

ANALYSIS AND INTERPRETATION OF IDEOLOGICAL QUALITIES IN THE CREATION OF HUSSAIN VOIZ KOSHIFI

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ABSTRACT

The article deals with the work of Husayn Voiz Koshifiy, who created social life, education and upbringing, spiritual and moral qualities in the XV-XVI centuries, in particular, the manners described through the ideas, views, preachers and advices in the work “Akhloqi Mukhsini”, morals, educational qualities, content of teachings, interpretation of human qualities are described. Also, the science of sufism, which is widely spread in Khurasan and Movorunnahr, and its educational significance, its role in the formation of spiritual and physical maturity, serves to develop the qualities of moral purity, compassion, diligence and courage in young people with good intentions and good behavior, who can resist oppression and injustice.

Keywords: youth, sufism, sharia, tariqat, enlightenment, truth, generosity, contentment, faith, reason, meekness, belief, forbidden deeds, getting the teacher's approval, spiritual and moral purification, the pillars of etiquette.

INTRODUCTION

Husayn Voiz Koshifiy 's scientific legacy has not lost its importance over the centuries. Today, it is the task of our generations to study the scientific heritage of our ancestors. Analyzing the content and essence of their works, moral-relational qualities in young people play an important role in the formation of such qualities as justice, patience, pleasantness, modesty, decency, trust, keeping promises, courage and politics.

Husayn Voiz Koshifiy was a poet who made immeasurable contributions to 15th century science and enlightenment through his scholarly writings and works. Koshifiy, a scholar-thinker, writer, teacher of ethics, studied astrology, interpretation, philosophy, literature, jurisprudence and created several works such as “Tavsiri Husaini”, “Akhlaqi Mukhsini”, “Anvori Suhaini”. Husayn Voiz Koshifiy was a scientist with a broad, exalted worldview and his own views and ideas, and the 15th century historian Khondamir in his work entitled “Habibus Siyar” wrote that “Voiz was alone in his time in the science of astrology and essays, and many of He used them to create examples of science, to say intelligent things and to give correct treatment. He delivered sermons and advice in a beautiful voice and soulful tone. Koshifiy created the works “Futuvvatnomai Sultani” and “Akhloki Mohsuni” in the pandnoma genre, and intellectual ideas and thoughts are considered an important source of enlightenment of people in society.

Husayn Voiz Koshifiy's "Ethics of Mukhsini" (dedicated to Abdulmukhsin Mirza, the son of Husain Boykaro) is important as a famous and important work in explaining moral issues.

MATERIALS AND METHODS

The work “Akhloqi Muhsini”, which describes the moral purification of people, kindness, mercy and courage that serve to achieve spiritual perfection, consists of 40 chapters that describe the

honor of science, the essence of futuwat, its verbal content, as well as its etiquette; the science of tasavvuf and its directions; poverty and its pillars; mentor-discipleship and their qualities the conditions of discipleship; about groups and the content of their activities; the manners of the people of the order, the rules of guest, hospitality, organizing shows, crafts and their characteristics are described.

In the work "Akhloqi Muhsini" the issues of futuvvat and ethics are discussed, and the external and internal (inner) aspects of futuvvat human qualities are described comparatively. Husain Vaiz Koshifi's work "Akhlaiqi Mukhsini" (dedicated to Abdulmukhsin Mirza, the son of Husain Boyqaro) is the most famous and important in covering moral issues. Analyzing the essence of the external and internal aspects of human behavior in Husayn Voiz Koshifiy's work "Akhlaiqi Mukhsuni", eating with halal food is some of the manners that a believer-Muslim must follow in order to eat food. , to fulfill their deeds, to eat the provisions given by Allah honestly and cleanly, to feed their family and children, not to gain wealth by deceiving, betraying and oppressing others, to be more precise, they neither have happiness in their families, nor do they have any support from the children they have brought up. Acquiring wealth through honest means are among the things allowed in Sharia.

Not going to places that cannot be visited, refraining from unclean things and harming people, not looking at things that cannot be looked at, not speaking inappropriate words, refraining from lies, gossip, slander and useless words such manners are manifestations of education and are considered the highest moral qualities.

