

**IN THE REPUBLIC OF UZBEKISTAN, THE BASIS OF THE MORAL AND MORAL PRINCIPLES OF
WORKING PERSONNEL AND THE THEORY OF THEIR STUDY**

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Annotation

In this article, the retrospective basis of the spiritual and moral principles of the civil servant and our analyzes aimed at the importance of their study make it possible to develop the following patterns on the topic: first, the retrospective basis of the spiritual principles of the civil servant in the management of the state and society and the importance of their study.

Keywords: management, scientific-theoretical sources, Eastern Renaissance, civil servant, spirituality.

Introduction

At the present stage, when the task of accelerating the socio-economic and spiritual development of the country is being solved, personnel policy is gaining new and truly deep meaning. The more large-scale our noble principle "from national revival to national rise", the higher the importance of retrospective establishment of the spiritual moral principles of the executive personnel, especially civil servants, in its implementation. Ensuring the harmony of spiritual moral principles in management, along with the fact that a civil servant is a component of managerial activities, also has a number of distinctive features. Having a high moral morale is not only necessary, but also a prerequisite for any modern civil servant, because, in order for reforms in every area of the state and society to literally find its effective implementation, civil servants must have a high culture and an ethical spirituality. After all, the level of leadership morale in management is assessed by indicators that reflect the morale of employees, especially civil servants, the culture of the management process, management techniques, working conditions.

The diversity of elements of management culture leads to the need to comply with norms in the management process, including moral, legal, economic, organizational, technical, aesthetic standards. It should be noted that the retrospective basis of the spiritual and moral principles of a civil servant and the importance of their study are manifested in several manifestations. They are: - the spiritual heritage of the past; - the works of President Shavkat Mirziyoyev; - the idea of national independence; - scientific and theoretical sources. We have a very rich spiritual heritage that has been created for thousands of years on the basis of statehood and community management. In particular, in this regard, the perfect study of the works of thinkers such as Ahmad Farghani, Imam Bukhari, Muhammad Khwarazmi, Abu Nasr Farabi, Abu Rayhan Beruniy, Ibn Sino, Yusuf Khos Hajib, Ahmad Yassawi, Abulkholiq Ghijduwani, Abu Mansur Moturidi, Najmiddin Kubro, Aziziddin Nasafi, Mahmudhoja Avlbudiy, Munavwar Qori, Abdullah Avlani, Abdurauf Fitrat, Tavallo and Abdullah Qadi it allows its servants to analyze and Research spiritual moral principles from a Rerospective point of view. Because these great ancestors and the works created by them are of great importance in the restoration of historical memory, which can be forgotten in the context of colonialism, which lasted 130 years. After all, as our first president Islam Karimov explained: the East, in particular, the Central Asian region, was considered the source of two powerful scientific and cultural upheavals that erupted in the 9th-12th and 14th-15th centuries, as

