

The Content of the Works of Eastern Thinkers in the Formation of the Moral Qualities of the Leaders of Educational Institutions

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Abstract:

In this article, correct leadership, moral values, leadership responsibility, educational process, mass education are widely covered.

Keywords: Correct leadership, moral values, leadership responsibility, educational process, public education.

It is known that the views and ideas put forward by Eastern thinkers are still providing spiritual nourishment to people's minds and hearts as an important source of education.

For example, Mahmud Kashgari: to eat an honest meal, integrity of faith, faithfulness in efforts, staying away from various gossips, blaming others, not talking in vain, giving up excess wealth, wishing good things to all people, to be accountable to oneself and to one's country, to look at the members of the society with the eyes of compassion, not with envy, but with the eyes of an example, to refrain from admonishing others, to stop anger by swallowing anger, purifying morals, changing one's behavior for the better, making peace with people, maintaining correctness and loyalty in speech, avoiding lying, speaking truthfully and turning to righteousness teaching, using all effort and attention in expressing good words, getting used to eating and sleeping less, summarizing every minute, avoiding ambition, not wasting time, always keeping clothes and body clean, paying attention to the words of the people. He emphasizes the need to have personal qualities such as listening to others, keeping the mind sharp, striving for the conversation of scholars, being

forgiving, keeping silent about those who are rude, and paying attention to the beauty of behavior [1].

In order to lead correctly, it is necessary to have foresight, to notice and take into account possible changes and difficulties. It is necessary to have a certain system in the operation of each control tool. This means that this work does not consist of a collection of randomly unrelated activities, but rather a specific situation, the nature of the situation, and the characteristics of the tasks before the team, as well as its individual links. It is emphasized that it should consist of a complex of well-organized, interconnected and well-thought-out plans and activities [2].

In the teachings of our thinking ancestors, we read the opinions that the occurrence of fair and unfair relations in the products of national creativity depends on the leader, that is, the king.

Abu Nasr Muhammad ibn Muhammad ibn Uzlug Tarkhan Farabi (873-950) in his work "The City of Virtuous People" emphasizes the need to stratify the inhabitants of the city according to stratometric characteristics in the spiritual and psychological management of the population. It is necessary to lead to the self-management of the society in the self-management of the members of the society, but at the same time, each member should develop his psychological and spiritual maturity according to the method and direction. 'ra will exist alone. "All this can be obtained in two ways. First of all, if the above phenomena actually exist in a person's heart and mind, then in the minds of others, this knowledge is created on the basis of comparison or imitation. Some people have this knowledge in their hearts because they feel those things themselves" [3].

Farabi continued this idea: "Secondly, a group of people who do not have these qualities form the population of ignorant and lost cities. The inhabitants of such a city, based on thoughts, anger, envy, and hatred, always fight against each other and are hostile to each other, and the strongest ones are more perfect than others. Those who are victorious also try to destroy each other, as if other creatures are imperfect, as if their existence harms them, or as if others were created only to serve them as slaves, they all strive to oppress and use each other" [4].

Farabi also says that the good life of people depends on the manager, that is, the leader, and his various qualities help him in this regard. In his opinion, humanistic and religious characteristics are important for a leader in this position: "Whoever does not have the ability to inspire someone to the actions necessary to achieve happiness and happiness, and is incapable of performing this action, such a person cannot be a leader. They learn the ways from the leaders who lived in the past, but at the same time, if the future leader finds it necessary to reform the ways and ways of the past, according to the requirements of the living conditions. changes. It should also change the past that represents bad habits. Otherwise, if you follow the requirements of the past and maintain its mood, there will be no relief, change and growth in marriage" [5].

From these thoughts of Farabi, it is clear that a leader should first of all be able to free himself from bad habits and inspire others to do good deeds. It can be observed that the importance of these ideas has not decreased even for today.

One of the great scholars of the 11th century, the thinker and statesman Yusuf Khos Hajib (1020/21-?) in his work "Kutadgu Bilig" [6], i.e. "Knowledge that leads to happiness", the ruling person, i.e. the king with the people the idea that it should be together and fair is put forward. His teachings and advice are aimed at governors, and only when the governing leader is surrounded by people with good intentions and high morals, he can do the right things and issue the right decrees, only then the country prospers and prospers.

