



SOCIO-ETHICAL VIEWS OF HUSAYN VOIZ KOSHIFI AS STUDY ISSUES OF MODERN ETHICAL SOCIOLOGY

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ABOUT ARTICLE

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Abstract: In this article, the most important factor that causes human maturity is the health of the great poet, thinker, contemporary of Alisher Navoi, the great poet, thinker, the sultan of the ghazal estate and the statesman Alisher Navoi, who lived during the rule of Timurids. Written about his great attention and views on moral education in addition to high intellect. In his work "Akhlaki Muhsini" (the scientist finished writing this work in 1495), which was famous in his time and dedicated to Abdulmukhsin Mirza, the son of King Husayn Boykara, the ideas of raising a king with high moral qualities and virtues and making the people follow him as an example were embodied. With this work, Koshifi put forward his views on the need for moral people to work in the state system to build a just society based on the rule of law, and on their part to create a person who strives for knowledge, who loves truth and justice, who fights against injustice, who is brave, dynamic, noble, generous, and open-hearted. Therefore, I believe that this work of his, without losing its value, will serve as a great program for educating moral state leaders and specialists in today's developed and developing democratic societies. I also believe that it will greatly help to positively solve the sociological problems that arise in the mutual socio-political relations between the state and the society. will serve as a great program for educating moral state leaders and specialists in today's developed and developing democratic societies. I also believe that it will greatly help to positively solve the

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INTRODUCTION

Large-scale social reforms are being carried out in Uzbekistan in order to train modern personnel and organize their activities based on the requirements of the time. In particular, in the development of the educational system, ensuring the quality of education, and carrying out upbringing together with education, our country has formed an experience that matches our unique national mentality. Acceptance of the concept of continuous spiritual education is also reflected in the moral aspects of the personnel studying and graduating in the educational system, along with their education, in their work activities as employees and servants, in the work team and in their relations with citizens. But the abuse of their positions by some employees and servants, in real life, we hear that as a result of the irresponsibility of the employees in relation to their duties, some of the state systems are causing dissatisfaction among the population. That is why the potential of employees and servants, especially the abundance of moral qualities, the creation of a high moral environment in mutual relations in work teams is one of the main concerns of many leaders. In this regard, our ancestors left us a rich legacy of spiritual and moral upbringing of employees and servants based on the right approach, instilling good qualities in them. One of these legacies is Husain Vaiz Koshifi, a famous preacher and scholar of the Timurid period. In his social and moral views, great importance is attached to the education of the officials.

Husayn Vaiz Koshifiy is one of the famous and encyclopedic talents among scholars, poets and sages who gathered around Alisher Navoi in Khorasan in the second half of the 15th century. Husayn Vaiz Koshifi of Kamoliddin was born in Baihaq town of Sabzavor city in Khurasan province in approximately 1440/1442. He received his primary education in Sabzavor. He had full knowledge of Arabic, Persian, Turkish language, mathematics, astronomy, chemistry, music, literature, jurisprudence. From a young age, he was engaged in the art of preaching. Koshifi soon became known as a prominent preacher-orator in Sabzavor. Later, he lived in Nishapur and preached in Mashhad in 1455-1468. At the end of 1468, on the recommendation of Abdurrahman Jami, Husayn Vaiz Koshifi came to Khirrot and spent the rest of his life mainly in Khirrot under the leadership of Timurids.

It is known that in the second half of the 15th century, Khirrot was the cultural center of the East during the time of the Timurids, especially Husain Boygaro. Historian scholar Sayyid Nafisi says that there is almost no information about Koshifi's trip to India at the end of his life. Husayn Vaiz Koshifi had two daughters and one son, and his son Fahriddin Ali al-Safi became a great poet, writer and scientist of his time (known for his work "Rashohoti ain al-hayat"). Ali al-Safi has more than ten scientific and artistic works devoted to the history of Islam, the life of prophets, literature, Khoja Ahrar Vali, ethics, and chemistry. Husayn Vaiz Koshifi died in Khirrot in 1505.

