
**EXPRESSION OF HUMAN VIRTUES IN HUSAIN VOIZ
KASHIFI'S WORKS**

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Abstract

In this article, the philosophical views of Husain Vaiz Koshifi, one of the great representatives of the philosophers who wrote down the rarest information about moral qualities, on the subject of moral education and human qualities are analyzed on the basis of “Akhloqi Mukhsini” and a number of other works. Also, the thinking scientist's views on morality, its classification, and the role of his ideas on moral education in the education of the younger generation are highlighted.

Key words: Psychology, paradise, hereafter, virtue, happiness, wisdom, courage, justice, moderation, dilemma.

Husayn Vaiz Koshifi's spiritual and moral teaching is perfectly described in the works “Akhloqi Mukhsini”, “Akhloqi Karim”, “Futuvvatnomai Sultani”, “Risolati Khotamia”, “Tafsiri Husaini”. The history of the development of the culture of the peoples of Central Asia has progressed in close connection with the interaction and cooperation of the culture of the Western and Eastern peoples. During this period, the development of ideas about education began to take shape. Husayn Vaiz Koshifi's moral views and his educational ideas developed during this period [1].

Husayn Vaiz Koshifiy said in his work “Futuvvatnomai Sultani” that what a person does to himself, he also does to others. In addition, he emphasized the need to help the needy, widows, and people humiliated in life. The moral qualities mentioned by Husayn Vaiz Koshifi are actually emphasized a lot in the Holy Qur'an and Hadiths. For example, in the Holy Qur'an, doing good deeds, giving charity to orphans and widows, being kind, and doing good to others are considered as the highest form of humanity and kindness: “Whoever does something bad, he will be punished in

the Hereafter according to that bad thing. Regardless of whether they are men or women, those who do good in the state of faith will enter Paradise. In that place, they will be provided with countless sustenance” [2].

In the hadiths, doing good to others, being kind, benevolent, donating to widows and the poor is considered the highest level of humanity. According to hadiths, “Many good things will come to a person who is blameless and humble, who donates from what he has collected in an honest way, who mingles with the people of knowledge and shows mercy to the poor and widows. Good people are those who behave modestly, do honest work, have a pure heart, are pleasant in appearance, and do not bring their evil to others” [3].

Aristotle believed that we can achieve a good life through the rational development of human qualities. According to Aristotle, ethics is not limited to finding a decision-making procedure that can resolve all moral dilemmas. It helps to explain to people what is good and thereby influences their future behavior. Ethics should only be expressed in general terms, his moral research is not related to the formation of absolute moral principles. Aristotle advocated not theoretical study of ethics, but practical study. He told us to examine the nature of real actions. The thinker believed that any moral theory must be based on psychology and understanding of human nature and the realities of everyday life.

According to Aristotle, this last goal is happiness. For Aristotle, happiness is a goal that includes the fullness of life. Happiness cannot be inherited like a state or property. It has nothing to do with feelings like pleasure or fleeting pleasurable experiences. It is related to the flourishing of the soul, not the body.

Aristotle views moral virtues as character traits and tendencies to act in a certain way. In his Ethics, Aristotle distinguishes moral virtues that are manifested through action and passions through the medium of thought and thought-related intelligence. Aristotle also emphasizes the need to always behave politely and develop virtue, not just limited to good deeds. Humans have a function of rationality that distinguishes them from plants and animals. It is good if a person actively manifests the intellectual abilities of his soul in accordance with moral qualities. He considered the idea of virtue to be moderation. Happiness comes from maturity. By striving to live this virtuous moderate life, people can find happiness and thus become moral. The rules of conduct, goodness and virtue offered by him can be useful for modern man as well.

“Virtue” is a philosophical concept that refers to a positive moral quality of human character. That is why Koshifi has developed rules that can be continuously implemented through the individual’s actions and will.

Socrates considered reason to be the source of goodness and the highest quality that takes everything else to task. Plato distinguished four virtues: wisdom, courage, justice, moderation.

According to Plato, the virtues are based on the characteristics of the soul: wisdom is based on reason, courage is based on will, and moderation is based on overcoming desire. Justice is the sum of the previous three virtues. According to Plato, each class has its own virtue: philosophers have wisdom; rulers have justice; warriors have courage.

One of the main ideas of Husayn Vaiz Koshifi’s views on moral virtues, which is the object of our research, is the issue of spiritual and moral education.

The term “morality” is a concept used by Cicero. It represents the meaning of “generally accepted traditions”. At the same time, it is a set of ideas and information accepted by members of society about good and bad, right and wrong, good and bad [4]. Sometimes this term is applied not to the whole society, but to a part of it. For example, Christian morality and others.

Morality accepted and prevailing in a particular society is called public morality. Types of public morality include the following concepts: justice, duty, conscience, glory, honor, happiness, fair, halal, haram.

Husayn Vaiz Koshifi tried to explain moral qualities in a special way. For example, in the work “Akhlaqi Muhsini” “The rays of good behavior given by God find their reflection on a person’s face. It is enough to look at it carefully. That’s why I wanted to write about some of the good manners and qualities of people. So that it will be a lesson and program for the next generations. With such an idea, I decided to write the title of this treatise as “Akhlaqi Muhsini” [5].