well as the Renaissance processes in other regions of the world during the Eastern Renaissance – As an Eastern Renaissance, it was rightfully recognized by the world scientific community.¹ In the process of Management, the spiritual moral principles of a civil servant are a set of emotional knowledge that is valued at the level of value, which regulates the spiritual world of the individual, reaching the level of skill, based on the ancestor's testimony. And the harmony of moral principles in the leader is the method of his leadership activity and the criterion of development. In order for a leader to develop his leadership potential, it is necessary to increase knowledge, acquisition, initiative skills, which enrich his spiritual world. The knowledge that has become the spiritual property of the leader will be a means for him to be able to limit his desires, to protect himself from external repression and influences. To be more precise, being a highly spiritually morally formed leader is to be able to behave in any social environment, to be satisfied with creating a healthy working environment in the community he leads and in the general public and with a sincere attitude towards people. Civil servants, whose high moral spirituality is formed, are able to show willpower, courage and activity in combating evil, injustice, violations of the law, actions contrary to the interests of the motherland in the social life in which they live. Retrospective analyzes of civil servants in managerial activities related to spiritual moral principles are manifested through the manifestations: first, civil servants whose spiritual moral image in the management process is formed at a relatively low level. Such serving personnel are much deprived of ordinary moral qualities and are executive employees who do not understand the moral standards of society, do not neglect them. On these vices, professor Abdullah Begmatov reflects: - " the morality of a civil servant affects not only his success, but also the reputation of the state."The second category of leaders are leaders who, along with their spiritual culture, low moral level, often distort the social environment associated with public opinion, family, folk traditions and other similar values. Leaders in such categories become addicted to unsubstantiated opinions of others aimed at "vomiting"without having their own independent opinion. Social voicing is also deprived of the perception of assessment and perception, the activities of the Leader reach such a level that even when simply finding a solution, the problem needs the skill of the "other", who is capable of "vomiting". Among the leaders of the third category are those who blindly accept spiritual morality without appropriating principles and norms as a vital necessity with inner trust and feeling. Such leaders read and learn a lot, they theoretically gain high knowledge, while in practice they cannot apply this knowledge or lack organizational skills. Such leaders belong to the category of "leaders of the middle division", as our Honorable President explained. They lack either the courage in their activities, or the tendency to initiative or corruption is high.³ civil servants of such a Category completely overtake the country's distribution. The only reason for this is the lack of knowledge in the fact that they do not realize their functional duties or in the perception of the essence of the career and position they occupy. The fourth class of civil servants, though spiritually sluggish, spiritually cultured, accept injustice with a keen sense. They have enough moral knowledge, but lack initiative, independence, and enthusiasm to make them come true. Civil servants in this category are extremely weak-willed and gnaw themselves from within without the courage and courage to overcome the injustices that arise in their work activities. This results in a peaceful turn to all injustices and, together with himself, make a certain part of society sick. Civil servants of the fifth category will have sufficient possession of spiritual culture and social political knowledge, will be enterprising and ambitious. These leaders will be rich in deep knowledge, thoughtful thinking and sharp observation, spiritual feelings. In addition, it leaves imagination as a leading image in relation to others,

and in management the main richags are assigned to the responsibility of civil servants of this category. Others, like the leader of all things in his shadow, wear chest. On the basis of these analyzes, we found that it is necessary to pay serious attention to the three values that the leader puts in the formation of moral morale of personnel and civil servants. 1. Spirituality is the mental, spiritual and Botanic power of civil servants who are regularly maturing. It leads to an independent thought and an independent worldview. As a result, intelligentsia in society serves as the main factor in its formation as a person. 2. Morality is the moral, bodily and vital force of a civil servant. It leads to a healthy body and a healthy life. Morality and decency are considered the main mehvars of civil servant activity, giving him spiritual strength and strengthening his moral faith. 3. Enlightenment is the knowledge, experience and faith of a civil servant. It creates healthy thinking and social activity in the human soul. High will, Initiative and scientific belief become his constant companions. "Our holy religion and the philosophy of the whole East glorified these values, seeing them as the most important conditions of social progress," said the venerable first president Islam Karimov. 4 the leader gives the effect of improving the spirituality of the individual on the basis of these three values. Firstly, in the context of society management, the prestige of the leading person increases; secondly, in the construction of civil society, the leading person becomes the most active person. Thirdly, the influence of the leading person increases in the development of social progress. The experience gained on the path of independent statehood development, all the historical changes and updates carried out on the creation of a great state, the future of a unique and self-consistent path of development, which the world community recognized as an Uzbek model, has greatly helped to radically change the personal beliefs and moral image of civil servants today. Finding a solution to the problems associated with the formation of a generation of civil servants with a high moral culture and spirituality and bringing it into practice is, in fact, a rather complicated matter. Scientists, representatives of this field and heads of state regularly engaged in this issue for a long time, consistently. Because, the human personality is not immediately born a leader. By means of consistent upbringing and accumulated continuous experience, talented people go to become a leading person. In this regard, Imam Ghazzali, calculated from our great allusions, rich in retrospective analysis of moral values: in his work "Chemioi Saadat", the idea is Jupiter: "come in the news, "when everyone is restrained by the bad, he is the work Almighty". Abu Dardo roziyallohu anhu said: "there are many people who keep their reputation from the language of the wicked. I also laugh at alar's face. But my heart will curse the people " 5 . It is better to start a good way by finding a language in his heart and exerting your influence than to do what he said, fearing the evil of people. Zero extreme "correctness" can also cause bullying. That is why the retrospective basis of the spiritual and moral principles of civil servants is considered to be: the humility of the leader-self – demand, a critical look at his actions, work, knowledge, demands not to overestimate himself, his strength. Humility is manifested in the attitude towards people. When a person is polite, he treats people so simply modestly, humbly assesses his work and actions. Will be in relation to others. A modest person does not surpass others, does not put a building on himself and chase after false fame, does not resent achievements. Humility is, in Aristotle's view, "a trait between shamelessness and reluctance. This trait is seen in people's deeds and sayings. A shameless, sullen person will talk to everyone, in any situation, everything. A reluctant person, on the other hand, does not say the necessary thing at the right time, he also lacks the courage to do the necessary work. A humble man, like a shameless man, does not say anything at all times, everywhere; and, like a man of extreme reluctance, does not even dare to say the

