



USE OF THE SCIENTIFIC AND PEDAGOGICAL HERITAGE OF ABU BAKR VARROQ TERMEZI IN THE SPIRITUAL AND MORAL EDUCATION OF STUDENTS

Asroridin Samiyev Sayfidinovich

Termez State University Pedagogical
Institute Head of the Department of
Pedagogy p.f.b.f.d.
asrorsamiev1969@gmail.com
(97)-350-51-71

Surayyo Samiyeva Oripovna

Teacher of Termez State University
surayyo2576@gmail.com
(91)-577-80-45

Article history:	Abstract:
Received: 18 th January 2022 Accepted: 18 th February 2022 Published: 30 th March 2022	The article discusses the negative changes in the behavior of students as a result of the integration of religions, national values, traditions, languages and cultures under the influence of globalization due to the high level of development of science and technology. the use of national-spiritual heritage in the educational process of students is one of the most pressing problems of today and recommendations are given with reasonable ideas for its solution.

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The upbringing and upbringing of a spiritually and morally healthy person is the main wealth of any educated, wise, intelligent and intelligent nation, people and state at all times. The historical development and experience of mankind has proved that any nation, nation or country that neglected the heritage of its ancestors, whose children were spiritually and morally backward, could not achieve a future and would gradually decline unless it reformed itself.

A spiritually and morally weak people or nation endangers its country and destroys its nation. ethics, experience and skills, and people's activities, abilities are reflected in their behavior. People's spiritual qualities, worldviews, ideological beliefs are linked to a certain order and, as a result of their direct influence, help to understand the tasks facing society and serve to ensure the future of prologue.

The first President of the Republic of Uzbekistan I.Karimov in his book "High spirituality is an invincible force" said: It's important that we understand what it's going to do. "

"Of course, the spirituality of any people or nation cannot be imagined without its history, unique customs and traditions, vital values. In this regard, of

course, the spiritual heritage is one of the most important factors[8].

Abu Bakr Muhammad ibn Umar al-Hakim al-Warraq al-Termizi is one of the great scholars, mystics, and unique guardians who grew up in the ancient city of Termez[15]. The real name of this thinker is Muhammad, the title is Hakim (the person to whom wisdom is given), the surname is Ibn Umar - Abu Bakr (son of Umar and father of Bakr), the pseudonym is Warraq (pageant and writer-secretary), the ratio is Tirmidhi. (183s)

RESEARCH METHODOLOGY:

According to the scholar Mahmud ibn Wali, Abu Bakr Warraq al-Tirmidhi died in 294 AH (907 AD) in the village of Siyahjird between Balkh and Termez and was buried in a place called Mashahid in Termez.

Abu Bakr Warraq was originally from Termez and from time to time lived in the frosty village of Balkh. Fariduddin Attar's Tazkirat ul-Awliyya says, "He lived in Balkh." Alisher Navoi's book Nasayim ul-Muhabbat clarifies this issue:

In his Tazkirat al-Awliya, the scholar Fariduddin Attar describes him as: His riyazat and mujahideen were recognized by all, he was called muaddab ul-



awliyya, he killed his nafs and he had a blessed breath.

He was a quiet man in Balkh, from the Khuzravi dynasty, and wrote books on etiquette and riyazat. He dreamed of seeing Hizr all his life. Every morning he would recite the Qur'an, go to the graveyard and cry to Allah.

One day when he put his foot out of the door, an enlightened man came. He greeted and said.

- Do you want to talk to us today?

Abu Bakr:

"Yes, I want to," he said.

So he went with him to the cemetery. They talked a lot and had a long conversation. After the conversation, the old man left:

O Abu Bakr, today you should have recited the Qur'an for a bribe. When you saw Hizr, you always dreamed of talking to him. I will be the one you dream of. Know that it is better to put your heart into the Truth and recite the Qur'an for an hour than to have a conversation with me for a thousand years[24].

Abu Bakr Varroq:

He said, "If the conversation of a person like Khidr distracts a person from the conversation of Allah, then compare the conversation of other people."

Abu Bakr Warraq had a son. He gave it to a teacher. One day his son came home trembling.

Abu Bakr:

"What happened to you, son?"

Son:

"Grandpa, today my teacher recited a verse from the Qur'an. I was scared when I heard its meaning," he said.

Abu Bakr:

"My dear son." He asked, "Which verse was it?"

Son:

"It was verse 17 of Surat al-Muazzammil," he said, and recited the verse. Due to the greatness of the meaning of the verse, his son fell ill and died.

His father went over to him and wept a lot:

O Abu Bakr, your son recited a verse and died out of fear of Allah. You have completed so many Qur'anic verses and have reached the end of your life. You do not fear Allah at all.

A man came to visit Abu Bakr:

"Admonish me," he said[22].

Abubakr to him:

-The good of the two worlds is to be content with what Allah has given them, and the downfall of the two worlds is to have a lot of wealth. Borgin said, "If you follow this advice, you will be saved in two worlds."

Abu Bakr al-Warraq says that once I was on my way to Mecca when I met an old woman on her way to Hajj. He asked me:

-Guy, who are you? He asked[26].

"I'm a stranger," I said.

U: -

-Are you going to Hijaz, Allah is with you, why are you a stranger, do you complain about the work of Allah? He said.

I was shocked to hear these words from the old woman, I could not bear to lift my legs. I couldn't walk after her. And I was left behind[17].

Abu Bakr says. People will be in three parts. The first part is the scholars, the second part is the beys, and the third part is the poor. When scientists are corrupted, the religion of the people is corrupted[16]. If the guards break. The lives of the people will be disrupted. When the poor are corrupted, calamities fall on their heads, and as a result the province is devastated.

