

MORAL VIEWS OF HUSSAIN VOIZ KOSHIFI

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ABSTRACT

Information is given about the positive influence of the works of the great thinker of the 15th century, Kamaluddin Husain, vaiz Koshifi, on the development of the system of spiritual and moral values of future teachers.

Keywords: *spiritual moral value, philosophy, ethics, eloquent*

АННОТАЦИЯ

Приводится информация о положительном влиянии произведений великого мыслителя 15 века Камалуддина Хусейна, Ваиза Кошифи на формирование системы духовно-нравственных ценностей будущих учителей.

Ключевые слова: *духовно-нравственная ценность, философия, этика, красноречие.*

INTRODUCTION

In the second half of the 15th century, Vaiz Koshifi is one of the famous and encyclopedic talents among scholars, poets and sages who gathered around Alisher Navoi in Khorasan. Husayn Vaiz Koshifi of Kamolid was born in Bayhaq town of Sabzavor city in Khurasan region in 1440. There is no exact information about his parents and childhood.

In our opinion, he received his primary education in Sabzavor. He had full knowledge of Arabic, Persian, Turkish, mathematics, astronomy, chemistry, music, literature, jurisprudence. From a young age, he was engaged in the art of preaching and speaking. 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 Khirot and spent the rest of his life in Khirot under the leadership of the Timurids. It is known that in the second half of the 15th century, Khirot was the cultural center of the East. Historian scientist Sayyid Nafisi says that there is almost no information about Koshifi's trip to India at the end of his life. Husayn Waiz Koshifi had two daughters and one son, and his son Fahriddin Ali al-Safi was a great poet, writer and scholar of his time (known for his work "Rashohoti ayn al-hayat"). have become drunk. Ali al-Safi has more than ten scientific and artistic works

dedicated to the history of Islam, the life of prophets, literature, Khoja Ahror, ethics, and chemistry. Husayn Vaiz Koshifi died in Khirat in 1505[1].

LITERATURE REVIEW AND METHODOLOGY

Kamoliddin Husayn is the name of the scholar, the preacher (orator) is his nickname, and Koshifi (to discover, create) is his literary nickname. Hossein 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 stored in the Institutes of Oriental Studies named after Abu Rayhan Beruni and Manuscripts named after H. Sulaymanov of the Academy of Sciences of Uzbekistan[2].

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" in Arabic, Tatar, old Uzbek, Urdu, Turkish, German, translated into English, French and 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. Famous scientists such as Levi, A. M. Shasteri tried to thoroughly study the history of the culture of Central Asia and Iran in the 14th-15th centuries and highly valued Koshifi's work and heritage.

Koshifi's work was described by Khondamir, a great historian of his time, in his work "Khulasat ul-Akhbar": "The gentleman also had great skill in astrology, so his interpretations were as safe as Qaza's arrow. His puberty and There are many and countless books of eloquence, most of them are decorated with the famous name of Alisher Navoi. The grace and favor of Amir Alisher fell on Mr. ul's hol page all the time..."he describes as". Alisher Navoi at the fourth session of Majalis un-nafois's:" Mawlana "Husayn Vaiz "Koshifiy "makes a pseudonym, is from Savzavor. For about twenty years, borkim, in the city, and Mavlono turned out to be peat and showy. In particular, preaching, essay and falakiyot, it is about him, and in each of them he has his famous works...", which he praised. Husayn Vaiz Koshifiy taught students in the khirot madrasas, preached from morals in the cities of Khurosan. In his works, Koshifiy devotes a great place to the issues of socio-moral life, spirituality, the

problems of politics, state management, the relationship between the king and citizens, the management of the community, the upbringing of a mature person occupy a huge place in his work. It promotes the ideals of humanism, popularism, high spirituality, cultural uplift. Among his works are "Axloqi Muhsiniy", "Risolai Hotamiya", "Anvori Sixayliy", "Axloqi Karim", "Javohirnoma", "Lubbo ul-ma'naviy fi-intixobi masna'viy", "Iskandar oynasi", "Tafsiri Husayniy", "Futuvvatnomai Sultoniyy". The works were used as a textbook for students in the country of Khorasan, in the madrasas of Khivot and other cities. In these works, The Thinker, on the basis of his experiences, outlines his thoughts about folktale, humanity, social life, justice, salvation, purity, correctness, truthfulness with the help of educated, interesting stories, narratives. These works are of great educational value even today, since they are written on the basis of "Xikmatil amaliyy" in Koshifiy[3].

Husayn Vaiz Koshifi considers man to be the highest Noble being in the world.

"The name of a person is eternal due to remembering with good, the harvest of the Ayyomi of Khayotlik is to make a good name," - says the author.

This preacher is the leading idea of Koshifiy moral doctrine. He condemns negative moral qualities and shows with cathartic wisdom and narratives that they bring great harm to human life and society.

Husayn Vaiz Koshifiy also reflects comprehensively on the concepts of good and evil, justice, conscience, duty. The norm of morality is moral requirements that regulate the behavior, character of people. Koshifiy understands positive qualities as a human quality that must be present in people, and one by one describes such qualities as patience, admiration, chastity, purity, exaltation, generosity, Sahawat, truthfulness, shyness, humility, alertness, high humility, dionysism, fidelity to the covenant, andishness, knowledge of self-esteem, the ability to hide secrets. By a man of moral character, Koshifiy understood a man who was a man of enlightenment, a lover of truth and Justice, a fighter against injustice, a brave, mobile, Noble, sahitic, open heart.

DISCUSSION

In the coverage of ethics issues, Koshifiy's work "Axloqi Muxsiniy" (dedicated to Husayn Boyqar's son - Abdulmuhsin Mirza) is the most famous and important. In his works, Koshifiy also advances important points for his time on issues of politics, state management. He - " singled out the need to use politics in the righteous maintenance of the state.

Politics is necessary for the management of the country, it is not a personal business, but social work. If the policy is fair, the country, society will develop, the

people will live comfortably. Policy should be guided by Justice by the righteous Kings:[4]

It also attributes its progress, the decision-making of justice, to Koshifian politics. Thus, Husayn Vaiz Koshifiy was not only a poet, writer, scientist, but also a wise politician. His thoughts on the need to calm society, the state, peace, discord still retain their significance.

CONCLUSION

The Vaiz Koshifiy Alisher remained in history as one of the famous allomas who made a significant contribution to the development of the culture of Khurosan and Movarounnahr of the 15th century, being in the spiritual circle of Navoi, as well as having a great influence on the last generations with his works. He actively served on the path of the spiritual rise of his time with the work of qomusiy and significantly influenced the strengthening of the universal, cultural wealth of not only Central Asia, but today the East.

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