Kamoliddin Husayn is the name of the scholar, the preacher (orator) is his nickname, and Koshifi (to discover, create) is his literary nickname. Husayn Vaiz Koshifi wrote his works in the scientific

language of his time - Persian, and many scientific and artistic translation works were also inherited from him. It is known from sources that he wrote more than 200 works on such subjects as philosophy, ethics, linguistics, literature, politics, history, chemistry, astronomy, mathematics, music, preaching, poetry, history of religion, jurisprudence, medicine. 197 manuscripts and 75 lithographic copies of Koshifi's works with 45 titles are kept at the Institutes of Oriental Studies named after Abu Rayhan Beruni and Manuscripts named after H. Sulaimanov of the Academy of Sciences of Uzbekistan.

In addition, he was a prominent theological scholar of his time, knew the hadith, the Holy Qur'an by heart, and even wrote a four-book commentary on the Qur'an. Koshifi's more works such as "Akhloqi Muhsini", "Risolai Khotamiya", "Anvori Sukhaili", "Futuvvatnomai Sultani", "Tavsiri Husaynii", "Javahirnama" are written in Arabic, Tatar, old Uzbek, Urdu, Turkish, German, English, French and translated into other languages. Currently, Koshifi's works are stored in cities such as Paris, London, Berlin, St. Petersburg, Moscow, and in the libraries of Iraq, Turkey, Iran, Afghanistan, India, Bangladesh and other eastern countries. In foreign countries, interest in Koshifi's works was strong already in the 18th and 19th centuries. X.

Koshifi's work was described by the great historian of his time, Khondamir, in his work "Khulasat ul-akhbar": "The gentleman also had great skill in astrology, so his interpretations were as safe as reciting Qaza. There are many and countless books on his youth and eloquence, most of them written by Amir Alisher decorated with the famous name. Amir Alisher's grace and favor always fell on the page of the gentleman..." - he describes. Alisher Navoi in the fourth meeting of the work "Majolis un-nafais": "Mavlana "Husayn Vaiz" is nicknamed "Koshifi", Savzavorlik. I have been in the city for almost twenty years and it has been a colorful and colorful event. Don't worry about science, don't worry. In particular, sermons, essays and horoscopes are about him, and in each of them there are certain and famous works...

In this place, the twenty-fourth chapter of Alisher Navoi's work "Mahbub ul-Qulub" is called "In remembrance of the people of advice and preachers", which talks about what qualities the preachers of their time should have. According to Navoi, "The preacher should preach the word of Truth and not deviate from the word of the Prophet, first of all, he should enter the path of the Truth and the Prophet, and then he should lead the people to this path with advice." ... Vazkhan should be such that the person who entered his meeting empty leaves full; and the one who entered full, let him leave lightly and return empty. Also, Navoi says that if the preacher is mature at the level of a scholar, his sermons can be effective only if he observes honesty. "If he commands others and does not do it himself, his words do not affect or benefit anyone." - he says. [2, p.168] At the same time, one of the problems faced by some scientists and their students in educational meetings and lectures in educational institutions during Navoi's time and now is that teachers send their assistants or students to give lectures, give them authority "... "Singer", he criticizes that the main preacher has no meaning and benefit to any listeners, that without a disciple, his reputation will fall and he will become a slave of his disciple.

Based on these qualities, Alisher Navoi praises Hossein Vaiz Koshifi and writes about the preacher as follows: "Ul Jumaldin huruf rakimi told history with this lament, and spent the year at the high meetings of Sultan Sahibqiran (Husayn Boykara) and I became a judge, Maulana Husain Vaiz read it on the pulpit." These words are a reference to Hazrat Navoi writing a dirge for the death of his teacher Jami, and this dirge was recited by Husayn Vaiz Koshifi, who was respected as a powerful and influential speaker in his time, standing on the pulpit.