necessary thing at the right time."The conscientiousness of the 6 Leaders gives the opportunity to mentally assess their activities, deeds and goals set. The strength, power of human spirituality is also determined by the degree to which one can objectively judge one's own actions. Conscience, in the words of Sigmund Freud, excellent I, the second one who has control over me and is in charge of it, high-level I. Judging by the retrospective approach of moral principles to the management activities of civil servants, the above moral qualities should always be harmonious and harmonious in the activities of the leader. The great qomusi alloma, The Thinker Abu Rayhon Beruni believes that morality should be the most basic quality of a leading person. This trait is not composed at once. It is formed in the process of interaction with people, social environment-the development of society. He introduces the likes of correctness, righteousness, restraint, dishonesty, humility, grace, steadfastness, prudence, generosity, shirinsuchanism, fairness in leadership, entrepreneurship.

The retrospective basis of the spiritual and moral principles of the civil servant and our analyzes aimed at the importance of their study make it possible to develop the following patterns on the topic: first, the retrospective basis of the spiritual and moral principles of the civil servant in the management of the state and society and the importance of their study gives rise to factors He scientifically substantiated the analysis aimed at the fact that the main criterion of moral principles should be the qualities inherent in the leader – to avoid the scourge of lust, to protect subordinates from various vices, such as tamagir and loyalties; secondly, it is imperative that any leader in the management process has initiative, perseverance and exactingness. Turning assertiveness into violence, determination into extreme bitumen. After all, such vices keep the leader away from good specialist personnel and sincere people, without coinciding with the retrospective characteristics of the spiritual and moral principles of the civil servant. The leader should not choose subordinates based on their familiarity and locality and personal loyalty. He should appreciate the good professionals in the team, strive to make the most of the rich practical experience gained during their service career. Thirdly, today's leaders have been "sickened" by such a disease that the leader becomes dizzy from various compliments and unexpectedly falls ill with "genius". On top of this, around such leaders, only "intelligent" "advisers", officials, laganbars, oppressors of ordinary people, thinking about their own interests, gather. Agony, slander, and jealousy, on the other hand, cause the disruption of the spiritual environment in the community and create parochialism. As a result, such a situation makes it possible to write a palak in the broad sense of the idioms of injustice in the community. The solution to problems aimed at preventing these and similar vices in management was scientifically based on the characteristics of retrospective learning of moral principles. In this context, a summary proposal and IAVS were put forward that the leader should never allow injustice, make decisions with fairness in every case, treat subordinates with respect and prejudice.

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