

## THE DEVELOPMENT OF MORAL QUALITIES OF FUTURE DOCTORS

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### **Abstract**

*The development of professional and spiritual qualities aimed at the manifestation in students of a conscious attitude to the necessary spiritual and ethical standards in the process of solving professional problems. Also, personally significant positive values of students are formed with purposefully organized impact both on the conscious and subconscious levels.*

*The purpose of the study is to consider the educational potential of the works of Eastern thinkers in the field of "Al-Adab" in the bringing up of future doctors in terms of impact on the conscious and subconscious levels.*

*Methods:* Meta-analysis of the works of Abu Yusuf al-Kindi, Abu Bakr Muhammad al-Razi and Abu Ali ibn Sina, method of meaningful integration, observation method, analysis, synthesis.

*Results:* A matrix of professional and spiritual qualities of future doctors was determined based on the content integration of the "Oath of the Doctor of Uzbekistan" and the "Ethical Rules of the Andijan State Medical Institute". An exemplary theme of classes for tutors has been developed in order to develop the spiritual and moral qualities of students in the form of optional education.

*Conclusion:* Thus, the upbringing of an ethical attitude towards the patient is manifested in the practical activities of doctors only if the "need-stimulus-motive" system of professional and personal growth and a value attitude to the professional activities of

students are properly launched.

### Key words

*Spiritual medicine, future doctor, self-consciousness, morality of the doctor and medical and pedagogical influence.*

**Introduction** Among the main tasks of educational work in the pedagogical paradigms of developed countries, the growing need for professional and spiritual qualities and competencies of students is highlighted.. Qualities, formed and developed on a comprehensive professional and spiritual basis, have an effective impact on the life of society in the future, which is ensured by the harmony of higher education and upbringing.

An analysis of modern studies shows that they did not address to the issues of professional spirituality and spiritual qualities of future doctors in a comprehensive manner. There are some scientific and pedagogical controversies, including:

- undeveloped practical and methodological aspects in pedagogy, the need to educate professional spirituality in every future highly qualified medical specialist;
- the growing demand for a doctor with a high professional and spiritual level in medical practice and at the same time, insufficient scientific and methodological support in the theory and practice of training future doctors.

The presence of these contradictions necessitated the identification of pedagogical conditions and scientific and methodological support in the preparation of highly qualified doctors with professional and spiritual qualities and their introduction into medical universities. In our work, this problem is considered from the point of view of the formation of the spiritual and moral qualities of a specialist on the example of historical heritage. An analysis was made of the work of Eastern thinkers in the field of "al-Adaba", their role in the spiritual development of the future doctor and the formation of professional competence. We believe that one of the conditions for the development of professional and spiritual qualities of future doctors is the appropriate use of historical and pedagogical works in the field of "al-Adaba".

The pedagogical system for the development of professional and spiritual qualities that is in force at medical universities and its capabilities were studied by us on the basis of a moral and ethical content analysis of professional and spiritual qualities in the text "The Oath of a Doctor of the Republic of Uzbekistan". As part of the study, a matrix of professional and spiritual qualities of future doctors was determined based on the content integration of the "Oath of the Doctor of Uzbekistan" and the "Ethical Rules of the Andijan State Medical Institute".

**Purpose and objectives of the study.** The purpose of writing this article was to analyze the works of Abu Yusuf al-Kindi, Abu Bakr Muhammad ar-Razi and Abu Ali ibn Sina in the field of "al-Adaba", i.e. theory and practice of spiritual education for the development of professional and spiritual qualities of future doctors and consider this problem from the point of view of the development of self-awareness and self-determination and self-realization in the training of future medical specialists.

**Literature review.** Theoretical, socio-political, philosophical, ideological, sociological aspects of the education of students were considered and analyzed in the studies of Uzbek scientists. Rakhimova Yu.E [21] the questions of formation of professional competence of students of medical colleges were considered. Psychologist Kuldasheva G.D.[15] the issues of diagnosing the motivation of educational activity of medical students are investigated. Also, a special place has a manual published in 2014 by Usmankhodzhaev A. "Spirituality of medical workers"[22].

In the studies of scientists from the CIS countries, the strengthening of professional identification with personal motives, feelings, ideals, profession and activities in the pedagogical process is emphasized.

