scholar and every religious leader are closely watched by ordinary believers - Muslims. Seeing the halal and purity of scholars, some enter the path of religion with greed and greed and achieve the happiness of both worlds, while others deviate from religion when they see the unscriptural work of a scholar they considered ideal and too fanatical. Their devotion to scholars and religious leaders fades.

It is worth noting with regret that many times our hopes are deceived by a mirage. If a person, whether religious or secular, does not spare the good that he can do for people, he will receive the blessings of the people and the country and will achieve enlightenment day by day. On the contrary, a person who shows off his power and is eager to destroy the activities of people he knows, will quickly lose his position, will be out of favor with the people, and his name will be remembered among the lowest people.





## MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

In the process of social life, although there are certainly many people with goodness and sincerity in their hearts, our attention is often drawn to officials with poor intelligence, greed, and weak faith, because the extent to which our lives are prosperous and free is often in their hands. That is, with their goodwill, a business that has stopped may fail, or, conversely, with their measures, a business that is already running may face a crisis.

Morality is a social phenomenon. It is a product of relationships between people. It is not enough for a single person in society to be moral, because morality is the most important and most important of relationships between people. According to the teachings of Islam, entry into paradise is granted to people with good morals. Every person should know, learn, make it a habit, put it into practice, and practice it in every moment and in every area of his life.

In the Holy Quran, people are also commanded to do beautiful, good, and noble deeds. Righteous deeds only benefit people. When we say good deeds, we mean learning knowledge, performing obligatory deeds such as prayer, zakat, and fasting, going on pilgrimage if one is able, not betraying one's trust, not telling lies, and doing good deeds. Along with beautiful and good deeds, a person should also know and avoid bad character traits. The goal of Islam is to form a person who is free from bad character and has good character. In order for a person to develop positive qualities in himself, he must first purify his soul. In the Holy Quran, it is said: "Qad aflaha man zakka (قَدْ أَفْلَحَ : verse 14) – Indeed, he who is pure from disbelief and rebellion will be successful," and again: "Qad aflaha man zakkaho. And indeed, he who purifies it (i.e., his soul with faith and piety) will be successful. And he who burys it (his soul with debauchery) will be the loser." As Imam Ghazali said, if a person is not protected from the evil aspects of his soul, the knowledge he acquires will not benefit him. A person who cannot reform his soul will regret and go astray in this world and the Hereafter. He will suffer loss and failure and miss his opportunity.

The most important thing for a Muslim is to fear Allah, to be pious, and to have good morals. Morals are the things of a person who is well-mannered, his relationships with people are well-established, he benefits those around him, and he causes himself and others to live happily. A person who has not reformed his morals and is not accustomed to good deeds causes himself and others to be upset, disrupts the peace of society, and causes unrest and disagreements.

Good ethics are fairness and justice. Fairness should become the norm in all aspects of social relations.

Patience is necessary in any battle or struggle. The Holy Quran states two conditions for victory in life. One is piety and the other is patience.

What is piety? A person who fears Allah, is cautious, is mindful, is accountable, and avoids sin and prohibitions. Piety opens the way to paradise and is a condition for victory.







## MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

What is patience? Patience is a means of achieving what a person intends. Although patience itself is bitter, its result is sweet. Another beautiful character trait is mercy. According to Professor MA Joshan, the meaning of this concept is mercy, a feeling of pity for others. As the hadith says, "Whoever is not merciful to others will not receive mercy," that is, a person receives punishment or reward from Allah according to his deeds and actions. A person who hopes for the mercy and compassion of Allah and fears His punishment should be merciful and merciful. Imam Ibn Ismail al-Bukhari narrated in his book "Al-Adab al-Mufrad" that the Prophet Muhammad (peace be upon him) said: "He who loves that his sustenance be abundant and prosperous and that his life be long, should not isolate himself from his relatives."

