



THE SPIRITUAL SIGNIFICANCE OF THE WORK OF HUSSEIN VOIZ KASHIFI "AKHLOKI MUKHSINIY" IN THE EDUCATION OF THE YOUTH OF NEW UZBEKISTAN

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ANNOTATSIYA

Husayn Voiz Koshifiy Abdurahmon Jomiy, Alisher Navoiy, Sulton Ali Mashhadiy, Xondamir, Mirxon kabi ulug' mutafakkirlarning maslakdoshi sifatida Movounnaxir ilm-fani taraqqiyotiga ikki yuzdan ortiq turli fanlar bo'yicha asar yozib hissa qo'shgan ulug' olimdir. Alloma falsafa, mantiq, adabiyotshunoslik, kimyo, fizika, yulduzshunoslik, algebra kabi 18 ta fanlar bo'yicha asarlar yozgan. Koshifiyning qo'lyozma, toshbosma asarlari fors-arab tillarida bo'lib dunyoning mashxur kutubxonalarida saqlanmoqda. Mutafakkir asarlarni fors, arab, ingliz, nemis, fransuz tillaridan tarjima qilib o'rganish, tadqiq qilish eng dolzarb vazifalardan biridir. Mutafakkir asarlarida komil inson, Yangi O'zbekiston strategiyasini amalga oshiruvchi yoshlarni tarbiyalashda ma'naviy ahamiyati beqiyosdir.

Kalit so'zlar: falsafa, mantiq, odob, ahloq, fazilatlar, hislatlar, yaxshilik, yomonlik, burch, adolat, tarbiya

АННОТАЦИЯ

Будучи коллегой таких великих мыслителей, как Хусейн Ваз Кашифи Абдурахман Джами, Алишер Навои, Султан Али Машхади, Хандамир, Мирханд, Мавуннахир является великим ученым, внесшим вклад в развитие науки, написав более двухсот работ по различным дисциплинам. Он написал работы по 18 дисциплинам, включая философию, логику, литературу, химию, физику, астрономию и алгебру. Рукописи и литографии Кашифи написаны на персидском и арабском языках и хранятся во всемирно известных библиотеках. Одной из важнейших задач является изучение произведений мыслителя в переводе с персидского, арабского, английского, немецкого и французского языков. В произведениях мыслителя совершенный человек имеет несравненное духовное значение в воспитании молодежи, которая будет реализовывать стратегию Нового Узбекистана.

Ключевые слова: философия, логика, манеры, мораль, добродетели, черты характера, добро, зло, долг, справедливость, дисциплина

ANNOTATION

As a colleague of such great thinkers as Hussein Vaz Kashifi Abdurahman Jami, Alisher Navoi, Sultan Ali Mashkhadi, Khandamir, Mirkhand, Mavunnahir is a great scientist who contributed to the development of science, writing more than two hundred works in various disciplines. He wrote works in 18 disciplines, including philosophy, logic, literature, chemistry, physics, astronomy, and algebra. Manuscripts and lithographs of Kashifi are written in Persian and Arabic and are kept in world famous libraries. One of the most important tasks is to study the thinker's works translated from Persian, Arabic, English,

German and French. In the works of the thinker, a perfect person has an incomparable spiritual significance in the education of young people who will implement the strategy of New Uzbekistan.

Key words: philosophy, logic, etiquette, morality, virtues, traits, goodness, evil, duty, justice, discipline.

Introduction. Each period will have its own characteristics. The last three years have been called New Uzbekistan, a new era. Indeed, it is noteworthy that over the past three years, many normative documents have been adopted for the development of science, education, enlightenment, and spirituality.

Read the scientific heritage of thousands of thinkers from Central Asia by the presidential decrees "On measures to further improve the system of preservation, research and popularization of ancient written sources", "On measures to radically improve the system of training and increase the scientific potential in the field of oriental studies". I think this will take the research to the next level.

Thousands of difficult-to-read manuscripts and lithographs stored in the Fundamental Library of the Academy of Sciences of Uzbekistan, the Abu Raikhan Beruni Institute of Oriental Studies of the Academy of Sciences of Uzbekistan and the Institute of Manuscripts of Hamid Suleiman have been translated into Persian, Arabic and Old Uzbek. creates.