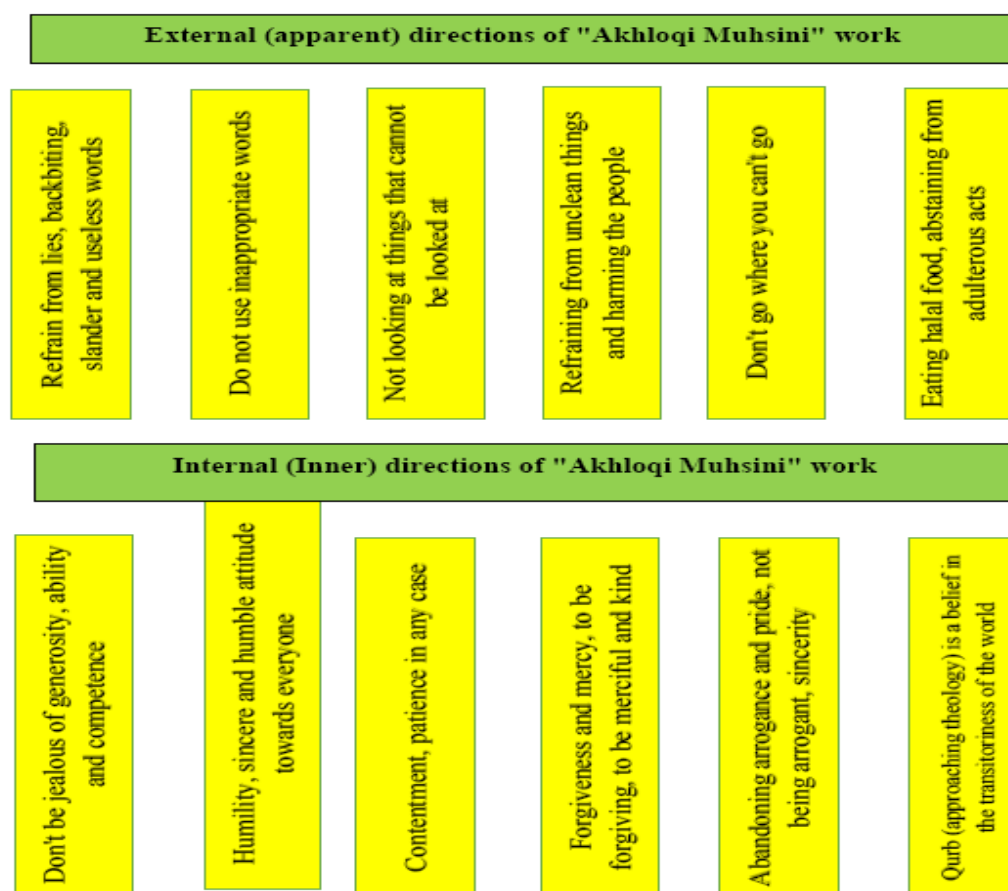


Figure 1. External and internal aspects of human behavior in Husain Voiz Koshifiy's work "Akhloqi Muhsini"

Ethical-spiritual qualities, qualities in the content of the work based on the interests and goals, in order to inculcate a certain idea into the minds and psyche of people as a new ideological system expressing the needs and goals of newly emerging socio-political forces in society, it serves as a resource for uniting different groups of the population, achieving the desired goals, spiritual stimulation, ideological education of the population, especially the young generation, formation of ideological immunity, and protection from other ideological influences.

Personal and professional qualities are important in the formation of ideological qualities in students, and in the work of Husain Voiz Koshifiy's "Akhloqi-muhsini" it is interpreted in terms of physical and eternal, i.e. dietary qualities in the language of Sufism. In particular, it describes forty-eight types of physical (personal) qualities and twenty-three types of eternal (professional) qualities.