ANALYSIS AND RESULTS :

"The violation of the scholars is the surrender of the world and the pursuit of lust, the violation of the rulers is the oppression of the people, the violation of the citizen, the abandonment of obedience, and the opposition to consent."

Each of these individuals must act properly in the affairs to which they belong and strengthen their ties with one another. Otherwise, the violation of morals and principles will lead to the destruction of society[13].

-Everyone is in a commotion when he is indulged in lust, and when everyone is in a commotion, his heart becomes black[14]. Whoever has a black heart, he will be a friend of Allah and his heart will die and he will be worthy of hell.

- There are four enemies. These four enemies have four friends. The first is Satan, the second is lust, the third is worldly love, and the fourth is to mingle with the people.

A wise person should know that Satan is his enemy. Then he got rid of these four plagues, otherwise he would perish[23].

-Allah created water. Color of all colors, flavor of all flavors. In this sense, no one knows what the color and taste of water is. It is the cause of life like nothing else.

Allah says in the Qur'an: "Did they not see that We created all living things from water?"

Abu Warraq al-Tirmidhi said that people know whether they have a halal or a haram meal through their words, daily activities and behavior. He said: "How do you know?" they asked. The sheikh said. "

"If anyone gets up in the morning and engages in fun and obscene language, know that he ate a dirty bite last night."



- If anyone gets up in the morning and prays, fasts, glorifies, analyzes and asks for forgiveness, know that he ate an honest bite last night[10].

The narrow truth is that the honest blessing that enters a person's body causes him to do pure, honest, and righteous deeds[12]. The filthy bite that enters a person's body does not leave his body until he has done something unclean and devious. Abu Bakr al-Warraq said: "Be faithful to what is between you and Allah, and be patient between what is between you and the nafs ..."

Elsewhere he says: Crowding, following everything without thinking is one of the calamities and calamities of mankind. "The only reason for the conspiracies that have taken place since the time of Adam (peace be upon him) is the interference of the masses[20]. And from that time until now, no one who has not repelled the conflict has not survived. "

Alisher Navoi in his book "Nasayim ul-muhabbat" says: He has read the Torah, the Bible, the Psalms, his divine book, and there is a book of poetry. "(P. 182).

Historical and reliable sources state that Abu Bakr Varraq al-Tirmidhi was the uncle of the great muhaddith Imam al-Tirmidhi.

There will be times when the son will be with the father, and the time will come when the father will be honored with the son. It is an honor that these two saints are each honored by their own virtues, and that they are relatives and nieces and nephews[11].

Therefore, although all of these qualities are beautiful and excellent, the fact that one of the greatest muhaddithin of the world, Abu Isa Muhammad al-Tirmidhi's uncle, died, has become one of his highest honors[19]. Because his great works such as "Sunani Termizi" and "Shamoili Muhammadiyya" have been the program of education, faith and spirituality of the people of the world for thousands of years and will remain one of the favorite books of the people[21].

Abu Bakr al-Warraq al-Tirmidhi says in another place: "Allah wants eight things from the servant: two from the heart: to obey the commands of Allah and to be merciful to His creatures; he wants two of them: tawhid - to acknowledge the oneness of Allah and to be kind to the people; he wants two from the body: to obey Allah and to help the believers; He wants two of them: to be patient with the judgment of Allah and to show humility to Allah's creation.

"There are five things that are always with you. If you know these five things, you will be saved, and if you do not know, you will perish: first to Allah, then to the nafs, then to the devil, then to the world, then to the people[18]. It is necessary to conform to Allah and obey Him and accept what He does as acceptable and

acceptable to Him. It is necessary to oppose the nafs. To hate the devil is to be his enemy. It is necessary to avoid the world. We must be compassionate to the people. If you do this, you will be safe"[9].

Abu Bakr al-Warraq al-Tirmidhi interpreted the word "zuhd", which is common among mystics, based on the letters that make it up. "Zuhd is three letters: zo, ho, dol, (z-h-d). It is to leave the z-ornament, to leave the d-world, to leave the d-world.

CONCLUSION/RECOMMENDATIONS :

"Human beings are made of water and soil. In the nature of man, the element of water prevails. He must be nurtured with gentleness and humility. If he is treated rudely, he will change - the same, and then the goal will not be achieved. let it do something".

"Allah created water and gave it color from different colors and gave it taste from different flavors. As all the colors were added, the color of the water appeared. Because of this meaning, no one can know the color of water. No one can understand the taste of water because all the flavors are added. By drinking water, all living beings enjoy and find life[25]. But they do not know how it tastes. This verse is a clear proof of this: "And We created all living beings from water ..."

The tasks of spiritual and moral education of students are:

1. The use of the scientific heritage of Abu Bakr Varraq Termezi in the formation of spiritual and moral consciousness in students.

2. To cultivate and develop spiritual and moral feelings in students using the ideas of Abu Bakr Varraq Termezi on morality.

3. To form spiritual and moral behavioral skills and habits in students.

4. Preservation of the spiritual and moral heritage left by our ancestors on the basis of the ideas of Abu Bakr Varraq Termezi.

5. Strengthening patriotic education of the younger generation.

6. To prevent Western countries from propagating ideas that are alien to our nation, religion and traditions, and to create immunity in the fight against them.

7. To arm the entire population of the country with well-founded knowledge in the fight against ideas and actions that contradict them in order to preserve our religion, nation, history and traditions.

8. Teach our children to feed with halal bread and fight against corruption.

9. To make women aware that shame, modesty and modesty are inherent in our nation.



10. In-depth study and use of national scientific heritage to combat the "popular culture", which is driven by the tendencies of pleasure, serenity and sensuality.

11. The use of the Internet, television, and telephones to distinguish between good and bad things, to prevent the acceptance of things that are alien to our religion, national values and traditions, and to use them in the fight against them. is a guarantee of achievement.

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