

PEDAGOGICAL VIEWS IN THE WORKS OF HUSAN ECCLESIASTES ON SPIRITUAL AND MORAL EDUCATION

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Annotation: *the pedagogical views of Khusan Ecclesiastes Koshifi are based on the basic principles of spiritual education. It combines science and spirituality to promote the moral and spiritual education of students through the teacher's personal examples. Koshifi's pedagogical approaches are also relevant in today's educational system and are aimed not only at science, but also at the spiritual elevation of a person.*

Keywords: *spirituality, morality, decency, science, moral education, spiritual and moral views.*

Husan Ecclesiastes Koshifi (1439-1501) is considered a great alloma with his spiritual and moral views, which greatly influenced the upbringing and education of not only his time, but of subsequent generations. In his works, the issues of spiritual education, the formation of moral qualities and the development of the human psyche occupy a central place. Koshifi's pedagogical views are largely based on Islamic moral values, wisdom, patience, gratitude, purity, and the importance of knowledge. In his works, he saw upbringing and spirituality as inseparable concepts, advancing his own specific approaches to these issues.

In the works of khusan Ecclesiastes, spiritual education is aimed at shaping a person not only worldly knowledge, but also his inner world, morality and psyche. First of all, he considers spiritual education necessary for a person to be pure, correct and fair. According to koshifi, true spirituality requires purifying a person's soul, exalting his soul and developing it not only physically, but also spiritually. He argues that "true happiness to man can be found through spirituality".

The role of the teacher in the pedagogical views of koshifi is extremely important. The teacher is not just a connoisseur, but a spiritual guide for students, a person who teaches them moral and religious values. Koshifi's works emphasize that the teacher himself must improve his spiritual state and influence students through his personal example. It is necessary for the teacher to show in himself such qualities as compassion, patience, purity and justice, to educate students not only in words, but also through practice.

The connection between knowledge and spirituality is of great importance in koshifi's pedagogical views. He argues that the purpose of reading and learning science is not just to gain knowledge, but to use that knowledge to exalt a person, purify his soul, and enrich

him spiritually. In Koshifi's eyes, science is the path to spirituality, so when studying science, it is necessary to take into account both its spiritual and moral aspects.

One of his best-known works, "Ruh al-Quds" (the spirit of Qudus), fully reflects Koshifi's ideas that bring science and spirituality closer together. In this work, he views science not only as external knowledge, but as a means of developing inner spirituality.

The importance of moral education is emphasized in the pedagogical views of Koshifi. He sees moral education as the way a person behaves, is useful to society, is spiritually elevated. Moral education teaches the reader not only to live thinking about their own interests, but also to deal with compassion, patience, decency towards other people in society. Koshifi believes that moral qualities are important for the strength and progress of society.

His work "moral treatises" provides a number of practical advice on moral education, which helps readers not only learn good manners, but also follow them. His instructions on moral education are of great importance not only from a religious point of view, but also from the point of view of the development of the inner world of a person.

Qualities such as patience, gratitude and purity also play an important role in Koshifi's pedagogical works. He recommends learning patience and gratitude to strengthen a person's mental health. Koshifi believes that patience teaches a person to endure various difficulties and trials, and gratitude teaches him to look at everything in his life with gratitude and gratitude. These two qualities, in turn, ensure the spiritual elevation of a person. Chastity, on the other hand, represents not only physical but spiritual purity. Koshifi believes that the purity of the soul is a central condition for spiritual upliftment.

The pedagogical views of Hussein Ecclesiastes Koshifi are also of great importance in the modern educational system. His ideas about moral and spiritual education can be applied not only in religious and spiritual education, but also in the general education system. Koshifi's pedagogical approach, which combines science and spirituality, shows in particular the need to teach modern students and students not only about science, but also about moral qualities and spiritual values.

Koshifi's views on moral and spiritual education are central to today's pedagogy, especially in terms of promoting humanity, decency, patience, gratitude, and purity.

Koshifi's views on moral education and general education are largely based on Islamic moral values, moral sentiments, and visions of the spiritual world. In his works he cites the spiritual and moral formation of man as an important issue. By analyzing Koshifi's pedagogical views, we can explore what theoretical approaches he pioneered in moral education and how these approaches influence modern pedagogical practice.

Koshifi's pedagogical views mainly emphasize the importance of moral education. He considers moral education not only to teach external culture, but also to form the inner world of a person. The main goal of moral education, in his opinion, is to grow people who are useful to society, positive and polite. Moral education is aimed at the formation of high moral qualities of a person, which, in turn, provide justice, peace and stability in society.

The role of the upbringing of moral qualities in the pedagogy of Koshifi is great. He takes as a basis certain principles and rules for the formation of the inner world of a person. For example, Koshifi believes that in order to acquire his high moral qualities, a person must first of all know himself, realize his strengths and weaknesses. In doing so, he distinguishes between values such as "self-awareness "(enlightenment) and" broad volunteerism " (pride).

The importance of the relationship between the teacher and the student is great in Koshifi's thoughts on the pedagogical aspect of moral education. He defines a teacher as a person who promotes humanity, showing a moral example, and not just a person who conveys his knowledge to the student. The teacher should behave morally correctly, not only give students knowledge, but also educate them from a moral point of view.

Koshifi's works define different ways of implementing moral education. He calls on teachers to teach students moral values not only in words, but also through their practical activities. Koshifi believes that the educator himself, by his actions, words and decisions, gives the reader moral guidance. At the same time, he considers it very important to be wisdom, exhortations and role models in the upbringing of moral qualities.

Islamic moral elements occupy a special place in the pedagogical views of Koshifi. In his concept of moral education, Islamic qualities such as faith, trust, justice, and compassion are essential. In order to formulate these qualities, it is emphasized that the educational methods of Koshifi should be based on the study of the Quran and Hadith, the moral values of Muslims. Koshifi believes that these values should be relevant not only in religious life, but also in everyday life.

Koshifi's pedagogical views on moral education maintain relevance even today. His approaches to the formation of moral education, such as being a moral example, teach students not only to knowledge, but also to moral values, are also important in current pedagogical theory. Today's educators, using Koshifi's teachings, place special emphasis on educating students from a moral point of view.

CONCLUSION

Koshifi's pedagogical views on moral education are an approach aimed at the formation of the inner world of a person and the development of his high moral qualities. He views moral education not only as an important tool for the formation of moral teachers, but also for the creation of solid moral structures in society, achieving justice and peace. His views have not lost their relevance even in modern pedagogy, and the implementation of this pedagogical approach to life positively shapes not only students, but all society.

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