According to the hadiths, a merciful person should first show his kindness to his close relatives. But he should also be merciful to all the creatures that Allah has created. It is narrated from our Prophet (peace be upon him) that a woman with bad morals was on the road and was thirsty. She carefully went down to the well and drank water. When she came out, she saw a dog whose tongue was hanging out from thirst and was unable to walk in the heat. Seeing this, the woman went down to the well again and took water in her shoes and watered the dog. This act of the woman caused Allah to forgive her, pardon her, and grant her entry into Paradise. There is a noteworthy aspect in this hadith. It is known that the dog is considered the dirtiest animal in Islam. Not only its mouth, but even its breath is forbidden. Despite this, the woman's kindness to the dog was pleasing to Allah.

Keeping dogs unnecessarily was forbidden by the Prophet (peace be upon him). In a hadith narrated by Abu Hurayrah (may Allah be pleased with him), it is stated: "Whoever keeps a dog for any purpose other than livestock, hunting, or farming, will lose one qiraat of his reward every day." (Narrated by al-Bukhari and Muslim). It is stated in the book "Sunan an-Nasa'i" that angels do not enter a house where there is a dog.

Our Prophet (peace be upon him) said: "If dogs were not a community (like humans), I would have ordered their killing." (Narrated by Abu Dawud and Tirmidhi). The Holy Quran also states: "Every creature that moves on the earth and every bird that flaps its wings in the sky is a community like you." (Surah Al-An'am, verse 38). According to the content of this verse, humans should treat all creatures with compassion. It is also important to note that a cruel person cannot receive the grace of Allah. As evidence of this idea, the following narration is cited: A woman was angry with a cat. The cat had incurred her hatred because of some act. Then the woman imprisoned the cat and did not feed it or let it go. As a result, the cat suffered in its confinement and died of hunger. Allah cast that woman into Hell.

Kindness is also emphasized in the Holy Quran. In Surah Al-Baqarah it is said: "And do not forget to show kindness to one another. Allah is Seeing and Knowing of what you do."





## MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC SOLUTIONS

As we have already mentioned, kindness should begin with close relatives first. "I only ask you in return for this (blessings) that you be kind to your relatives" (Surah Ash-Shu'ara, verse 23).

Another manifestation of beautiful morality is loyalty. Our great compatriot, the sultan of ghazals, Alisher Navoi, did not say for nothing, "There is no shame in loyalty." Loyalty is loyalty to one's word, not going back on one's promise, the manifestation of loyalty in action, not betraying one's trust.

The unparalleled services of Imam Ismail al-Bukhari, the most faithful scholar to the concept of loyalty and the sultan of hadith, are famous throughout the Islamic world. This great scholar analyzed through which individuals the hadith came from the Prophet (peace be upon him) and consistently listed their names.

Our Prophet Muhammad (peace be upon him) said: "There is no faith without trust, and there is no loyalty without keeping one's promise." Faith is one of the main qualities of a person of faith. A loyal person does not hold grudges.

The Messenger of Allah (peace be upon him) said: "Return the trust of those who trust you, and do not betray them even if they betray you." A loyal person is kind and generous. "Showing your brother the wrong path while knowing the right path is betrayal."

**Conclusion.** Islamic teachings are an important tool for ensuring the spiritual and moral development of an individual. The rules of etiquette set forth in the Quran and Hadith not only regulate a person's personal life, but also serve to create an atmosphere of love, justice and harmony in society. By applying these rules in practice, a person develops himself spiritually, strengthens his moral qualities and establishes healthy relationships with people around him.

Also, the rules of etiquette form the foundation of spiritual education, shaping the younger generation as responsible, patriotic and respectful of human values. Today, by combining these values in Islamic teachings with modern pedagogical approaches and innovative methods, it is possible to make the educational process more effective and to mature young people spiritually and morally. In general, the rules of etiquette and the foundations of spiritual development are central elements of Islamic teachings, which ensure sustainable, humane, and socially beneficial results in the upbringing of the individual.

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**MODERN PROBLEMS IN EDUCATION AND THEIR SCIENTIFIC  
SOLUTIONS**

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