Currently, in the United States of America, Russia, England, Germany, Japan, Uzbekistan and many other countries, special attention is paid to the training of highly qualified specialists by introducing a competency-based approach to the education system. The theoretical foundations of this problem were studied by researchers I. Zimnyaya, D. Raven, T. Isaeva, V. Hatmacher, J. Anderson [11].

However, despite the growing importance of the relevance of issues of spirituality, national ideology, the study of the problems of spirituality of future medical specialists and their improvement in medical universities has not been conceptually studied in our country as a socio-pedagogical problem.

In pedagogical science, education is interpreted as a cultural identification, a process of pedagogically controlled social adaptation. The disclosure of the creative talents of the individual and their direction are being studied. This understanding of the phenomenon of education is reflected in the form of professional education in the professional sphere.

The acmeological concept of the development of a professional has two planes of representation of the system of views: content and structural and procedural. Substantially, the development of the "subject of labor" to the level of a professional is considered in the context of the general expansion of the subjective space of the individual, his professional and moral "enrichment". Procedural development is

considered from systemic positions, namely, in connection with changes and development of subsystems of personality professionalism and activity, normative regulation, motivation for self-development and professional achievements, reflective self-organization and in terms of revealing the creative potential of the individual [8].

While analyzing foreign pedagogical and psychological literature, one can note the focus on the education of moral values. In her study, Dr. Aneta Barakoska says: "...in the historical context of pedagogy, the most important goals are education, development and self-development of life experience, as well as the perception by students of efforts to form values in their own lives" [4].

In the theory of cognitive developmental moral education by the Swiss psychologist Jean Piaget and further developed by Lawrence Kohlberg, six successive stages of moral development were proposed that people can potentially achieve. Each stage represents a peculiar representation of a person about a moral situation or problem. Also in the system of American education, the following sources were considered: William Kilpatrick. "Why Johnny Can't Tell Right from Wrong: Moral Literacy and the Case for Character Education"; Thomas Likona "Character Education: How Our Schools Can Teach Respect and Responsibility"; Larry Nucci "Moral Development and Character Education"; Kevin Ryan and Karen Bolin. "Character Building in Schools: Practical Ways to Implement Moral Instructions". In these works, the use of the term "character" rather than "morality" is proposed, while morality for many carries a religious connotation. The word "character" indicates good habits and civic virtues that unite the community and allow them to live together in harmony [20].

The development of professional spirituality of future doctors has its own characteristics. Psychosomatic medicine called for a medical ethos of doctors overcoming the so-called value neutrality of the 19th century [19], later German textbooks on "good doctors" and "good medical care" also call for a basic philosophical position of a doctor who strives to respect the otherness of the other [9] or provide the personality at the center of any medical practice [17]. The highest spirituality scores for doctors were found in the following aspects: conscious interaction and compassion, generosity, followed by the desire for beauty, wisdom, quest orientation and transcendental beliefs. Aspects of spirituality were interrelated, in particular, the belief in transcendence and religious orientation, as well as the extent of conscious interaction and the search for understanding, wisdom with their subconstructions [3].

**Methodology.** This work is based on the study and analysis of works in the field of "al-Adaba" by Abu Yusuf al-Kindi, Abu Bakr Muhammad ar-Razi and Abu Ali ibn Sina. In the process of meta-analysis, the importance of conscious activity in the moral development of future doctors is highlighted. In order to determine the cluster of spiritual and ethical qualities, a "Content analysis" of professional and spiritual qualities were carried out in the text of the "Oath of the Doctor of the Republic of Uzbekistan", and the professional requirements expressed in the "Oath" were converted into spiritual qualities. As part of the study, a matrix of professional and spiritual qualities of future doctors was determined based on the content integration of the "Oath of the Doctor of Uzbekistan" and the "Ethical Rules of the Andijan State Medical Institute".

**Main part.** In the 9th-12th centuries, the development of science, culture and education in Central Asia created favorable conditions for the development of new socio-pedagogical ideas, in particular, professional literature aimed at educating professional and spiritual qualities. This, in turn, led to the enrichment of the historical and pedagogical foundations of spiritual and moral education and the creation of works by many Central Asian thinkers under the heading "al-Adaba".