According to Yusuf Khos Hajib: "No matter how high a person reaches, he should still remain humble."

In "Kutadgu Bilig" it is said that in order to become the head of the country, one must have a clean background, original lineage, be considerate, have a clean character, have a strong intellect, not be careless, and not tell lies. Instructions are given. The author says that two things are a strong support for El: one is prudence, and the other is justice. Both are the root of righteousness.

Jalaluddin Muhammad Ibn Asad al-Siddiqi al-Dawani (1427-1502), who made a great contribution to the development of the history of political and legal doctrines in the East in the 15th century, expressed his views on the management process in his work "Ethics of Jalali"[6]. In particular, the work consists of three parts, in the first part, views on morality, in the second part, views on family management, and in the third part, opinions on the management of the city (state) and the policy of kings. It is noteworthy that Davani divides the society into just and virtuous cities and ignorant cities in this work "Akhloqi Jalali". Like Farabi, Davani also says that ten best qualities should be embodied in a virtuous city manager. Of these:

- the first is to respect the ruling people;
- the second is the fair execution of state affairs;
- the third is not to give in to greed and lust;
- the fourth is haste and anger in the rulership not to allow, but to be based on mercy and kindness;
- the fifth arises from the will of God to satisfy the needs of the people;
- sixth, to try to fulfill the needs of the people;
- the seventh is to be fair to the people;
- the eighth is to consult and resolve every case;
- the ninth is to appoint each person to a position commensurate with his ability, not to give higher positions to incompetent people;
- the tenth is to issue just decrees and not to break the law[7].
- According to Davani, the emergence of society, issues of the state and its management, the issue of a just ruler depend on intellectual and moral education in society. Also, the role of rulers and the role of science in the state and its management, in the prosperous life of the people, are of particular importance. Davani attaches great importance to the role of scientists in society and state management. According to him, a real scientist should actively participate in state affairs and solve complex problems that benefit society.

Regarding educational moral qualities, we would recommend that young people "stick it in their minds" and let it be their master. Human consciousness always has a subjective essence [8]. At the beginning of the 20th century, the West was confused about how to live 24 hours in one night. When the speed of time is developing as rapidly as spaceships and the speed of light, if we spend our time on various useless noises of the social network and the "miracles" of the mobile phone... It is a pity that young people are exposed to negative videos, photos and writings on social networks. rdak's chicks follow example one after another without any objection.

No matter what field a person is in, he should act with enthusiasm and enthusiasm. At this point, the thoughts of the great Allama az-Zamakhshari, "Intended deeds are like uncooked meat, therefore any work should be done with full intention and strict sincerity" - prompts us to think and reflect [9]. The path to perfection is like going on a journey. In order to find Treasure Island, it is necessary to make a route map, it is not out of the question that a teenager who does not know where to go will get lost. In this regard, the role of us mentors is incomparable.

When asked who a teacher is, various definitions and interpretations are given. A teacher is a pedagogue who deserves to always be in the student's attention, like sparrows gathered in a wheat field in July. According to this beautiful definition, we believe that every teacher-coach should carry out work aimed at the formation of moral qualities while imparting modern knowledge in the process of education, while further increasing feelings of nationalism and love for our nation.

The content of the works of Eastern thinkers plays a very important role in the development of the moral qualities of the leaders of educational institutions. In their works, they highlighted the importance of leadership, moral values and the educational process.

1. Moral values: Eastern thinkers such as Al-Farabi, Al-Ghazali and Ibn Sina emphasize the importance of moral knowledge in education. They call the leaders to be sincere, fair and honest.
2. Leadership Responsibilities: These works show that leaders need responsibility, knowledge, and experience. He emphasizes the need for leaders to maintain fairness and impartiality in their work.
3. Educational process: The educational process in educational institutions should include not only imparting knowledge, but also personal moral development. Eastern thinkers pay special attention to this aspect of education.
4. Mass Education: They promote mass education and emphasize the importance of imparting moral values to the society.

In short, the works of Eastern thinkers serve as a strong basis and source of inspiration for the formation of moral qualities of the leaders of educational institutions. And putting these values into practice makes leadership more effective.

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