

**ISSUES OF MORAL EDUCATION IN THE WORKS OF JALALUDDIN DAVANI
AND HUSAYN VOIZ KASHIFI AND THEIR IMPORTANCE IN MODERN
EDUCATION**

Ergasheva Dilnoza Mamasharifovna

Lecturer at Termiz State Pedagogical Institute

Annotation: This article analyzes the issues of moral education reflected in the works of Jaloliddin Davoniy and Husayn Voiz Koshifiy. Their views on human perfection, ethics, justice, knowledge, enlightenment, and the upbringing of a morally mature person are examined, and the essence of their pedagogical heritage is revealed. The article also highlights the importance of these ideas in the modern educational system for the spiritual and moral development of young people. Special attention is given to the effective use of their intellectual heritage in the educational process.

Keywords: Jaloliddin Davoniy hamda Husayn Voiz Koshifiy, moral education, spiritual values, perfect human being, pedagogical heritage, educational process, virtuous society, modern education, students' moral culture, heritage of Eastern thinkers.

Annotatsiya: Ushbu maqolada Jaloliddin Davoniy hamda Husayn Voiz Koshifiy asarlarida yoritilgan axloqiy tarbiya masalalari tahlil qilinadi. Allomalarning inson kamoloti, odob-axloq, adolat, ilm-ma'rifat va komil inson tarbiyasi haqidagi qarashlari yoritilib, ularning pedagogik merosining mazmun-mohiyati ochib beriladi. Shuningdek, ushbu g'oyalarning zamonaviy ta'lim tizimida yoshlarni ma'naviy-axloqiy jihatdan tarbiyalashdagi ahamiyati ko'rsatib o'tiladi.

Kalit so'zlar: Jaloliddin Davoniy hamda Husayn Voiz Koshifiy, axloqiy tarbiya, ma'naviy qadriyatlar, komil inson, pedagogik meros, tarbiya jarayoni, fazilatli jamiyat, zamonaviy ta'lim, talabalarda axloqiy madaniyat, sharq mutafakkirlari merosi.

Jalaluddin Davani and Husayn Voiz Kashifi are among the prominent scholars who deeply illuminated the issues of moral education in Eastern spiritual and educational thought. In their works, human perfection, ethics, justice, knowledge, upbringing, and human relations in society are interpreted as the main themes. Their views remain highly significant in today's modern education system as well.

Davani's work on moral education, Akhlaq-i Jalali, has been translated into many languages of the world. The work consists of three parts. The first part is devoted to ethics, the

second part, entitled “The Inner State of Man,” discusses family life, and the third part, called “Governance of the City (State) and the Policy of Kings,” raises important socio-political issues.

Davani emphasizes that in order to develop a person’s intellectual abilities, the following qualities should be cultivated:

1. sharpness of mind, 2. Perceptiveness, 3. clarity of thinking, 4. the ability to acquire knowledge quickly, 5. quick understanding of problems, 6. memorization ability, 7. strong memory.

Davani classifies professions beneficial to humanity into three categories:

1. those connected with intellectual activity;
2. those formed through education and upbringing;
3. those related to courage, determination, and bravery.

Jalaluddin Davani considers anger to be the most severe spiritual illness. According to him, anger is a major defect, weakness, and sign of ignorance in a person. If reason becomes subordinate to anger and emotions, a person may descend to the level of an animal, because animals, lacking intellect, cannot control their anger and impulses. Therefore, if a human being, despite possessing intellect, cannot restrain anger, this can never be justified.

Davani does not limit the process of education merely to the transmission of knowledge; rather, he connects it with shaping the inner world of a person, strengthening one’s willpower, and developing moral immunity. For this reason, his pedagogical concept serves as an important methodological foundation for the modern education system.

Akhlaq-i Jalali is comprehensive in content, systematically explaining the process of an individual’s spiritual and moral development. Jalaluddin Davani emphasizes that a person cannot be separated from society. In his view, a human being is a social creature who attains perfection through interaction with others. Personal development takes place through the influence of the external environment, education, and knowledge.