The works of scientists in the field of "al-Adaba" in modern pedagogy are poorly studied. However, facts are already known that "in the understanding of the inhabitants of Maverannah, the roles of a doctors and a teachers were considered the same, because both treated a person. The duty of the doctor is to treat the ailments of the human body, and the duty of the teacher is to treat the diseases of his soul. Teachers were considered as mentors, and they were responsible for the spiritual health of society, educating and shaping high spiritual qualities in people. In this regard, works were written called "Spiritual Medicine" - the theory and practice of spiritual education, dedicated to the healing and healing of the human soul. Among the Eastern philosophers Abu Yusuf al-Kindi, Abu Bakr Muhammad al-Razi, Abu Ali ibn Sina, Jamaluddin Abul-Faraj al-Jawzi, Abu Ishaq Ibrahim ash-Shirazi wrote several books of the same name.

"There were two specialties and two types of medicine. They were called medicine of the body and medicine of the soul. If the child's body ached, the father addressed to the healer of the body, and if negative qualities were manifested in his behavior, he referred to the healer of the soul. Because spiritual medicine was considered the science of ways, means and methods of correcting the destructive ideas, thoughts, behavior and actions of young people"[18]. The book "Spiritual Medicine" by al-Razi presents such issues as moral education, ethics, ensuring justice and the common good. The Tajik researcher of al-Razi's creativity, orientalist



M. Dinorshoev, who analyzed the natural-philosophical, ontological, epistemological and ethical ideas of the thinker, believes that "spiritual medicine" is a synonym for the concept of ethics [10]. In fact, in the ancient understanding, "ethics" (from the ancient Greek ἦθος - ethos, disposition, custom) meant life wisdom, "practical" knowledge about what happiness is and what are the means to achieve it. In all medieval historical, literary and other sources, Abu Bakr al-Razi is called the Arabic "Galen", "Muslim healer", "Arab philosopher" and "expert in the science of predecessors" [14]. Ar-Razi creates his own type of spiritual evolution, in which the socio-political gives way to some individual, altruistic understanding of life goals. Al-Razi believes that he is engaged in curing the imperfections of human souls, calls his spiritual medicine an endless path of moral and intellectual improvement. At the present stage of the technical and technological development of society, the concept of perfection becomes multidimensional, that is, the focus of the consciousness of future doctors on the perfection of professional activity relegates the perfection of behavior and qualities of a specialist to the background.

The concept of "professional behavior" means the educational level, moral character, the main condition and criteria for the professional and spiritual improvement of a professional. Through professional behavior, a person gains authority and respect among the people. This statement is confirmed in the acmeological concept of professional development, where the subsystem of professionalism of activity is characterized by a combination of high professional competence with professional and special basic skills and abilities. Since behavior and upbringing play an important role in the lives of our people in various areas, almost all forms of relationships are considered from this point of view. Behavior and upbringing (adab) was the main criterion in evaluating professionals.

One of the scientists who have reached the heights of physical and spiritual healing is Abu Ali ibn Sina. He was not only a great doctor and thinker, but also one of the famous representatives of the pedagogical theory of his time. The spiritual and moral views of Ibn Sina are described in detail in the following works: "Risalat fi ilm al-ahloq" (Canons of morality), "Kitob ash-shifo" (Book of treatment), "Danish-name" (Book of knowledge), "Kitob al -insof" (Book of Justice), "Kitob al-ishorat va at-tanbeh" (Book of instructions and instructions), "Kitob al-najot" (Book of salvation), and "Risala-i fil ishk" (Treatise on love). Although these works are not as large as the educational works of the scientist, they are written in a complex figurative and symbolic language and are distinguished by a deep spiritual and moral meaning. In these treatises, written in the context of Sufism, Ibn

Sina made extensive use of artistic and aesthetic means, various symbols and expressions.

Ibn Sina considers spiritual and moral education as a science that distinguishes between good and evil, virtue and debauchery, and also determines a person's path to true happiness. The scientist divides spiritual and moral education into two parts: theoretical and practical. The task of the theory of spiritual and moral education is to know the essence of the qualities of people by scientific and logical methods. He believes that the practical task of spiritual and moral education is its object, that is, the ways, methods and means of achieving human happiness. The spiritual and moral qualities of a doctor help to solve not only the medical problems of patients, but also satisfy their needs for compassion and human kindness. Ibn Sina divided spiritual and moral education into three aspects: the science of human happiness, the science of family well-being, and the science of managing society and state interests (politics). The practical part of spiritual and moral education includes psychology, which consists of self-awareness, internal observation, self-esteem and knowledge of the rules of self-government [12]. According to the acmeological concept, the professionalism of the individual is achieved in the process and as a result of the development of abilities, professionally important and personal and business qualities. A set of conditions and factors that stimulate a person to achieve, form the motivational basis for the development of a professional [8].