Also, according to sources, not only science, but also morals of this great scholar were at a high level, so even Husayn Boykara and Alisher Navoi listened to his sermons. In this regard, historian Mir

Said Sharif Raqim also gives high praise to Koshifi, saying: "Mawlano Kamaluddin Husayn Ali Vaiz Koshifi preached well in a loud voice, so scholars and virtuous people invited him to their special gatherings."

Alisher Navoi Husayn mentions in his works that Vaiz Koshifi is the best speaker of his time, literate in essays, well-versed in astrology, and an honest scholar.

Koshifi's work "Akhlaqi Muhsini" is the most famous and important in covering moral issues. Koshifi dedicated this work to Abdulmuhsin Mirza, the son of Husayn Boykara. In his works, Koshifi writes about the issues of politics, state management, law and, most importantly, about the moral qualities that are vital for the moral perfection of a person. Citing prayer, sincerity and supplication as the beginning of good morals, he emphasizes that a person must first be a believer. Also, when you read the work of "Ethical Muhsini, you will witness that Koshifi did not miss the moral qualities that are constantly found in our lives and social relations. It is to thank God, to know how to be patient in difficulties, to start with hope in God when doing something, to always observe cleanliness, to be adorned with decency and dignity,

At the beginning of the book, it is said that good behavior is one of the rays of God's supreme wisdom, and that our prophet Muhammad (pbuh) was told by God, "Surely, you have great behavior!" [3, p. 564] indicates that character is one of the highest human qualities. Because the Messenger of Allah (pbuh) himself said: "I was sent to improve morals." Here, in his work, Koshifi recognizes Prophet Muhammad (pbuh) as a person of high moral character and a perfect person. Also, beautiful behavior is one of the secrets of the treasure of royal honor, with this noble light, the eye of insight (the eye of the soul) is illuminated and it is possible to recognize the attributes of God [4, p. 161], - emphasizes. Also, behaving in the manner of Allah,

Koshifi says that if some of the people have beautiful behavior and pleasant feelings, then these people look beautiful. That is why, first of all, it is necessary for the king to decorate his noble breed with beautiful behavior and pleasant qualities, and for this he needs to observe 40 qualities, some of them are qualities that are between the Supreme Truth, and some are qualities that are between the king and the people. These 40 qualities are described in the 40 chapters of the work, and they are cited with narrations and stories about the behavior of good people.

First of all, Koshifi paid great attention to qualities such as prayer and sincerity, which are one of the obligatory acts at the beginning of human morality. Because these qualities emphasize faith, fearing God, adorning yourself with the character of Prophet Muhammad (pbuh), health in this world and salvation in the hereafter.

Explaining about gratitude, he says that one should know the benefactor from the heart, and consider every boon given to one as interest and infinite grace of the bestower of sustenance.

At this point, Koshifi pays great attention to the thanksgiving of the human organs and emphasizes that the power generated in these organs should be attracted first to the prayer of the benefactor, and then to a special obedience of each organ. For example, eye obedience is to look at people with an exemplary eye, and ear obedience is to carefully listen to the words of God, the prophet's hadith, the stories of past great men, the sermons of preachers, and the advice of saints. And he explains that if there is walking and visiting mosques and holy places in foot worship, other members can be compared to them.

Citing the quality of patience, he writes that its meaning is to bear the troubles from the Almighty and to restrain oneself. According to him, patience is a good quality of a truly wise person and a

consequence of his desire. Patience is the key to happiness and the door to the culture of pleasure cannot be opened without this key.

Koshifi also pays special attention to one of the most important qualities for people in all times, *tawakkul*. According to him, *tawakkul* is to cut off the heart from all causes and turn to the Supreme Truth, which creates the cause of causes, and ask Him for the solution of every matter.

There is also a characteristic of a person's self-restraint from doing bad deeds, which Koshifi calls modesty. Chastity is a noble quality and acceptable behavior for people. He says that one king of the tree of faith is modesty, which is the condition for the stability of the universe. This quality is such that if shame rises and a person is not ashamed of anyone, the order of the world will be disturbed, good customs and customs will end among people, and people's lives will be ruined. They do not respect each other, and the strong destroy the weak. Modesty is such a strong quality that it does not allow people to do only what they want.