Analyzing the work of "Akhlaqi Muhsini", for the formation of personal (physical) qualities in a person, Islam (obedience, submission), faith (appearance of obedience), knowledge (weapon of thinking), hilm (gentleness, humor), taqwa (firm faith) faith), diet (abstinence, restraint), sidq (sincerity, correctness), karam (tolerance), muruvat (merciful), shavqat (kindness), ihsan (benevolent), wafa (loyalty), modesty (refinement), tawakkul (calmness, strength of heart), enthusiasm (proof, courage, zeal), patience (waiting, endurance), stability, advice, self-restraint, nobleness, secrecy, compassion, respect for parents to be in the service of a teacher, to restrain the tongue, it is recommended to enrich the language with words aimed at goodness, to listen a lot, to speak less, to learn about the situation of orphans and the lonely, to be aware of the condition of the sick, and to avoid impurity.

Also, in the process of reading "Akhloqi Muhsini" by students, it is educationally important to follow the standards of etiquette, such as respecting teachers, refraining from evil deeds, appreciating good people, not teasing others.

RESULTS AND DISCUSSION

The work "Akhloqi Muhsini" has several characteristics of youth that form educational qualities and virtues, such as not to stray from the right path, honesty and justice, patience, honesty, respect for the elderly, respect for the younger, and loyalty of friends, understands the meaning of qualities such as being respectful to people of knowledge, forming good manners, responding to evil with good, and not being ignorant.

The work "*Akhloqi Muhsini*" is a work in the spirit of pand-nasifat, and the scholar described about 10 internal spiritual qualities in the faith of the reciter or the strong willed qualities in the psyche of the person. In particular, these qualities include remembrance, gratitude, service, obedience, kindness, contentment, love, obedience (surrender), tawwakul, and tawhid. If the essence of the work is based on religious sciences, then it serves in the preparation of students and young people in life, formation and development of human qualities.

The spiritual and moral manifestations of the ideas in Husayn Voiz Koshifiy's "*Akhloqi Muhsini*" are analyzed in a number of works by Imam Ghazali, known as "khadjul Islam", who lived and worked in the 12th century, notably in his work "*Ayyuha al-walad*" (*Ay farzand*).

In Imam Ghazali's work "*Ayyuha al-walad*" (*Ay farzand*), manners in various forms are given to the child in the spirit of advice, such as dressing manners, opening the door, taking care of

oneself, cleaning oneself and leaving the toilet, performing ablution, going to the mosque, praying, leaving the mosque and going home or classified by qualities such as entering the workplace, meeting people.

Spiritual and moral manifestations of the ideas in Husayn Voif Koshifiy's "*Akhloqi Muhsini*", Imam Ghazali's "*Ayyuha al-walad*" (*Ay farzand*), reflected in various manifestations of etiquette in the spirit of admonition, are important in the development of moral characteristics and qualities of young people.

VOLITIONAL QUALITIES IN THE PSYCHE OF A PERSON IN THE WORK OF "AKHLOQI MUHSINI".

Zikr (Arabic: to remember) is a ceremony associated with remembering God in Sufism

Shukr (Arabic: شكر) is an Arabic term that refers to gratitude, appreciation, or recognition by people, a highly valued virtue in Islam.

Prayer (Arabic - to worship, to bow down) - to worship, supplicate to supernatural powers (God, spirit, etc.)

Contentment is the highest human quality. A person who has this quality is free from vices such as avarice and envy.