In the Muslim East, spiritual medicine in the modern sense is seen as a combination of social pedagogy with social psychology - a means of healing a person's morality and curing him of various diseases (mental defects). It is from this point of view that Eastern thinkers defined the goals and objectives of spiritual and moral education. They did not recognize the innate nature of moral qualities, that is, from birth everyone has a tendency to virtue or debauchery, and the manifestation of these qualities depends on education. Therefore, good qualities, including professional ones, are considered the result of a certain upbringing. Ibn Sina believes that the moral behavior of a person is a conscious activity associated with his will, which is controlled by reason [13]. In his story "Hay ibn Yakzan", written in the style of a pedagogical dialogue, where the main character ibn Sina himself is the symbol of reason, and his interlocutor, the narrator - Hay ibn Yakzan ("the living, the son of the awake") - this is the mind - an internal force that governs human behavior. It encourages the knowledge of intelligence and logic for a deeper understanding of human behavior and nature. Ibn Sina believes that this

knowledge is useful for a person, it develops the intellect, broadens the horizons of thought, replaces what he knows or does not know, and improves it.

The Eastern philosopher Al-Kindi distinguishes four types of mind:

1. "active mind", always up to date;
2. "passive", being in a state of deprivation;
3. "acquired", having passed into the actual state, being in a state of possession, which is why it is called the mind by possession - "al-akl bil-malaka" (an example of this is a doctor who is knowledgeable in medicine, but not a practitioner);
4. "demonstrative", that is, manifesting - functioning, like a practicing doctor [5].

Today, all over the world, the doctor's oath is valid and performs an important professional and moral function. For example, Article 44 of the Law of the Republic of Uzbekistan "On Public Health" is called "The Oath of the Doctor of the Republic of Uzbekistan". This Law states that a doctor who has received a diploma must take an oath. At the same time, the "Oath" is not only a professional and moral and ethical, but also a legal document, which provides that doctors should be held accountable for breaking the oath. An important condition for the success of a future doctor is not only his professionalism, but also his personal, spiritual maturity and competence - the possession of appropriate social, spiritual and moral competencies [6]. In this case, the spiritual maturity of the doctor acts as a catalyst to activate the initial training.

Spiritual and moral qualities are clearly reflected in professional etiquette. In the model of professional development L.M. Mitina distinguishes three stages:

1. Self-determination (characterized by the ability of a person to qualitatively compare himself with others, to realize the need for changes and transformations).
2. Self-expression (correlation of own behavior and motivation).
3. Self-realization (formation of one's life philosophy as a professional, awareness of the meaning of life). [16].

These stages reflect the process of professionalization of the individual, because when a person consciously begins his profession, he interacts with many people within his profession. These relationships, on the one hand, arise in the circle of colleagues, on the other hand, with different categories of people in accordance with the requirements of the profession.

Content analysis of professional and spiritual qualities in the text "The Oath of the Doctor of the Republic of Uzbekistan" reveals the conditions for creating a cluster of spiritual and ethical qualities. (Table 1)



Table 1. Transformation of professional requirements expressed in the "Oath of the Doctor of the Republic of Uzbekistan" into spiritual qualities

№/p	Professional requirements expressed in the "Oath of the Doctor of the Republic of Uzbekistan".	Transformation into spiritual and moral qualities
1.	Having received the high title of a doctor and embarking on medical activities, I solemnly swear:	responsibility
2.	Devote all their knowledge and skills to the treatment of the patient and the protection of human health;	humanity, selflessness
3.	Provide medical assistance to every patient, regardless of gender, age, race, nationality, language, religion, beliefs, social origin and social status, sparing no effort and time for this;	tolerance, loyalty, justice, conscientiousness
4.	Put the health of the patient above personal interests, be modest and honest, constantly improve their medical knowledge and skills;	selflessness, modesty, honesty, exactingness
5.	Keep medical secrets;	willpower,
6.	Always bring people goodness and faith in healing;	kindness, teaching skills
7.	Continue the glorious healing traditions of the great healers Hippocrates and Ibn Sina.	respect for mentors, respect for professional and spiritual traditions
8.	swear to carry this oath all my life."	loyalty

This cluster of moral and ethical qualities can be called "doctor's etiquette".