Another quality of good morals is chastity, which states that this behavior is considered one of the noblest virtues, and its desire is to avoid unclean things and lust. Koshifi says that there are two proportions in the purity of a person. The first ratio is angelic. Therefore, through this quality, a person is inclined to knowledge and practice. The second ratio is animal. That is, with this quality, a person is inclined to eat, drink, and have sex and is hungry. In this case, he says that the task of the human mind is that a person should strengthen his angelic ratio as much as possible and should not give way to an animal ratio.

Also, Koshifi pays great attention to human manners. He said that etiquette means that a person refrains from bad words and useless actions, preserves his honor and that of other people, and does not lose his reputation. The true *adab* is to follow the Sunnah of the Prophet (s.a.w.).

The observance of decency by the kings who conquered the mysterious countries and the emperors who spread the world says that the peoples under them also follow it and do not deviate from the decency path. If the manners regulate the work of the king, it also leads to the improvement of the people's life. Therefore, the best investment for the king and the people is *adab*.

Another moral quality mentioned by Koshifi is nobility. In the books, Allah Almighty loves people and benefits kings. Loyalty is a helper of nobility, he says, if a person's dedication is great, he will be more glorious and prestigious than others in *izzat shaukat*.

Koshifi pays great attention to the concept of "justice", which ensures the stability of social life and values it as a high moral virtue. Just as justice is the most basic requirement of all times, it is one of the basic requirements of Koshifi's moral human quality. Koshifi explains that the meaning of justice is "ensuring the legal equality of the people". He said that justice will bring peace to the country and illuminate the darkness. Citing an example of Surah Nahl, verse 90 of the Holy Qur'an, ("Surely, Allah enjoins justice, good deeds and doing good to one's relatives, and forbids corruption, evil deeds and oppression"), it reminds us that God commands His servants to do justice. is, and shows that they should be looked at with compassion. He points out that giving them alms is like giving joy to their sad hearts. As the virtue of justice and the punishment of oppression, Koshifi states that "all the people love a just king, even if they do not benefit from him, and the whole world hates a tyrant, even if they are not harmed by him." As an example of this, although he is not a Muslim, Noshiravani mentions that the just is remembered in history for his justice, and Hajjaj is mentioned for the oppression of the oppressor. Making a name in the society with the right words and justice, acknowledges that people will remember him for his virtues and qualities during his life and after his death. So, the fact that the king and the

leaders are fair to the people, and that the people enjoy their justice, even if they do not receive any material support in social life, will bring peace and tranquility in the society.

In fact, justice is a social category that ensures the social stability of society and serves to regulate relations between people, and expresses such meanings as equality, standard, moderation. Along with moral norms, the legal norm is embodied in it, and it is used to regulate interactions between people. Due to the presence of justice, there will be order in society, unity in people's relationships, mutual cooperation and progress in their lives.

Koshifi also talks about forgiveness and humility, and says that the presence of this quality in a moral person makes him abandon punishing the sinner while having power over people. He cites as an example that this quality is more virtuous than all other qualities in the sight of Allah, and that after the conquest of Makkah, instead of punishing those who did wrong to him, he forgave them and set them free. He also gives an example from the opinions of the judges that no matter how great the sin is, the reward for forgiveness is even greater.

Koshifi also attaches great importance to a person's good manners and gentleness. The purpose of this, he says, is that a person should have a gentle and pure heart. It also emphasizes the need to be gracious and congenial, and to be tolerant with others. Good manners and kindness are the best of blessings and the most beautiful of qualities, while bad behavior is an obstacle to a person's entry into heaven, the examples of hadiths confirm.

At the same time, he lists 10 signs of happiness that the sages have distinguished. The first is not to be against others in good deeds.

The second is to control one's ego.

The third is not to find fault with others.

The fourth is to try to correct anyone who does something inappropriate.

