

**GOOD MANNERS ARE THE FOUNDATION OF THE FUTURE  
OF YOUNG PEOPLE**

**Guzorov Otkir**

He commanded his servants to believe and dissuade them from secret and open rebellion. Praise be to God, who endowed them with the qualities of feeling and intellect, and with the manners described in the Sacrifice, which consists of doing justice and doing good, observing the limits of the Sharia with ahzas and arcons, so that they can be aware of the solid path in human morals.

Blessings and salutations be upon Muhammad, who was characterized by the qualities of eloquence, maturity and narration, and supported by documents confirming the truth of his claims, and upon the families and companions of that person, who were the sayyids of the time and the guides of goodness in other times.

Turning to the eternal existence is only by turning away from worldly ties. This means purifying the heart, correcting the mind, virtuous actions. beautifying the outside and purifying the inside from evil deeds.

These things are among the things that reveal the ways of selfishness. If each of them was formed for reasons known from the other, it is necessary to be aware of those reasons. Knowing this is the means to awareness to follow the path of inquiry. Tawfiq is from Allah.

Of course, this wonderful book contains the things mentioned and is divided into three parts accordingly:

Rules, manners and manners.

Because if the statements about this chapter include topics and other things in general, then this is one of the rules.

If the spoken words are partial and not general, and do not include all topics, it is considered one of these manners. only inside if so, it is considered to be one of the behaviors.

As for the rules, of course other things are built on them, things are judged by it.. And this is our situation now.

You know that the best Jihad is the Jihad against the ego. This is called the great jihad according to the hadith. How do you say? Indeed, it is the fiercest of your enemies and the lust that

will always be with you. This verse also indicates this meaning: "My trust is with God. I put my trust in Him and I will return to Him alone." (Surah Hud verse 88)

The common works in Nafs Riyat are gentleness, zeal, persistence in diligence. Of course, these have many benefits. Among these benefits is to stay away from indolence, which closes the door of gratitude, to control the ego, and to accustom it to grace rather than desire. Because the Prophet, may God's prayers and peace be upon him, said, "Surely, in these days, there are rewards and gifts from God, so take advantage of them." according to the hadith, a person who is constantly diligent will receive blessings.

The sages write that "Surely the animals and plants that grow will reach that state all at once? Perhaps it will grow gradually and step by step, just as the behaviors we aim to describe are also slow, step by step. The thing that is important in every body is to keep it healthy or to get rid of it. For example, in the Islamic nature, a person is born weak and weak. We need to pay attention to the soul as well, because the soul is nourished by spiritual food. Of course, the treatment of body diseases is with its opposite, just as it was narrated from ancient doctors that "heal the opposite with the opposite". The same is the case with diseases of the soul, for example, cowardice is treated with courage and avarice with generosity.

Of course, the patient has to be patient with the bitterness of the medicine in order to get the health benefit. Lust is treated in the same way. The treatment depends on the quality of the medicine, its quantity, changes in nature, time and place. It is also necessary to pay attention to the profession of the patient and the age of the patient.

Of course, one drug alone cannot cure any disease in the body. Staying on one type of drug for a long time is exhausting in nature. The healing of the soul is the same.

Sometimes the sick person is allowed to eat any food he wants, even if it harms the patient, so that the effect of the medicine is strong. In times like this, it is necessary to relax with things like jokes that are honest to the soul.

Thus, it is useful to change from one very bad behavior to a milder behavior, and then to move it closer to a good behavior until it reaches the level of perfection. This is how bad behavior is treated or prevented. This is the right way according to some scholars. Just as a coward becomes ambitious and a miser, a miser, gives a lot and becomes a spendthrift.

A sign of the health of the body or a part of it is that it is not unable to perform its function. It is to be able to fully fulfill the intended purpose. The purpose required of a person is worship or obedience to Allah. Nafs is always inclined towards prayer, dhikr, thought, knowledge. if there is

no excuse for it, then the soul is healthy. Otherwise, treatment is necessary before the disease progresses.

One of the difficult aspects of diseases of the soul is that the person himself does not feel it. This can be known by being aware of the sayings or situations of the religious scholars. It is difficult nowadays to know how scholars have acted in this case, but it is possible to pay attention to what scholars say about this, but it is less effective. That is why the plague is popular and the disease is widespread. Allah is our helper and we put our trust in him.

Then, if the disease of the soul is treated, the humidity will exceed the mebor in getting used to it, as it is very prone to dryness, and as a result, it will return to moderation and residence and good deeds, which is siratul mustaqim. But it is difficult to stay on the right path. Because there are two devils calling to him on both sides of every road. Scholars say that the Prophet's words "Surah Hud made my hair white" were for verse 112 of Surah Hud, which says, "Stay firm (steady and steadfast) as you are commanded (in the religion of Allah)".