However, etiquette is mainly limited to the "person-to-person" communication system and is not included in its attitude to work, duties and social duty, therefore, already in a medical university, it is necessary to develop the necessary spiritual qualities with the help of the spiritual heritage of their people, where students are in the process of forming a personal identification, which is determined by his knowledge and ideas. National self-consciousness in the perception of works affects the search, explanation of the reasons for the possible consequences of professional achievements or mistakes; their description and interpretation forms in the minds of students - future doctors spiritual and moral concepts and a system of ethical assessments. Due to insufficient spiritual and

moral control over their professional behavior and activities, even highly qualified specialists are prone to ideas of corruption, crime, fraud, cosmopolitanism, selfishness, mercantilism and religious extremism, and this leads to actions against themselves, people, people and the state. According to al-Kindi, the human mind has two types of knowledge: "knowledge through the senses" and "reasonable knowledge." The process of cognition of al-Kindi is determined by four questions that should accompany philosophical reasoning, namely: "Is it there? what is this? what is it like? Why is this?" [5]. For a thinker, it is quite obvious that the knowledge of truth is possible only through rational knowledge.

The pedagogical system for the development of professional and spiritual qualities that is in force in medical universities and its capabilities were studied by us on the basis of moral and ethical content analysis. As part of the study, a matrix of professional and spiritual qualities of future doctors was determined based on the content integration of the "Oath of the Doctor of Uzbekistan" and the "Ethical Rules of the Andijan State Medical Institute". (Table 2.).

table 2 Matrix of professional and spiritual qualities of future doctors:

(on the example of pedagogical content integration "The Oath of the Doctor of Uzbekistan" and "The Ethical Rules of the Andijan State Medical Institute")

Positive professional and spiritual qualities <sup>68</sup>	Negative professional and spiritual qualities
<i>Responsibility, dedication, justice, modesty, relevance, kindness, pedagogical skills, respect for teachers and mentors, respect for professional and spiritual traditions, loyalty, fidelity, devotion, sense of responsibility, a correct understanding of the domestic and foreign policy of the state, patriotism, humanity, initiative, entrepreneurship, willpower, faith, conscience, moral immunity, solidarity, mutual trust, caring for each other, sociability, attentiveness, decency, intelligence, politeness, reliability, personal attractiveness, disinterestedness, conscientiousness, honesty, exactingness, delicacy in</i>	Violence, obscenity, cruelty, alcoholism, drug addiction, religious extremism, "mass culture", infringement of personal rights, slander, insult, disregard for ethics, attending classes in religious clothing, in revealing clothing that attracts people's attention, also in tight clothing, wear metallic chains, brooches, various tattoos, sportswear and footwear, posting on the Internet information contrary to national and universal values, production, storage, distribution of illegal religious information, obscene images, propaganda of national, racial, ethnic or religious hatred, offense, dissemination of information causing moral or material damage to a member of the team, bodily injury, drugs, psychotropic drugs, smoking, domestic violence, strife, gambling and risk-based games, humiliation of others, appropriation of intellectual property of others, use of rude, obscene expressions, a fight, when infliction of moral, material or physical harm to others, untimely

<sup>68</sup>The qualities mentioned in the oath are in italics.

<p>communication, striving for excellence, unity, diligence, care, striving for harmony, <i>tolerance</i>.</p>	<p>informing the relevant organizations about cases of violation of the legislation of the Republic of Uzbekistan, rudeness towards teachers, conversations during classes; discussing the assessments of other students with the teacher; any manifestation of lies, deceit or misleading actions; disrespect for employees and their comrades; receiving outside assistance in passing the current, final control, in the defense of written works, appropriation of works performed by other people; missing or being late to class; leave the classroom without the permission of a professor or teacher; intentionally obstructing the efforts of another student; display of their material superiority.<sup>69</sup></p>
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Studies have shown that the content of these documents is built in a projective and preventive direction. In other words, the mentioned 43 features are projective, that is, they are intended for development, and pedagogical preventive tasks are provided for in 52 negative qualities.

