

ILLUMINATION OF THE PROBLEM OF MORALITY IN THE WORKS OF JALOLIDDIN DAVANI

N. Oribjonova

Uzbekistan National University; Independent Researcher

Abstract

In the article, Davani's works put forward ideas about morals and manners specific to human personality. In particular, it is shown that moral maturity plays an important role in the all-round development of a person. At the same time, it is noted that the educational process and the socio-psychological environment in the family play a key role in the formation of morality in a person.

Keywords: personality, morality, moral maturity, good, evil, justice, wisdom, intelligence, speed of understanding, education, negative vices.

ОСВЕЩЕНИЕ ПРОБЛЕМЫ НРАВСТВЕННОСТИ В ПРОИЗВЕДЕНИЯХ ДЖАЛОЛИДДИНА ДАВАНИ

Н.Н.Орибжонова-Национальный университет Узбекистана
независимый исследователь

Аннотация. В статье произведения Давани выдвигают представления о морали и нравах, свойственных человеческой личности. В частности, показано, что нравственная зрелость играет важную роль во всестороннем развитии человека. При этом отмечается, что воспитательный процесс и социально-психологическая среда в семье играют ключевую роль в формировании нравственности у человека.

Ключевые слова: личность, нравственность, нравственная зрелость, добро, зло, справедливость, мудрость, ум, скорость понимания, воспитание, отрицательные пороки.

From ancient times to our time, ethics, rules of conduct and concepts have changed and acquired different meanings. Moral doctrines, thoughts and ideas have progressed against resistance and obstacles. Good and bad, justice and injustice, etc.

served as the main criteria in all periods of moral development. With the passage of time and eras, the exchange of one system with another, and the change of moral relations between people, the essence of good and evil also changed, and one denied the other.

Jalaluddin Davani's work "Akhloqi Jalali" is important as a philosophical and moral treatise. It should be said that in Davani's interpretation, the science of ethics is closely connected with the practical activities and thinking of people. Moral problems are seen along with philosophical, socio-political, life and moral issues.

Davani is influenced by Aristotle in determining the subject and tasks of the science of ethics. According to him, by the science of ethics, he understands the science that studies the behavior and qualities of people. According to him, this science has a practical nature, and it should serve as a basic guide in people's daily life [2].

As mentioned above, according to Davani's principle, the science of ethics studies four main concepts. They include wisdom (hikmat), justice, courage and chastity.

Wisdom, the scientist says, is a product of practical intelligence. There are many signs and types of wisdom. It includes seven qualifications. The first is ingenuity, which refers to quick conclusions in solving a particular problem and easily obtaining the desired result from it. Developing such a skill requires effort and repetition.

The second is the speed of perception: the ability to focus on important issues without dwelling on useless and unnecessary issues.

The third is purity of mind. It is an ability in which a person can solve problems easily and effortlessly.

Fourth, the ability to quickly acquire knowledge is the ability to focus on a specific issue and master it without any obstacles.

The fifth is the ability to deeply understand the essence of the matter. This requires a specific and thorough approach to each issue. It is necessary to take a certain point of view when solving it, so that important issues are not left and secondary ones are not solved.

Sixth, the ability to remember is the ability of a person to remember everything he has experienced and imagined before.

And finally, the seventh is the ability to remember something previously learned without difficulty [3].



Thus, Davani gives great value to people's intellectual ability and its maturity. In order for a person to achieve real happiness, it is necessary to acquire the above-mentioned characteristics and develop his mind in every way. People who do not have these qualifications do not believe in science, argue with scientists without studying the essence of the issue, and lead young people astray from the right path. They try to correct dubious conclusions and abstract assumptions by mixing truth with false ideas.

Davani greatly appreciates the intellectual qualities of people in the knowledge of nature and the formation of morals. In his opinion, they reflect reality to some extent. Davani talks about free will as the essence of ethics and emphasizes that it is a relative variable. He recognizes that a person acquires good manners as a result of education in a certain social environment.

It teaches that morality changes, develops and improves over time. Over the centuries, ideas, rules and concepts of morality have been interpreted differently in each society, their content and purpose have changed. Davani also acknowledges the changeability of morality and states the following: "To say that any moral standard cannot be destroyed is equivalent to the opinion that various diseases cannot be cured and that medical science is fake." But although Davani acknowledged the change of morality and its content, he failed to understand the real causes of these changes in the sources. The fact that the relativity of morality, first of all, depends on the socio-economic factor in the society, was left out of his view.

Davani and other thinkers believe that ignorant people cannot be taught anything. So, on the one hand, they do not deny the role of education, they encourage everyone to be engaged in science, on the other hand, they say that the methods of education cannot be applied to people who are ignorant and do not have the ability to master the secrets of knowledge. Davani, while focusing on the negative vices of a person, expresses his thoughts about mental illnesses and their treatment [1].

According to Davani, whether a child is good or bad depends on further education. That is why it is necessary for a child not to acquire bad habits, to be brought up in a good community, to avoid bad people and not to talk with them. The child should learn the rules of human behavior necessary in his daily life, to respect his parents, to always speak correctly and truthfully, without learning to lie. A child should behave modestly in front of others, not be arrogant or patronizing, think carefully



before speaking. He considers talking too much and beyond the norm to be a major flaw of a person. It is not appropriate to talk a lot, because philanthropy is a sign of pride and easy nature, and this is the reason for the loss of respect and lack of seriousness - says Davani [3].

First of all, parents should instill in the child simple moral standards, the rules of behavior, eating and drinking, to feel responsible for his actions, and to learn to be ashamed of his bad deeds. Thus, Davani notes that it is the main duty of parents to deal with the education of children.

Davani puts science as the first priority in raising children and making them moral and mature. Science saves people from mischievous and depraved behavior. There is also the fact that it is never too late for a person to engage in science.

According to Davani, the main goal of scientists is to study the secrets of nature, engage in educational work, and spread the rules of justice and moral standards among the people. Davani puts scientists above other servants working in government institutions and urges people to take advantage of their valuable advice. Davani, like other advanced thinkers of his time, thinks that the king should be wise people who are aware of the secrets of science: only then he will gather scientists around him, correctly evaluate their work, and understand that science will benefit society.

Davani pointed out the relativity of changing the character and content of moral norms. To him, failure to recognize the changeability of moral standards is like saying that the sick cannot be cured and medicine is useless. But Davani could not understand that the real reason for the change of morality depends on socio-economic factors [2].

Davani sees justice in connection with the intellectual maturity of a person. He says that justice cannot develop without the intervention of reason. In this regard, the following points of Davani are noteworthy. "Indeed, he is called righteous who keeps all his powers in balance, and whose whole activities proceed in moderation from the dictates of the mind. Because none of the powers should demand more than a measured contribution in the mind, and they, that is, the powers, should not win over each other" [1].

It can be seen from the above-mentioned points that the moral qualities of a person depend on the increase of their life experience and the system of mutual relations of



people around them. Especially in the ideas put forward by Davani, it is noted that the process of acquiring knowledge of a person goes in harmony with the qualities of morality. Also noteworthy are his views that any person should be morally pure in acquiring knowledge.

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