

## HONESTY IS A HIGH SPIRITUAL-MORAL VIRTUE

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### ABSTRACT

This article talks about honesty and duty, which are one of the most beautiful qualities in a person, and about its place and role in the life of society.

**Keywords:** Honesty, honor, duty, human, morality, dirty work, crime, treason, purpose, responsibility, involvement, foreskin, honest service, etc.

The son of man does not come to this bright world to do evil, dirty work, crime, betrayal. In him, the sense of purpose, responsibility, belonging is always glorious. That's why he gets the name of good with forehead leather and honest service. To the question of who can be considered happy, the Greek philosopher Socrates answered: "He who has an honest mind and a sharp mind." So, honesty should start with thoughts. Honesty is not just a human virtue, but a process of spiritual purification, a combination of pride, willpower, patience, self-control, inner and outer qualities. "Halal" is an Arabic word, which means permitted, permitted, legal, reasonable, correct, conscientious person, who can eat, drink, and use in accordance with Sharia law; it also has the meaning that it is not haram. Also, it means that a person is self-respecting, earned by his own work, free from betrayal, betrayal, etc.

And "honesty" is the quality of a straight, honest person who is not used to dishonesty, does not follow a crooked path, does not deceive anyone; a concept that requires being correct, pure, and clean, and means a spiritual and moral standard. One of the wonderful qualities that decorate a person spiritually and morally is to live honestly and cleanly, not to betray someone's rights in the slightest. Honestly distinguishing between the unclean, making a living only by one's own labor, abhorring uncleanness, considering uncleanness as the greatest sin and immorality - are among the most important ideas of Eastern philosophy. Honesty is related to moral concepts such as conscience, justice and duty. At first, it was created as a religious

concept and acted as a Shariah standard that determines the food, drink, sexual and economic behavior of every Muslim.

In family relations, we also understand an honest wife who is married, legal (about the wife) and does not betray her husband. On the other hand, a child born from a married couple is a legitimate child, otherwise it is called a “bastard”. Nowadays, honesty has come out of a relatively narrow sharia shell and gradually turned into a comprehensive moral norm in the life of an individual, gaining a deep spirituality and becoming a universal human activity that defines humanity in everyday life. In our people, there is also an expression *halalamaq*, which means to do halal, to eat and drink in accordance with the laws of Sharia, and in some cases, to do something that justifies something, is worthy of it, and is worthy of it.

“Honesty” - in a broad sense, the name of the norms of any moral system in a living language, in scientific language it is called imperative (obligatory, command). It refers to the tasks assigned to its members by a certain society, class, and groups, which must be performed voluntarily and conscientiously. Honesty is a series of good, positive deeds, a set of actions, things earned through hard work, and clean and pure food that are permissible for people. Broader aspects of honesty are honesty in marriage, honesty in relationships, honesty in community, honesty in business, honesty in friendship, etc. People who walk on the honest path with a pure heart and soul are always calm, have a clear mind, and always walk in good health. This is Mahmoud az-Zamakhshari, an encyclopedic scholar from Khorezm writes about it: “An honest and pure person is always calm and peaceful, and a person who betrays and does evil to someone is a harbinger of destruction.”

Life basically starts with family. There is a saying in the Uzbek people that “A bird does what it sees in its nest.” So, if the parents are pure and honest, their child will also grow up in this spirit. A child’s good deeds and actions come from an honest bite. The conclusion is that purity and honesty are the main conditions for being a believer. Good or bad vices in a person depend on his faith, that is, his purity and honesty. Shaytan constantly attacks the purity of a person’s faith, tries to make him go astray, lead him to unsharic ways, and make him fall away from the path of honesty and purity. We must remember that purity and honesty are always accompanied by satanic temptations that try to lead them astray. If there is even a slight tendency to deviate from the path of faith, immediately the satanic feeling rises up and eventually seeks to conquer the human heart. Therefore, we must always be vigilant in the path of faith, purity and honesty.

The holy Quran, hadiths and sharia instructions include all aspects of moral education, which is the basis of human spiritual and educational maturity. In short, hadiths are a perfect collection of thoughts on spiritual and moral education. When we

study the Holy Qur'an, hadiths, and Sharia's instructions, we see that not a single important issue related to moral maturity, honesty and purity, faith and conscience has been neglected in them. In particular, Islam draws the attention of Muslims to the issue of haram and halal. In the Shariat, actions and deeds that are allowed to be done by Allah are called halal. Haram, on the other hand, are actions and deeds that are not allowed to be done. Usually, our people have used "halal" and "haram" in relation to things to eat and drink. Everything allowed in Sharia, food to be eaten, and work to be done are considered halal. Unauthorized things, deeds and actions are haram. It is said that Allah will surely punish those who do forbidden things in this world or on the Day of Resurrection.

In the work of the first President Islam Karimov, "High spirituality is an invincible power", "We all know that our holy books and values, the heritage of our great thinker ancestors always call us to live with honest work, courage, generosity and humility, but at the same time, in life It is not difficult to observe that a person who strives to follow such invitations often faces various difficulties and even sufferings. Halal things and actions are known to many people, we have heard a lot about it. It is permissible to mention and keep reminding of forbidden deeds. Some of these include: going without a job while being healthy, adultery, being unfaithful to one's parents, embezzlement in trade, betraying someone's rights and deposits, perjury, usury, theft includes theft, piracy, fraud, gossip, slander, espionage, murder, bribery, etc. So, haram consists of deeds and actions that harm people and society.