Ibn Sina does not consider the inherent beauty and inferiority of a person as an inevitability of fate that cannot be corrected. Rather, he seeks to identify the causes of these traits: the manifestation of good and bad behavior in people is influenced by something external from his environment. This impact can be either negative or positive. By eliminating the causes of negative influences, one can form good manners and behavior in a person. "There are many qualities in everything that exists, and a person acquires these qualities through the environment, upbringing and various influences." Answering the question: "If these acquired qualities are negative, how to get rid of them?", the scientist says: "To get rid of negative qualities, if they are the result of random influences, a person must mobilize his will." Ibn Sina also draws the following conclusions: "Much depends on the person himself. If these qualities become a habit, they adapt to human nature. Therefore, a person with positive qualities does good; with negative qualities - gets used to doing evil. Kindness and generosity are between excess and deficiency" [1]. Professional self-determination of a person has a direct impact on the development of positive professional and spiritual properties and on the quality of the implementation of pedagogical tasks of preventing negative ones.

The process of self-determination in the works of Liginchuk G.G., P.G. Shchedrovitsky is considered as a mechanism for the formation of a personality and correlates with such concepts as "choice", "deed", "decision making",

<sup>69</sup> The mentioned 52 negative qualities are expressed very clearly, indicating that they are more common in real life, which is associated with shortcomings in pre-university - family, preschool and school education.

therefore it is dynamic. It is also simultaneously considered as a static, stable state of the subject, associated with the establishment of the boundaries of one's Self, one's place in the world and in life, the acquisition of a stable system of values, meanings, positions, attitudes that characterize the student's attitude to the world around him and to himself. In Ginsberg's concept of professional development, professional choice is a long-term process lasting more than ten years, which includes a number of interrelated decisions. Successful self-determination is characterized by "value richness", which gives the opportunity for a kind of maneuver, and unsuccessful self-determination is characterized by a narrow range or absence of such values, "value emptiness".

The scientific and practical system of spiritual and moral education confirms how popular it was among our people a thousand years ago. At first glance, Ar-Razi's spiritual medicine meets all the parameters of ancient ethics. However, with a systematic consideration of all the provisions put forward by Ar-Razi within the framework of spiritual medicine, three main groups of actions are clearly manifested, correcting the sensual movements of the soul (sadness, anger, love, dreams), its social ambitions (vanity, envy, lies, stinginess, struggle for titles, worldly titles, fanaticism in dogma) and animal manifestations (gluttony, wine drinking, sexual promiscuity). A competent physician is more than medical ethics and deontology. This is the basis of the medicine of the future, other professional, interpersonal relationships, a different vision of the role of the individual in the improvement of the state and society. Al-Razi's works can be applied in the development of self-awareness and self-determination of future medical specialists. This is an ethics in which the personal and the public are inseparable, where a person is free from public approval or censure, where the culture of the mind replaces the cult of self-affirmation. Al-Razi was convinced that the doctor needs to constantly check theoretical knowledge in practice, since descriptions of diseases in medical writings may not always be correct. This statement is relevant today, during the coronavirus pandemic. The philosophy of Abu Bakr al-Razi is also distinguished by such valuable features as concreteness, scale, breadth, stylistic refinement, etc.

In order to form internal motives for achieving the highest performance in the professional activities of students, according to the theory of Ibn Sina, the value-oriented spiritual and moral development of the qualities of a future doctor must be carried out both in theoretical and practical directions. The development of professional and spiritual qualities of future doctors requires an understanding of the continuous process of pedagogical influences aimed at manifesting in students

a conscious attitude to the necessary spiritual and ethical standards and a set of professional qualities in accordance with the subsystem of normative activity and behavior of the acmeological concept, which ensures the formation of a system of behavior regulation from the point of view of professional and moral activity and relationships, the formation of a productive self-concept.