According to Koshifi, goodness is connected with favorable opportunities in the life of society. What is imposed and ordered on a person cannot be a virtue. In the Middle Ages, Thomas Aquinas defined virtue as “the perfection of ability”. At the same time, including it in the category of good habits, good deeds are done through them. Thomas considered four virtues to be the most important: prudence, justice, obedience and courage. In addition, there are also the highest qualities of “faith, hope, love”.

Representatives of the Renaissance tried to express the concept of virtue in the best possible

way.

Spinoza understood virtue as love for God. For him, virtue was the same as utility. The French Enlightenment believed that virtues are closely related to public happiness.

According to Helvetius, virtue leaves the place where truth is banished, virtue is only the pursuit of universal happiness.

According to Kant, “virtue is the moral determination to fulfill one’s duty. But it never becomes a habit, but must be developed again and again through constant thought”.

Abu Mansur al-Salabi stated that: “Each person is described according to himself, described and praised according to his work. Virtue should be determined not by lineage, but by intelligence”.

Husayn Vaiz Koshifi describes moral qualities as follows in his book “Akhlaqi Muhsini”.

Husayn Vaiz Koshifi wrote the following thoughts about modesty in his work “Akhlaqi Muhsini”. This norm is one of the main signs of moral beauty. At first glance, it is similar to the feeling of shame, but in fact it manifests itself more in the form of a virtue close to andisha. In this quality, the moral essence is combined with the aesthetic quality. Man is the greatest creature in existence. The moral life of a person is related to his moral upbringing. After all, moral education is one of the continuous processes that ensure human maturity. Beautiful qualities are unique to a person, not just his property. Good virtue is the wealth of society and has a universal meaning. People with positive qualities influence society and accelerate its development.

Ethics and decency norms are formed on the basis of social relations, education. For this reason, the effect of socialization and upbringing is stronger than naturalness in a person. Education, the formation and development of social relations move people’s behavior and relations between them further and further away from the limits of natural needs and opportunities that are not connected with spirituality.

Etiquette is a very important issue in Islam. Amorality destroys everything, actions, heart, language and all other relationships. That is why we always strive for the development of moral qualities in a positive sense.

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Also, the following definition of the philosopher and scientist Erkin Yusupov is noteworthy: “In

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Husayn Vaiz Koshifi's spiritual and moral views were closely related to science and faith. Firstly, he was able to put Islamic knowledge and purity above material wealth and any career; secondly, he put forward the idea that Islamic science should be based on the truth and not on lies, he concluded that a lie leads to a violation of justice and followed it throughout his life; thirdly, it depends on one's self and the right chosen teacher and how close one is to knowledge as a way to get rid of lies and other destructive thoughts. The scholar also mentioned the following idea: the minds of ignorant people tend to be superstitious. Indeed, a person without knowledge cannot have an independent opinion. The lack of independent thought leads a person to easily follow other ideas and thoughts. It is clear that an ignorant, superstitious person can be made into any form.

Husayn Vaiz Koshifi in his works "Akhloqi Muhsini" and "Futuvvatnomai Sultani" expressed the ideal of a perfect person in the combination of knowledge, education and moral qualities. At the same time, spiritual and moral qualities such as honesty, correctness, love, compassion, justice, loyalty, politeness, generosity, wisdom, honesty, goodness are interpreted as standards of human perfection.

We would like to emphasize that there are separate works of Koshifi dedicated to the topic of moral laws. Among them, we can cite the works "Akhloqi Muhsini", "Akhloqi Karim", "Futuvvatnomai Sultani", "Anvori Sukhaily", "Masnavi", "Risalai Khotamia", "Javahirnama", "Lubob-ul Ma'navi fi-intikhobi".

The dictionary defines it as follows: "Although a person looks strange and helpless from the

Allah, it is clearly expressed in the outward activities of great people" [7].

Morality is one of the timeless and relevant concepts for all times.

Husayn Vaiz Koshifi's human spiritual and moral qualities are perfectly described in the works "Akhlaqi Muhsiniy", "Akhlaqi Karimi", "Futuvvatnomai Sultaniy", "Tafsiri Husainiy", "Risolati Khotamia". These books can be considered as an important source of moral and intellectual education of today's youth. In our opinion, the place where moral education is formed is, first of all, the family. In the pedagogical concept, family and school cooperation is of particular importance in child education. As a result of family-school cooperation, it is determined that youth education will reach a high level of moral value. Moral education is the evaluation criteria and methods expressed in the

surrounding things, moral principles, ideas, guidelines and goals that show the positive or negative importance of a person for society” [8].

A Koshifi said the following words about the beautiful behavior and gentleness of a person: “the

“Akhloqi Muhsini”. As a result of truthfulness, a person will be saved in the Hereafter. One of the philosophers said that, “if fate did not have the pain and torture of lying and the reward of telling the truth, the wise would not have abstained from lying and turned to truthfulness”.

A In conclusion, it can be said that Husayn Vaiz Koshifi can continue to have many such spiritual and moral qualities that are found in a person every day and always. But the issue of etiquette today, the sharp increase in the volume of information, the penetration of modern technologies into social life, shows that we need to pay attention to the issues of spiritual and moral education of young people. One of the important tasks facing the educational institutions is to form a resistance against messages that have a negative effect on the education of young people in various social networks, information flow in various formats, and propaganda information that is sprinkled with “lack of ideas”. It would be appropriate to carry out such tasks by studying the rich scientific heritage of our thinkers.

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