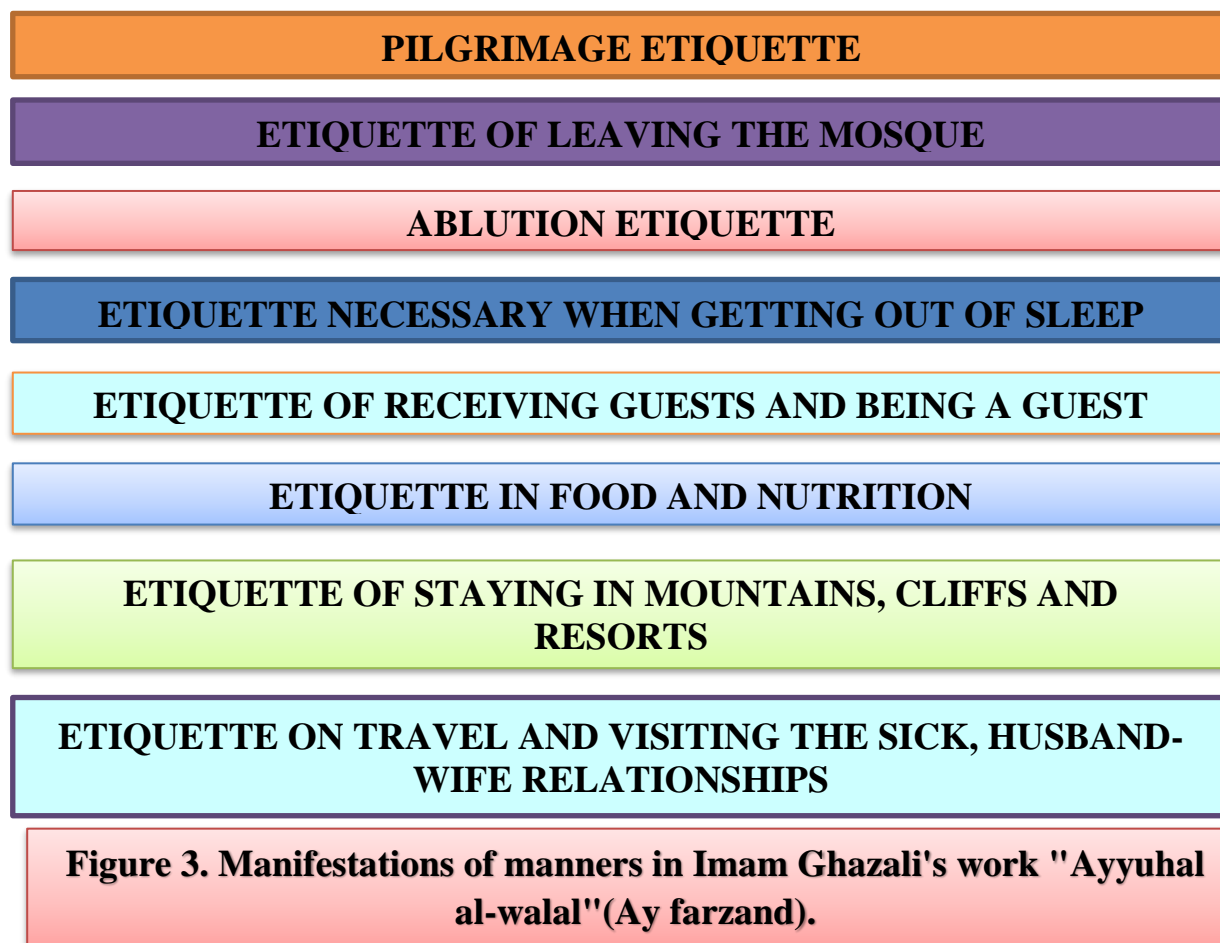
Love is an intimate and strong feeling toward a person or group of people, an idea, or an action.

Taslim (Taslimō) is an Arabic greeting that has its roots in Islam and is used by Muslims of different nationalities.

Tawakkul means submission to divine will, especially hope for sustenance.

Tawhid (Arab. tawhid, monotheism) is the Islamic belief about the oneness of God. Tawheed is the main, fundamental creed.

Figure 2. VOLITIONAL QUALITIES IN THE PSYCHE OF A PERSON IN THE WORK OF "AKHLOQI MUHSINI".



Although different in structure, in terms of content, educational qualities are close to each other. "*Ayyuha al-walad*" (Ay farzand),

In Kaykovus' work "*Kobusnoma*", together with the description of children's education and their qualities such as loyalty, perseverance, morals, decency, fighting against treason, orientation to the profession, people to have the best qualities, behavior and characteristics, there are three types, such as intelligence, correctness, (humanitarianism, generosity, open-handedness).

In "*Kobusnoma*", in addition to the three characteristics of human qualities, comments on being a craftsman are expressed, and children are told: "If a person has a high lineage and origin, but does not have a craft, he will lose the honor and respect of the people. Greatness is wisdom and knowledge; do not know the genealogy. Your father and mother gave you the name, don't be angry with it... This name is nothing more than a symbol. But you should get a name by your craft" [6:5 p.] - the opinion was expressed in the spirit of advice.