The cluster of spiritual and ethical qualities identified in the process of transforming professional requirements expressed in the "Oath of the Doctor of the Republic of Uzbekistan" and called the doctor's etiquette is mainly limited to the "person-to-person" communication system and is not included in his attitude to work, duties and social duty, we interpret it is like a set of professional and moral qualities, and at the same time we consider it necessary to study and enrich them with their historical spiritual and ethical heritage and world standards. Future doctors already in a medical university need to develop the necessary spiritual qualities for their professional activities. Formed moral values have a regulatory function in student life [4]. Based on the idea that professional self-determination of a person directly has an impact on the development of positive professional and spiritual properties, it can be said that successful self-determination is characterized by the presence of a wide range of personally significant positive values. Personally significant positive values are formed in the process of purposefully organized influence both on the conscious and subconscious levels. Al-Kindi in his work says that the knowledge of the truth is a very laborious task, and it is absolutely "clear that not one of the people has yet been able to properly comprehend the truth on their own" [5]. Conscious influence is carried out with the help of historical examples and the work of scientists using elements of persuasion, as well as the development of critical thinking, creativity, cooperation and communication skills necessary to overcome unexpected events that future doctors will face, unconscious influence by creating ideals to follow.

**Conclusion.** On the basis of the considered scientific, practical, spiritual and educational sources, we can say:

- fostering an ethical attitude towards the patient is the most important aspect of the educational process of the medical institute. But this will manifest itself in practical activities only if the system "need - incentive - motive" of professional and personal growth and value attitude to professional activity among students is correctly launched;

- it is expedient to carry out conceptual improvements based on the idea of norming ethics in medical universities. The development of professional and spiritual qualities of future doctors requires an understanding of the continuous



process of pedagogical influences aimed at manifesting in students a conscious attitude to the necessary spiritual and ethical standards and a set of professional qualities in the process of solving professional problems. Such an attitude to ethics indicates a high level of development of professionally important qualities [7];

- as a result of the constant use of digital and mobile technologies, most students today are naturally researchers with the skills to analyze and synthesize both useful and destructive information coming from the Internet. These skills can be actively used in educating of a student in the spirit of humanism and forming an ethical attitude towards people in general, by directing students' attention to useful content and developing students' information, media and technological literacy: the ability to receive, evaluate and use information; the ability to understand and analyze the nature of messages;

- optimization of the above in the modern educational process contributes to the effective formation of value attitudes, the development of students' social activity, motivates independent cognitive activity and develops communication skills. Technologies that students are well versed in are an effective way to support independent and demand-based learning.

Based on the foregoing, we have developed an exemplary topic of classes for tutors in order to develop the spiritual and moral qualities of students in the form of optional education.

No	Topics of classes	Tutor work	Student form
1.	National revival and medicine.	conversation	Round table session
2.	The meaning and role of professional, ethical and spiritual qualities in social and professional activities.	observation and analysis	business case
3.	Spiritual and moral education in the works of great thinkers and scientists.	story	discussion
4.	Works of thinkers of Central Asia in the direction of "al-Kindi".	story	blitz poll
5.	Types of knowledge of al-Kindi: "knowledge through the senses" and "reasonable knowledge".	analysis	report
6.	Abu Bakr Muhammad ar-Razi and his "Spiritual Medicine"	analysis	report
7.	Teachings of Abu Ali ibn Sina on spiritual and moral education.	story	cluster
8.	Ibn Sina. "Donish-name"	analysis	report
9.	The interaction of material and spiritual wealth in the behavior of a doctor and his ethical obligations.	control	small group work on the "Donish-name" scheme

10.	"The Oath of the Doctor of Uzbekistan".	discussion	discussion
11.	Volitional properties of the doctor. "Professional and spiritual and their elimination."	generalizat	small group k on the y" scheme

As a result of the above analysis, observations and research, a number of recommendations have been developed:

1. The inclusion of professional and spiritual qualities specified in the "Oath of the Doctor of the Republic of Uzbekistan" in the "Ethical Code of the Andijan State Medical Institute";

2. Software for the work of tutors;

3. Creation of the resource section "Doctor's Spirituality" on the institute's website and placement of related news, pedagogical and philosophical works of Abu Ali ibn Sina, al-Rozi, al-Kindi in the direction of "al-adab", statements of leading doctors about the role of spiritual and moral qualities in professional activity; historical, modern, domestic, foreign examples of manifestation in the professional activity of the spiritual qualities of a doctor; digest materials on combating corruption, crime, fraud and its consequences in medicine.

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