Due to the socio-political stability of Central Asia between the XIV-XV centuries, significant scientific and cultural achievements were achieved in the field of culture, science, art and art in the spheres of socio-economic life. As in the early Middle Ages, prominent representatives of science and culture appeared. Among them were such great sages, humanists, discerning scientists and noble people as Said Sharif Jurdjani, Taftazani, Abdurahmon Jami, Alisher Navoi, Jaloliddin Davoni, Kashifi, Babur.

The life and scientific legacy of Hussein Waiz Kashifi was relatively little studied until the 1980s. The name of Hussein Waiz Kashifi is mentioned in different ways in the sources and works of scientists. For example, the famous 15th century historian Giyasiddin Khandamir wrote in Makarim ul-Ahlak that his name was Hussein ibn Ali Bayhaki Khirawi, nicknamed "Waizir Kashifi". In the work "Khulosat ul-akhbar" "Mawlama Kamoluddin Husain Voiz", Academician of the Academy of Sciences of Uzbekistan B. Akhmedov1 Kamoluddin Husayn ibn Ali Weiz al-Kashifi, Hussein binni Aliyul-Kashifi, academician A. Mirzoev Mirloev Mulloev Husaynzaynzo Husaynzo researcher O. Usmanova calls Kamoluddin Hussein bin Ali Boykhaki Khorasani, and calligraphers copying the manuscripts of the thinker's works call him "Hussein al-Kashifi" in "Kitabi Hotamnom" 2 and "Ahlaki Mukhizan". Abdurahmon Tokhirjanov, an orientalist from Leningrad, claims that his literary pseudonym was Kamoliddin Hussein ibn Ali Weiz, and his literary pseudonym was al-Kashifi, al-Baykhaki, al-Sabzavori and al-Haravi. The Iranian scholar Said Nafisi states in the first volume of the Iranian anthology5 that Kamoliddin Hussein bin Kashifi was called Bayhaki Kharovi, Mullah Hussein Kashifi, and in his other works - al-Shikafi. The various uses of the name cause certain difficulties and confusion. As a result, some scholars interpret the works of the poet and scholar Fahriddin Ali Safi, the son of Hussein Waiz Kashifi, as the works of Kashifi.

Objects and methods

In our opinion, the general meaning of the words "Mawlama", "Kamal", "Makhdum", "Hakim", "Mulla" is the same and is used in the sense of respect, maturity, education, wisdom.



Therefore, in our opinion, his name is Kamoliddin, his father is Hussein, and the preacher Kashifi is a literary pseudonym.

So, according to sources and reliable research, Hussein Vaz Kashifi was born around 1440 in the village of Baykhak Sabzavor in Khorasan province, but there is no exact information about his parents, his childhood. In our opinion, he is receiving primary education in the vegetable direction. He will know well Arabic, Persian and Turkish (Chigatay) Uzbek, as well as mathematics, astronomy, chemistry, and literature. From a young age he was engaged in preaching, the art of speech. As a result, Sabzavor is known as an outstanding preacher, even though he is young. For reasons unknown to us, he lived and preached in Nishapur from 1455 to 1468 in Mashhad. At the end of 1468, Hussein Waiz Kashifi arrived in Herat. Historian Said Nafisi¹ says that Kashifi traveled to India at the end of his life. There is no information about his trip yet. Kashifi died in 1505 in Herat.

He inherited many scientific, artistic and translation works from Hussein Waiz Kashifi. In the third book "History of Tajik Literature" Kholik Mirzozoda reports that there are 37 works by Kashifi, Said Nafisi⁴ - 38, the researcher O. Usmanova⁵ - more than 200, A.Tokhirzhanov⁶ - 25. However, none of them (except Tokhirdzhanov) lists the titles of the works Hussein Voiz Kashifi. The list of works by Kashifi O. Usmanova indicates in which libraries and in which countries they are stored, 86 works are registered.

Of these, 36 are kept in our country, 50 - abroad, 14 - in the catalogs of Iran, 18 - in the Leningrad branch of the Institute of Oriental Studies of the Russian Academy of Sciences, 4 - in the Leningrad Library named after S. Shchedrina, 3 - in the library of the Leningrad State University.