Over the centuries, in the formation of ideological qualities, the work "*Kobusnoma*" has served as a program in the upbringing of children. It is no secret that this work in the spirit of admonition has instilled in several generations the qualities of purity, honesty, and youthfulness. The work "*Kobusnoma*" written by Kaykovus is known and famous among the peoples of the East. Wonderful narratives, concise anecdotes, and small stories ensure that the education of young people is more attractive and exemplary.

Hence, the content of the works "*Akhloqi Muhsini*", "*Ayyuha al-walad*" (*Ay farzand*), "*Kobusnoma*" serves to form and develop the spiritual and moral and ideological qualities of students.

It is necessary for students to have qualities such as volunteerism, tolerance, hard work, honesty, truthfulness, generosity, conscientiousness, willpower, and perseverance, and these ensure the perfection of a person, but greed, avarice, covetousness, arrogance, contempt, slander, betrayal, and lying make people lose their lives to educate bad qualities such as dishonesty and immorality. Husayn Vaiz Koshifi taught students in Herat madrasas and preached morals in the cities of Khorasan. In his works, Koshifi devotes a great deal of time to issues of social and moral life, spirituality, politics, state management, the relationship between the king and the citizens, the management of the community, and the problems of raising a mature person occupy a great place in his work. He promotes the ideas of humanitarianism, patriotism, high spirituality, and cultural advancement in them. His "*Akhlaqi Muhsini*", "*Risalai Hotamiya*", "*Anvori Sikhaili*", "*Akhlaqi Karim*", "*Javahirnama*", "*Lubbo ul-ma'navi fi-intikhobi masnavi*", "*Iskander's mirror*", "*Tafsiri Husaini*", such works as "*Futuvvatnomai Sultani*" are among them. These works were used as textbooks for students in madrasahs in Khorasan, Herat and other cities.

Husayn Vaiz Koshifi considers man to be the highest noble creature in the world. "A person's name is eternal because of good memory, the fruit of life is to gain a good name," he defined a person.

This is the leading idea of Vaiz Koshifi's moral teaching. He condemns negative moral traits and shows that they cause great harm in human life and society with a number of stories and narratives.

In these works, the thinker expresses his ideas about patriotism, humanitarianism, social life, justice, honesty, fairness, purity, correctness, truthfulness based on his life lessons and experiences with the help of educated and interesting stories and narratives. These works are written on the basis of "*Hikmati amaliy*" ("*Practical wisdom*") in the Koshifiy language, so they have a great educational value even today.

Husayn Voiz Koshifiy also elaborates on the concepts of good and evil, justice, conscience, and duty. Moral norms are moral requirements that regulate people's behavior and character. Koshifiy understands positive qualities as human qualities that people must have and patience, modesty, chastity, purity, steadfastness, generosity, truthfulness, courage, humility, vigilance, high diligence, piety, faithfulness to covenant, thoughtfulness, honor he describes the qualities such as knowing respect and being able to hide a secret one by one. Koshifiy means a person who strives for knowledge, loves truth and justice, fights against injustice, is brave, active, noble, generous, and has an open heart.

CONCLUSION

In his works, Koshifiy puts forward important ideas for his time on the issues of politics and state management. He emphasizes that "politics should be used in the fair management of the state: "No one in the world can drink clean water. If the kings don't take politics seriously," he said.

Therefore, it appears as a measure of a person's willpower, faith and conscientious qualities, level of social development, and ideological qualities. They are considered the backbone of the society in every age and help to form people suitable for the times. In order to understand the content of people's worldviews, views, ideas and thoughts, wishes and desires, it is necessary to apply the criteria that determine the degree of development of their ideological immunity to the process of spiritual and educational work. In fact, as our president said, "The national ideal of the New Uzbekistan we are building will be humanity, goodness, and creativity." [3:6-b]

Koshifiy's "*Akhloqi Muhsini*" is an invaluable source for the clarification of moral issues, and for the development of important aspects of youth education, such as patience, modesty, chastity, purity, foresight, generosity, honesty, courage, humility, vigilance, high diligence, piety, faithfulness to the covenant. It serves to develop qualities such as thoughtfulness, respect, and the ability to keep secrets, to expand one's external and internal worldview, and to become a person with a place in society.

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