When Allah wills good for a servant, He shows the faults of his soul. There are three ways to remove it and stop it:

1. Getting help from a counselor; Umar may God guide the one who shows me my faults. they used to say. Verily, sins are snakes and scorpions for those souls, and they suffer with them in this world and the next. Allah Almighty says in Qurbani Kareem: "The punishment of the Hereafter is more severe." (Toha verse 127)

2. Taking advantage of the language of enemies;

3. Stop interfering with people and badmouthing them.

Leaving the air of lust is one of the necessary things. Because the air of the soul is the enemy. There are verses and several hadiths about this. Allah, the Exalted, narrated from the language of Yusuf, and said in verse 53 of Surah Yusuf:

>>I don't justify my ego«. "Wma Абры tqsy

In addition, our Prophet, peace be upon him, said: "A believer is in five difficulties: a believer is jealous of him, a hypocrite is angry with him, an infidel fights against him, Satan tries to mislead him, and the ego is with him. they argue."

All bad things come from airs. If you want to achieve salvation and high ranks, leave the pursuit of lust!

Season

Sometimes behavior is useful, but sometimes it is not. Attitude can be innate or acquired. Babzis say: <<It is not useful to adopt a certain behavior. But this statement is an idle and false statement. If we don't call this statement false, then it will be said that there is no benefit to study. As a result of this, we have to come to the conclusion that there is no reason for the sending of prophets. After all, they have come to call for good morals. Of course, the natural characteristics of a person do not disappear by abandoning them until they cut them off at the very root.

the withdrawal is not by denying it, but by encouraging the self to become accustomed to it. Some people say: "The purpose of behavior is to get rid of condemned vices such as lust and anger. Because their original veins and roots do not disappear as long as there is lust. It is impossible to change what God has created. The following hadith narrated from the Prophet, may Allah bless him and grant him peace, has a similar meaning: When the Messenger of Allah said, "There is no slave but Satan is with him," the Companions asked: "Do you have all of them?" they asked. They replied, "Me too. However, Allah Almighty granted me victory over him, and then he surrendered."

Then another thing, in fact, morality itself is not necessarily condemned. Only he can fall into a cursed place. If prayer, fasting, and other such acts of worship are inappropriate, they are also condemned. Since the behavior is an inner quality of the soul, it does not eat itself, but is manifested through its effects. That is why a person is called a generous person because of his generosity even if he has no money to give.

A traveler who sets out on a journey in search of the Hereafter must be confused by the remembrance of Allah. Then he will be blessed in this world and the hereafter. This work cannot be done without 4 things:

1. Khilvat;
2. Complete silence;
3. Awakening;
4. Hunger;

Hunger is the basis for this. Because when you are hungry, your heart is full. Lust gets rid of it and it gets closer to God. That's why Allah, may He be glorified, follows the verse about fasting: "And if My servants ask you about Me, I am near" (O Muhammad, peace be upon him), if my servants ask you about me, I am close to them" (Baqarah verse 186).

Hunger induces more sleep and helps reduce alertness. In short, hunger is the key to the Hereafter. Let him be gentle in hunger, which is considered the beginning of work, and let him

always make a habit of dhikr, as a result, the dhikr of Allah will settle in his heart. Walk away from people as much as possible. Let him persevere in moderate manners, because for this reason he will avoid the estibori of people and he will be safe from the temptations of lust. Because temptation of lust sometimes comes from laziness in actions. This is laziness. Sometimes it comes from excess, which is a dream. As a result, there is a closeness to worship that is created only for this person. Let's talk about the child's hardships. A child is God's trust in front of his parents. His ego will be refined enough to accept any pattern. If it is left unattended, it will fail. In verse 6 of Surah Tahrim, Allah says:

Protect yourselves and your families from the fire

"Save yourselves and your families from hell."

Teach your child good manners first. Protect him from bad sidekicks. Don't always get used to exuberance. Because behind it there is regret tomorrow. Inculcate good manners in him. Encourage modesty to avoid things that are contrary to its nature and to consider others above itself. Generosity by choosing even the shebrs, teach those that evoke feelings such as enthusiasm. Get used to strictness in clothing, food and drink. Also, develop a habit of exercising. In general, promote the child to any good work. Keep away from all kinds of evil. It is usually easy for him to accept evil because the commandment to break the habit is easy.

If you drink a stick, it will be right

When you become a tree, you are not strong enough to straighten it.

Author: Guzorov Otkir