The fund of manuscripts of the Institute of Oriental Studies named after Abu Raikhan Beruni of the Academy of Sciences of Uzbekistan contains 75 lithographs and 187 manuscripts of the works of Hussein Waiz Kashifi.

Interest in the life and work of Hussein Waiz Kashifi arose during his lifetime. This can be seen from the above-mentioned assessments of Mirhand, Khandamir, Alisher Navoi to the preacher Kashifi.

The famous Herat calligrapher Sultan Ali Mashhadi² in 1502 wrote "Hotamnama", "Javokhirkoma", dervish Ali Muhammad Taqiy³ in 1477, "Lyubobul-bob", "Spiritual choice of Lubby-Lubobi", in 1859 Babajan Sanoi⁴ "Ahlaki Mukhlaki ". In 1882 Donish⁵ copied Lavoyihula Kamara, in 1898 Anvari Suhayli and Mawlawi Abdullah Kotib⁶ copied Kalila and Dimna. Many of his other works have also been copied by calligraphers and circulated widely among people.

The Azerbaijani poet Fizuli Muhammad Sulaimon oglu (1498-1556) translated the work of Hussein Vaz Kashifi "Ravzat ush-shukhado" from Persian into the Azerbaijani language as "The Garden of Happiness".

The famous Uzbek poet Muhammad Rizo Ogakhi in 1858, Mulla Uroz Muhammad bin Ustamkulibayev translated the work "Akhloki Mukhsiny" from Persian into Old Uzbek in 1876.

Several copies of the works of Hussein Waiz Kashifi "Ahlaki Muxini", "Risolay Khatami", that is, "Kitabi Hotamnama", "Anvari Suhaili", that is, "Kalila and Dimna" in Arabic, Persian, Tatar, Old Uzbek, Urdu, Persian-Arabic are the same. Currently stored in the Manuscript Fund of the Institute of Oriental Studies. Abu Raikhon Beruni of the Academy of Sciences of Uzbekistan and at the Institute of Manuscripts named after H. Suleimanova 1.



In addition, the works of Hussein Waiz Kashifi are kept in libraries in Paris, London, Berlin, Iraq, Turkey, Iran, Afghanistan, India, Bangladesh and other countries. Interest in Kashifi's art was high abroad in the 18th-19th centuries. Western European orientalists such as H. Keane, M. Dwight, D. Donaldson, E. Brown, A. Arberry, E. Kennedy, E. Rosenthal, H. Massee, C. Lambton, R. Levy, A. Shastri. They tried to study in detail the development of socio-philosophical thought in Asia and Iran in the XIV-XV centuries. But all of them, due to the peculiarities of their worldview, have a one-sided approach to the preacher Kashifi, like many thinkers who lived in the fifteenth century. As Professor Kh. Alikulov² rightly notes, these scholars pay special attention to the fact that the preacher Kashifi was a preacher. They don't see cutting edge ideas in his work. For example, the Iranian scholar Mirza Abdurahman considers Waiza Kashifi to be just a Sufi explaining hadith. In his work, the preacher is described as a theologian, propagandist, clergyman, known only for his works on religious law, mysticism and Sharia law. However, a group of Western European scientists such as E. Brown, H. Faridi and the preacher Kashifi, chemist, mathematician, linguist, literary critic, talented orator, musicologist².

Several of Hussein Waiz Kashifi's works have been translated into German, English, French, Turkish, Persian, Arabic and Greek, such as Ahlaki Mukhsini, Ahlaki Karim, Risolati Hotamiya, Mavohibi Oliya. The catalogs of his works were compiled by the famous European scientists A. Kraft, V. Perch, O. Omer, G. Ete, H. Re, E. Rehacek, F. Carat, Daorn, E. Brown, E. Bloche, A. Arberry. By themselves, these ideas show that the life and work of Hussein Waiz Kashifi, his literary heritage are worthy of study. Unfortunately, the work and worldview of Vaz Kashifi, in particular the moral heritage, were not studied in a separate monograph in our republic until 1991.