The fifth is to accept the sinner's apology when he apologizes.

The sixth is to meet the needs of the needy.

Seventh, hardship for people.

The eighth is not to be selfish.

The ninth is to be open to the public.

The tenth is to say good words to people [5, p. 185-186]

Loyalty and commitment are also one of the moral qualities, and Koshifi says that they are the deeds of youth and businessmen. Also, a covenant is a firm word given to oneself or someone else, and it is supported by the hadith that says, "He who does not keep his covenant does not have Islam." At the same time, he explains about honesty and quotes from the will of Caliph Mustarshid left to his son, which is mentioned in historical works. That is, "O child, if you want all the people to fear you, do not tell falsehood, because a liar will be terrible. If a thousand swords protect him, that is, if a thousand people hold a sharp blade and hold it for love and dignity, but if there is no truth in his sword, then he will not have any dignity and dignity in the eyes of the people. .

Koshifi includes the attitude characteristic of the mentality of the Uzbek people and is valued in Islam among the moral qualities, and uses it in the sense of being cautious and looking to the end of everything. Also, quoting the words of Afrosiyab about andisha, he mentions that andisha saves a person from the enemy, keeps him safe from calamities, protects him from being careless, and encourages a person to be cautious.

For example: "Anyone who cuts the grain of the binoculars will be saved from the bullet of the enemy's belt." A cheerful person sees from a distance, and if he notices a sign of corruption from afar,

he immediately starts to take measures. There is also a person who does not wake up from the sleep of heedlessness until the calamity is upon him. For example, if a smart and vigilant enemy sees that he has taken stones and lightning in his hands, he knows that he intends to burn his wife. Let the businessman immediately deal with the incident and the possibility without informing the enemy. [5, p. 241-242]

We can conclude from the examples of his works that Koshifi good people's good conversations and staying away from bad people are one of the characteristics of people who are trying to have high morals. This idea, which is also relevant to our time, is considered to be one of the most useful and good-natured signs. As a confirmation of our opinion, Koshifi says that "the happiness of talking with the good and being with the wise is eternal chemistry and a permanent state leader." According to him, the rules of the Persian kings were to always organize the discussions of judges and nobles, hold councils, and build a just kingdom on this basis. That's why he emphasizes that their reign lasted for four thousand years. Also, the Greeks have more virtues than virtues in the selection of provincial governors. mentions that the hukamos paid great attention to enjoying the rays of virtue under the influence of their conversations. He said that "a good companion is like an attor, even though he does not give you wealth, you enjoy his smell, a bad companion is like a blacksmith, although you do not burn in his fire, you suffer from the smoke and heat" [5, p. 306] - completes his opinion.

Koshifi advises that one should be interested in the conversation of good people and refrain from dealing with bad people. Because every type of conversation has its effect on a person. Consorting with the good will result in prosperity and happiness, and sitting with the bad will result in humiliation and regret. He said that there are two groups of bad people, one must be repelled, that is, they must be eliminated from the region, and the other must be prohibited, that is, it is necessary to prohibit talking with them. But repelling thieves and robbers is a condition imposed on the people of power, and it will benefit Muslims.

There is also a group of gazans and conspirators who, in cities and villages, with a black face and dark behavior, extend their hand of aggression to people's property and children. Thinking of their own security, no one can complain about them, and no one but the powerful government can dry their seed. Therefore, the king should eliminate such evil forces from the territory of the province. [5, p. 311]

Hossein Vaiz Koshifi's views on human morality and its improvement are still relevant today. In the education of a perfect person, improving his behavior and morals is one of the main requirements of the national idea, in addition to the continuous spiritual education adopted in our country. As we develop education focused on the individual, the fact that we pay attention to his spiritual and moral perfection along with his independent thinking, mastering of modern knowledge and sciences is a sign that we are loyal to our oriental mentality, our history and Islamic values. Enlightenment to all forms of ignorance based on the idea of "Against ignorance - with enlightenment" in the national idea of our society,

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