



The Interpretation Of Moral Virtues And Social Values In Tanvir Ul-Ahdoq Fi Makorim Ul-Axloq

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ABSTRACT

This thesis examines the interpretation of moral virtues and social values in Abdurahmon Sayyoh Toshkandiy's *Tanvir ul-ahdoq fi makorim ul-axloq*. The study focuses on the philosophical relationship between individual moral perfection and social order. Historical-philosophical, hermeneutic, and conceptual methods are applied to analyze the categories of wisdom, courage, temperance, justice, education, family responsibility, labor, and social cooperation. The findings show that Toshkandiy considers morality not merely a system of personal qualities but a foundation of harmonious social relations. Virtuous conduct emerges through the rational regulation of human faculties and is realized in family, educational, professional, and civic relationships. The work consequently combines Islamic ethical principles with the enlightenment-oriented social concerns of early twentieth-century Turkestan.

KEYWORDS: Abdurahmon Sayyoh Toshkandiy, *Tanvir ul-ahdoq fi makorim ul-axloq*, moral virtues, social values, ethics, justice, moral education, family, social responsibility.

INTRODUCTION

The relationship between personal morality and social order represents one of the central questions of Eastern ethical philosophy. Virtues such as wisdom, justice, courage, honesty, moderation, and responsibility acquire philosophical significance when they determine not only individual behavior but also the character of relationships between people. In the intellectual environment of early twentieth-century Turkestan, this problem became especially important because enlightenment and social renewal were increasingly connected with the moral education of the individual.

Abdurahmon Sayyoh Toshkandiy's *Tanvir ul-ahdoq fi makorim ul-axloq* occupies a distinctive place within this tradition. The work was lithographically published in Tashkent at the G'ulom Hasan Orifjonov printing house in 1913 and contained 76 pages [1]. Researchers indicate that it was intended to present questions of morality and upbringing in a relatively accessible form suitable for the educational needs of the period. Toshkandiy drew on the Qur'an, hadith traditions, and the intellectual heritage of Muslim scholars while adapting ethical ideas to the social and educational circumstances of Turkestan.

The purpose of this thesis is to analyze how moral virtues and social values interact in Toshkandiy's ethical thought and to determine the philosophical significance of this interaction for his understanding of human and social perfection.

The main source of the research is *Tanvir ul-ahdoq fi makorim ul-axloq*. Historical-philosophical analysis was used to interpret the work within the cultural and intellectual context of early twentieth-century Turkestan. Hermeneutic interpretation was applied to



clarify the meanings of moral categories and their relationship to human conduct. Conceptual analysis made it possible to examine wisdom, courage, temperance, justice, family responsibility, education, labor, and cooperation as interconnected elements of Toshkandiy's ethical system. Relevant contemporary studies devoted to his ethical heritage were also comparatively examined [2–4].

The analysis demonstrates that Toshkandiy interprets morality as a process of regulating the internal powers of the human personality. His ethical scheme distinguishes intellectual, irascible, and appetitive capacities, conventionally expressed as quvvati fikriyya, quvvati g'azabiyya, and quvvati shahvoniyya. Their morally balanced development is associated with the principal virtues of wisdom, courage, temperance, and justice. Contemporary research into the work similarly identifies these categories as fundamental components of Toshkandiy's theory of ethical formation.

Wisdom represents the proper functioning of intellectual capacity. It enables a person to distinguish beneficial from harmful action and to direct conduct consciously. Courage expresses the morally regulated form of emotional strength and determination, whereas temperance regulates desires and prevents the domination of uncontrolled appetites. Justice integrates these qualities and establishes an appropriate relationship between individual interests and the rights and needs of others. In the work, justice is connected with adherence to rational and religious measures in human affairs.

The significance of these virtues extends beyond individual self-improvement. Toshkandiy presents human beings as naturally dependent on social cooperation. His discussion of agriculture, weaving, construction, and political administration illustrates that no individual can independently satisfy all material and social needs. The existence of different occupations therefore reflects the interdependence of members of society. Agriculture supplies food, weaving provides clothing, construction creates places of residence, while political organization maintains order.

This reasoning gives labor an ethical and social meaning. Work is not represented merely as an economic activity; it participates in the creation of collective well-being. The individual becomes socially valuable when personal ability is transformed into useful activity serving common needs. In this respect, Toshkandiy's moral philosophy connects virtue with social responsibility.

Family relations constitute another important sphere in which ethical qualities are realized. Toshkandiy discusses relations with parents, teachers, elders, rulers, spouses, and children. Respect for parents and teachers is related to gratitude, humility, and recognition of moral authority, while responsibility toward children is connected with education and the transmission of ethical values. His approach consequently presents the family as the first environment in which social virtues are practically learned. Studies of the text likewise emphasize the importance of family, education, and interpersonal responsibility in its moral system.

The concept of social life is also associated with tamaddun. Toshkandiy proceeds from the understanding that human beings are naturally inclined toward communal existence. People establish villages and cities because cooperation makes it possible to satisfy needs more effectively. Yet differences in interests and dispositions can generate conflict; therefore, social coexistence requires justice, norms, and responsible governance.

The analysis thus reveals a movement from internal morality toward social ethics. Wisdom regulates judgment, temperance regulates desire, courage regulates emotional energy, and justice organizes relations between people. Moral virtues therefore become foundations of social values rather than remaining private qualities.

Toshkandiy's ethical conception demonstrates that personal perfection and social development are mutually dependent. Society cannot achieve stability through external regulation alone if its members lack ethical discipline. At the same time, individual virtue becomes meaningful through relationships with other people. This explains why Tanvir ul-ahdoq fi makorim ul-axloq combines discussions of inner human faculties with family life, education, occupations, social cooperation, and governance.

The work also reflects the enlightenment-oriented character of Toshkandiy's thought. Researchers note that he regarded knowledge and moral education as important means of overcoming social backwardness and that the work was adapted to the educational requirements of its historical period. In this context, ethical education becomes a mechanism of social renewal. A knowledgeable but morally irresponsible person cannot represent genuine progress; education must produce both intellectual competence and ethical responsibility.

Consequently, Toshkandiy's understanding of social values is inseparable from individual character. Justice begins with personal self-regulation but reaches completion in fair relationships; education begins with individual learning but contributes to collective development; labor fulfills personal needs while simultaneously supporting society. His moral philosophy therefore establishes a consistent relationship between self-perfection and communal well-being.

Tanvir ul-ahdoq fi makorim ul-axloq presents moral virtues and social values as interconnected dimensions of human perfection. Wisdom, courage, temperance, and justice regulate the individual's intellectual, emotional, and appetitive capacities, while family responsibility, education, useful labor, cooperation, and just social relations transform these virtues into practical social values.

Toshkandiy's ethical thought therefore moves from the inner moral order of the individual toward the moral organization of society. His conception demonstrates that sustainable social development requires ethically educated individuals and that personal virtue reaches its highest meaning through responsibility toward others. This synthesis of individual morality, social cooperation, and enlightenment makes the work an important source for understanding the ethical and philosophical thought of early twentieth-century Turkestan.

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