The thinker divides human qualities into natural and acquired characteristics. Innate qualities include intellectual potential, the power of thinking, and insight, while acquired qualities are formed through upbringing, experience, and environmental influence. This approach demonstrates the priority of social factors in personal development. Davani particularly notes that as a person’s ability to distinguish, comprehend, and draw conclusions develops, so too does their understanding of good and evil.

The first part of the work is devoted to the acquisition of moral virtues. Wisdom, justice, courage, and chastity are interpreted as the main criteria of human perfection. Wisdom means the proper use of intellect; justice means respecting the rights of others; courage signifies

determination and bravery; and chastity refers to self-restraint and spiritual purity. Davani regards these virtues as the inner foundations that lead an individual toward moral and spiritual perfection.

This is one of the leading ideas of the moral teachings of Husayn Voiz Kashifi. He strongly condemns negative moral traits and, through various stories and narrations, demonstrates the great harm they can cause to both human life and society.

Kashifi also expresses comprehensive views on the concepts of good and evil, justice, conscience, and duty. According to him, moral norms are ethical requirements that regulate human behavior and character. He regards positive qualities as essential human virtues that every person should possess. Among these virtues, he describes patience, modesty, chastity, purity, determination, generosity, charity, truthfulness, courage, humility, vigilance, high-mindedness, integrity, faithfulness to one's word, thoughtfulness, respect for others, and the ability to keep secrets.

For Kashifi, a moral person is someone who strives for knowledge and enlightenment, loves truth and justice, fights against injustice, and possesses bravery, nobility, generosity, openness of heart, and active social engagement.

Among the works devoted to moral issues, *Akhlaq-i Muhsini*, dedicated to Abdulmuhsin Mirza, the son of Husayn Bayqara, is considered the most famous and significant work of Husayn Voiz Kashifi. In his writings, Kashifi also advanced important ideas for his time concerning politics and state administration. He particularly emphasized that politics should be used in governing the state with justice and fairness.

Kashifi underlines the great importance of education and upbringing in helping an individual find their place in society. He pays special attention to providing children with proper education and moral training from an early age, developing good qualities in them, and fostering independent thinking skills. According to him, children should be raised to be truthful, faithful to their promises, and well-mannered, and both parents and teachers must attach special importance to this issue.

Kashifi stresses that such human virtues as gratitude, patience, good manners, gentleness, loyalty, faithfulness, honesty, integrity, courage, determination, wisdom, and the ability to keep secrets are essential for the spiritual and moral perfection of an individual. He highly values intellectual education in human activity, considering it one of the most necessary qualities for a person. In his view, intellect is a spiritual power that perfects human beings and restrains them

from inappropriate actions. He also states that intellect develops gradually and can grow toward perfection over time.

In conclusion, the pedagogical views of Husayn Voiz Kashifi are rich in advice, moral teachings, and wisdom, possessing great educational value and playing a significant role in the cultivation of noble ethics and morality. A deeper study of the thinker's life and spiritual heritage, as well as an analysis of the theoretical aspects of the patriotic and humanistic ideas reflected in his works, provides an opportunity to foster moral qualities in today's youth.

The creative application of Kashifi's pedagogical ideas occupies an invaluable place in the practice of educational work in the general education institutions of our country. The scholar's creative heritage serves to educate the younger generation in the spirit of nobility, mutual assistance, and support during difficult moments in human life. His recommendations regarding methods of upbringing and education are considered an important condition for a scientifically grounded approach to solving many urgent and practical issues in the field of education and moral development.

In his pedagogical ideas, Kashifi concludes that every person who wishes to become intelligent and morally educated must adhere to important ethical principles such as justice, courage, piety, wisdom, devotion, friendship, loyalty, compassion, sensitivity, and firmness. Observance of these principles is regarded as evidence of a person's high moral upbringing.

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