

## THE IMPORTANCE OF HUSAYN VAIZ KASHIFI'S VIEWS ON MORAL EDUCATION NOWDAYS

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### ANNOTATION

*Husayn Vaiz Kashifi was a 16th-century Persian historian, poet, and scholar known for his significant contributions to literature, including "Fayḍ al-Fu'ād" (The Bounties of the Heart), a work focusing on moral and ethical teachings. In today's context, Kashifi's views on moral education remain relevant due to their timeless wisdom and potential to address contemporary ethical challenges. This annotation explores the importance of Kashifi's perspectives in the present era.*

**Keywords:** *Fayḍ al-fu'ād moral education ethical challenges timeless wisdom historical perspective contemporary ethics literary heritage cultural continuity*

The question of morality and decency has been the focus of human attention all the time. As we know, spiritual and moral qualities never arise on their own, but there is a real source of their origin, the reasons that caused them, the forces that move. After all, any moral rules arise in the result of a certain historical necessity and develop on the basis of a certain law. It should be noted separately that the educational views of Eastern thinkers have had a tremendous impact on the formation of this experience. The works of Al - Khwarizmi, Beruniy, Ibn Sina, Abu Nasr Farabi, Alisher Navoi, Abdurahman Jami, Ulughek, Husayn Voiz Koshifi among the Babur are among the unique sources in the science of ethics and decency.

Husayn's preacher Koshifiy is considered one of the famous figures of Persian-Tajik literature in the 15th century. His role in promoting human decency has earned him the attention and applause of all.

The work of The Thinker "Ethics Muxiniy"," Risolai Hothamiya"," Futuvvatnomai sultoniy or javonmarjlik tariqati " was popular among el and served as a standard, etiquette rule for many in matters of education, ethics. Alloma understands science and moral education as the main means of bringing socio-moral qualities to the surface. He argues that it is possible to re-educate a person through knowledge, to cultivate mental capacity, that the importance of upbringing is significant in improving human behavior, in making positive qualities. At the heart of koshifi's moral views is the call for humanity and understands it in a very broad sense. He believes that the need for humanistic qualities is more important than the need for water and fire. In koshifi's view, a person must follow Ten rules: "the first is not to do an opposition (reverse) to El; the second is to wish his own self dishonesty; the third is not to open the blame; the fourth is to pardon him if there is (inappropriate, bad) behavior that is found in everyone; the fifth is to turn him; seventh - to pull hard for a person; eighth - to restrain one's own self; ninth - to appear to the people with a clean face; tenth-to say a good word to a person" [1].

One of his works, which brought koshifiy great fame, is "Morali Muhsiniy". This educational-moral work was created in 1495, dedicated to Prince temüri, Prince Marv khukmdori Muhsin, son of

Husayn Boyqara. The Thinker Prince Abulmuhsin gave a positive review of his activities, describing him as an ideal humorist. Ham therefore names the work "moral Muhsiniy". The main content of the work is socio-marital, educational and moral. It is a work of oghit-nasihah content, which refers to the pandoma genre. In the work, Adib interprets society, people, observes on the basis of wisdom and philosophy. All the topics outlined in the work "ethics of Muhsiniy" are of great interest to every reader, since they call a person for good behavior and widely promote the ideas of tolerance. The work consists of 40 chapters, with the opening chapters outlining the concepts of prayer, blessing, devotions and others. In its later chapters, the duties, morals, relations with officials of the king and high-ranking statesmen are covered on the basis of information about a huge number of historical figures. In this work, Cauchy used famous works on morality, citing quotes and references. That is why Ham he calls himself musannif, i.e. the compiler of the work.

In this book, Cauchy first interprets a word and a concept of morality, and then provides naïve and mental evidence for the reader to follow. Points from the verses of the "Qur'an", the "Hadith", the "message", the narrative argument, the logically based conclusions of the practice of any moral rule are mental arguments. Adib based his opinions on the works of Abdulkosim Firdavsi, Nizami Ganjavi, Jalaliddin Rumi and other thinkers with lavhas. But Koshifiy quotes these events in a new interpretation, in a simple and understandable language, without exactly repeating them in his work. The themes describe gratitude and patience and its virtues, and promote moral virtues such as charity, purity, Highness, steadfastness, fairness, forgiveness, compassion and compassion. As such, the Koshifian person tries to reveal the essence of the qualities of beautiful behavior and tenderness in his activities. The moral qualities such as trust and faith, fidelity and Covenant, and truthfulness dwell in detail. Ohistanism and non-haste describe qualities such as andishalism as the place where a person behaves in the etiquette of morality. Special attention is paid to the fact that knowledge of courage, enthusiasm, ignorance of the opportunity is a necessary quality for a person. The koshifian calls on the reader to wisdom, secrecy, compliance with the right, to always keep up with the good and to stay away from bad deeds. In order to emphasize the importance of qualities such as purity, faith, goodness that bring honor to a person, the order of the office, the attitude to the people of the army, the quality of ministers and emirs, governors, morals, deeds and even the qualities of the Secret Service people who deliver messages to the King are analyzed in Chapter 40 of the work The King's Castle claims to come to bunyod in four pillars, if not one of them, the important affairs of the country will be ruined: the first, being the emirate, will protect the country's surroundings and protect the king and the RA'at from the evil of enemies. The latter, being a ministry, regulates the power of the king and officials. Third, being governor, the Sultan is first informed of the plight of the people, the weak hear the worth, and the people of the wicked give the Dodi. Fourth, the Lord is the messenger, and he conveys the regular message of the city and the province, the state of the crowd and the raiyat, to the Lord the King. – He [1] lists twelve characteristics of the emir and ministers serving in the Royal Court.

The social, moral requirements outlined by Alloma are considered of paramount importance from the path of Community Development and mutual cooperation, friendship and harmony among people to decision-making. Koshifiy lays out more than thirty positive moral requirements. The content of these requirements is expressed in the social need in the expression of patience, prayer, purity, stability, forgiveness, generosity, generosity, humility, truthfulness, diligence, vigilance, savagery in the expression of the fulfillment of a wet rite of human qualities in members of society.

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