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PEDAGOGICAL MECHANISMS FOR INSTILLING VALUES OF JUSTICE, HONESTY, AND HUMANISM IN DIDACTIC WORKS OF THE TIMURID PERIOD

Kenjayeva Saodat Nurmurodovna

Bukhara State Pedagogical Institute independent researcher

Annotation. This article scientifically examines the pedagogical content of justice, honesty, and humanistic values in the didactic works of the Timurid era, the historical and theoretical foundations, and educational mechanisms for instilling them in the minds of the younger generation. In particular, in the educational and didactic heritage of thinkers such as Alisher Navoi, Abdurrahman Jami, and Husayn Vaiz Koshifi, the expression of qualities such as human moral perfection, social responsibility, honesty, conscientiousness, justice, and kindness is analyzed. Furthermore, the influence of the moral views put forward in these works on the upbringing of the individual, as well as the pedagogical possibilities and effective methods of their application in the educational process, are highlighted.

Keywords: Timurids, didactics, justice, honesty, humanism, morality, upbringing, spirituality, conscience, truthfulness, responsibility, virtue, perfection, value, pedagogical mechanism.

The Timurid period is considered one of the important historical stages in the history of Eastern peoples, characterized not only by political, economic, and cultural development but also by the development of science, enlightenment, ethics, and pedagogical thinking. In didactic, moral-educational, and philosophical works created during this period, issues of human perfection, social relations in society, criteria of justice, honesty, truthfulness, kindness, and humanity occupy a special place. Thinkers of the Timurid era interpreted man as the primary factor in the development of society

and considered his spiritual and moral maturity to be the primary goal of education and upbringing. In particular, in the works of Alisher Navoi, Abdurrahman Jami, and Husayn Vaiz Kashifi, views on the formation of a person's moral image, the establishment of good behavior, and the development of just relations in society are widely covered.

In the educational and didactic heritage of the Timurid era, justice is manifested as an important moral criterion regulating human and social relations. The concept of justice is not limited only to public administration or social relations, but also encompasses a person's daily behavior, communication culture, attitude toward others, and personal responsibility. In Alisher Navoi's work "Mahbub ul-Qulub," human qualities, the behavior of representatives of social strata, and just and unjust relations are extensively analyzed. The thinker argues that a person's value is determined not by their position or wealth, but by their moral qualities, good deeds, and the benefit they bring to society.

From a pedagogical perspective, these views teach students:

• respect for the rights and interests of others;

• adherence to the principles of equality and objectivity;

• making fair decisions in collective relations;

• a sense of responsibility for one's actions;

• serves to form qualities such as not being indifferent to social problems.

In the moral and educational works of the Timurid era, honesty is interpreted as one of the primary criteria defining a person's spiritual character. Integrity is closely linked to the unity of a person in word and deed, adherence to moral norms in the realization of their interests, and conscientiousness in their work and activities. Husayn Vaiz Kashifi's work "Akhloqi Muhsini" highlights issues of improving human behavior, developing noble qualities, abstaining from bad habits, and achieving moral perfection. The moral views put forward in the work are inextricably linked to an individual's inner world, their actions, and their duty to society.

Humanism is manifested in the didactic heritage of the Timurid period as a comprehensive moral concept related to respect for human honor, dignity, interests, and freedom. The idea of humanism occupies one of the central places in Alisher Navoi's work. In his works, doing good to people, helping those in need, showing mercy, and pursuing the interests of the people are exalted as high virtues. In Navoi's views, a person's spiritual worth is closely linked to the good he does for others and the benefit he brings to society. In modern pedagogy, this approach is synchronized with the formation of a culture of socio-emotional development, empathy, tolerance, and cooperation.

Alisher Navoi is considered one of the greatest representatives of the spiritual heritage of the Timurid era. In his works "Mahbub ul-Qulub," "Hayrat ul-Abror," and "Nazm ul-Javohir," issues of human upbringing, moral qualities, and spiritual maturity are deeply covered. Navoi evaluates such qualities as the glorification of man, the value of science and enlightenment, honesty, generosity, humility, and kindness as the main factors of social development. In his works, the idea of a perfect person occupies a central place, emphasizing that a person must be not only knowledgeable but also possess high morality. In his works, Navoi condemns tyrannical, despotic, ignorant, and pleasure-seeking shahs and rulers, contrasting them with the image of a humane, people-loving, just, and just ruler. It would not be a mistake to say that it is the central point of Navoi's spirituality and humanism. Throughout his entire life, Navoi praised and glorified humanism and humanity. Caring for people, doing good, and showing kindness were the essence of this great man's life. On his tombstone are these words: "Shah-i Ghariban," that is, the king of the poor, the lonely, and the destitute. At the same time, the works of scholars who worked during the Timurid period are one of the major examples of didactic literature of the Timurid period. This work extensively highlights human qualities such as justice, honesty, patience, generosity, courage, and loyalty. He shows moral education

as an important condition for the development of society and emphasizes that every person must contribute to the development of society through their behavior.

The issue of science and enlightenment also occupies an important place in the didactic works of the Timurid period. Thinkers considered science to be the primary means of human perfection. According to them, science saves a person from ignorance, develops their thinking, and turns them into a useful person for society. For this reason, the ideas of encouraging young people to acquire knowledge, respect for teachers, and the pursuit of knowledge were among the main themes of didactic works. Ideas of patriotism and philanthropy also occupy a special place in the literature of this period. In didactic works, love for the motherland, protection of the interests of the people, and service for the peace and prosperity of the country are interpreted as the highest duty. These views were one of the spiritual factors that served to ensure the political and cultural development of the Timurid state. Another important aspect of the didactic works of the Timurid period is that they also pay great attention to the issues of family upbringing. Values such as respect for parents, honoring elders, showing love to younger ones, and mutual respect and responsibility among family members are interpreted as important factors in raising the younger generation.

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