In the spiritual sphere, the concept means high responsibility, verbal honesty, keeping a promise, in the legal sphere, the obligation imposed on legal documents, contract, service. Duty is a component of human spirituality, one of the fundamental categories of the philosophy of spirituality. This concept means that it becomes a moral necessity to fulfill the responsibility and obligation of a person in relation to the requirements imposed on him.

The source of moral value - duty is a person, and its essence is manifested in the attitude of honest service to society and social structures. The duty category appears in connection with concepts such as responsibility, self-awareness, conscience, behavior. Because duty is a reality that describes the spiritual image of a person. Duty has social-individual characteristics and subjective aspects. First of all, it relies on universal human values such as responsibility and obligation. In addition to the general duty of everyone to the family, parents, country, nation, there is also an individual level of duty. Duty is clearly manifested in qualities such as keeping one's promise, keeping one's word, maintaining one's reputation and honor, and honesty. Therefore, duty and honesty require each other. It is known that the socio-political and legal foundations of duty are reflected in the Constitution and laws. Its economic basis can be clearly seen

in various contracts. Duty is valid as a moral-ethical category only if it is chosen freely and consciously. One of the foundations of duty is faith, and a person who has this quality understands it deeply and strives to be loyal to it.

The special importance of duty in human spirituality becomes relevant in the work of the employees of internal affairs agencies. Duty is closely related to concepts such as conscience, faith, and responsibility. Therefore, the employee is required to approach his duties conscientiously and very responsibly. In general, loyalty to duty, oath, and country is at the root of the employee's service activities and every behavior, which increases his career and leads to gaining the trust of the people. There are concepts of duty that are common to all eras, such as human duty, civic duty, paternal duty, maternal duty, and filial duty, as well as concepts within professions such as journalistic duty, medical duty, scientific duty, and the duty of internal affairs officers. Another important aspect of duty is that it has the characteristic of being manifested over a certain period of time and in society in its own way. For example, duty requirements that are considered positive in one system or society may have a negative meaning for another. And in militarized and highly ideological societies, duty can take a tragic turn in public and personal life. As a result of skillful propaganda, most of the members of such a society perceive white as black and black as white. The current older generation is well aware that this was clearly manifested in the ideology and practice of brutal totalitarian regimes that favored universal and national values. In history, there are many examples of the fate of people who were devoted to their duty. For example, when Furqat served the ideology of the colonialists, his life could be spent in pleasure. But he remained faithful to his duty to the Motherland and the people, suffered a difficult fate of emigration, and died far away from the Motherland. Sometimes due to duty, people are forced to leave their love, even their brother, sister or child.

Our new Constitution stipulates compliance with laws, respect for the rights and freedoms, honor and dignity of other people, careful preservation of the historical, cultural and spiritual heritage of our people, careful treatment of the natural environment, taxes and local taxes prescribed by law. It is noted that it is the duty of every citizen to pay taxes and protect the Motherland. Loyalty to one's duty represents the moral and spiritual image of every person, but those who do not live up to their word and do not fulfill their duty are not respected by the people. Duty is not formed by itself, it matures in the process of education. In this sense, it is the most important task of today to bring up a mature generation that understands its duty, is self-demanding, believes in its work, knowledge and strength, and can preserve its dignity.

A duty is a task that must be performed and required, that is, an obligation. A person has duties to his parents, children, friends, mentors, country, people and

profession. However, not everyone fulfills these duties equally. That is why problems arise in various relationships between people in society, people's rights are violated, violations and crimes are committed. If people trusted by the people and the leadership of the country, including the employees of the internal affairs agencies, perform their duties carefully and honestly, the peace of the Motherland and the people will be ensured, and stable development will continue. For this, we must all have a clear conscience. Because the extent to which the reform is implemented today depends not only on the worldview of the leaders, but also on their honesty and integrity, entrepreneurs and initiative.

Islam Karimov says that our grandfather Amir Temur bequeathed to our ancestors, saying: "It is your duty to preserve the great rank and happiness of the nation, to be a cure for its pains." Purman's opinions determine the main criteria for the activities of the employees of internal affairs agencies. As the first President noted, our slogan embodies all our noble dreams: let's live and work honestly for our future, for the happiness of our children!

Let's leave a free and prosperous Motherland for future generations! In addition, the leadership of our republic has taken certain measures to create equal opportunities for everyone who works honestly to feed their family, get education, use medical services, and protect their dignity and that of their relatives. is being implemented. It is the duty of every employee of internal affairs agencies to serve in harmony with economic recovery, recovery, spiritual development, purification, and progress. Since spirituality is the most effective tool of education, it has become a requirement of the time to use it wisely, to teach our children patriotism, honesty, and loyalty. It is the sacred duty of every person living in Uzbekistan to live and work honestly in order to build a great country with a bright future, for the good fortune of our children, to leave a free and prosperous Motherland for future generations. What is required of us on this path is to work hard and honestly with good intentions.

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