Russian orientalist A. Semyonov was one of the first to study the life and work of Hussein Voiz Kashifi. In the 1950s, he compiled a list of the works of Hussein Waiz Kashifi, along with other Central Asian scholars. In the 60s, Abdurakhmon Tokhirdzhanov⁴ restored a list of works by oriental thinkers who lived in the XIV-XV centuries. This list gives a brief account of the life and work of the preacher Kashifi and lists 25 works. It also provides information on Fahriddin Ali Safi, son of Hussein Waiz Kashifi, and lists his works.

Hussein Waiz Kashifi's scientific heritage. Hussein Waiz Kashifi has over 200 works on various topics. We divide them into several groups:

1. Works on ethics: "Akhaki Mukhsini", "Risolay Khotamiya", "Anvori Suhaili", "Akhloki Karim", "Lubob-ul ma'navi fi-intikhobi", "Masnavi", "Javohirnomma".
2. Works on poetry, literature, linguistics: "Badoe al-afkor fi sanoe ul-ash'ar", "Matlai anwar", "Tafsiri farsi", "Sharkhi masnavi", "Manzume avomul almat fi alnakhu".
3. Historical works: "The Mirror of Alexander" ("Jami-jam"), "Allasama al-Husseini", "Mawahibi Aliya" ("Tafsiri Husayn", "High gifts"), "Lab-e lubob-e masnaviy-e Rumi ". .", "Zod - ul - musofirin ", "Nuvsol - e asr ", "Avomul ".
4. His works on government: "Akhaki Mukhsini", "Javohirul tavisif fi tukhfat ul amir" ("Jewels of tafsif and the gifts of the amir"), "Tukhfat al-salavat".
5. His works in chemistry: "Mafotech-ul-kunuz fi-kimiyo", "Asror Kasimi dar ilmi kimiya, simeo, rimyo, himya, muhtimal bar tillosim and shafobad and gharaim taskhirati masnaviy."
6. Works on astronomy: "Lavoyihul kamar", "Sabai kashifiya", "Ihti yarar an-nujum", "Labi lavoyihul kamari fi la hayorot".
7. Mathematical works: "Risola dar ilmi a'dod".

8. Works on the art of preaching: "Dah Majlis", "Mahzan ul Insho" ("The King of the Page"), "Sketch".

9. Compositions to music: "Tuh-fat at-Tafsir".

10. Religious works: "Tafsir mawahibul khalid ma'a Koran", "Ba foiri Koran mawahib ul dosir", "Mukhtasar al-Javahir", "Ravzat ush-shukhado", "Tafsir mawahibul khalid halal manan al-Tafsir". Hussein ma Koran ", " Tassil al-bayoyon fi tafsiri al-Koran ", " Risolayi aliyah fi-al-ahadis nabawiya ", " Faiz-ul navol fi bayan-iz-zavol ".

11. Compositions on mysticism: "Zod-ul Musofirin", "Futuvvatnomai Sultani".

12. Works of art: two poems in Persian and Uzbek, a collection of gazelles. Matla-ul Anwar, Anvari Suhayli (Kalila and Dimna) and others.

13. Compositions on medicine: "Lubabul-bob", "Risola dar avrod va adviya".

14. About geography: "Al risolatul hamiya fa al hadith nabiviyata Herat".

15. Other works on various themes: "Entheyrat ul-Kashifi", "Al Lubab al-mananawi fi intihob ul masnawi", "Kitabi ul manawi fi intihob ul ash'ari", "Surat iss wa tafsir wa al-wakaya tafsirlari", "Suvrati. Words other than alna ad-Maya al-laaron ", " Tafsir suratu fath wa tar vaf'a ", " Khokhar-ul isran wa zawa habul-unwan ", " Khazarul tafsir tukhfati al-amir ", " Marsadas asniy dar istihrodi Asmo Hasani ", Tafsiri Ayat Faron, Tafsiri Ayatimiroz, Al Hidoyikul Lohul.

Hussein Waiz Kashifi, as some scholars say, was not only a promoter of the Qur'an and hadith, but also an ethicist, philosopher, poet, writer, chemist, astronomer, mathematician, musicologist, literary critic, linguist and encyclopedist. In our research, we mainly focus on his socio-political and moral worldview. We react to some works on ethics, philosophy. We cannot deny the existence of thought about his work in other fields.

Hussein Waiz Kashifi is a translator. The thinker translated from Arabic into Persian the famous Indian proverb "Kalila and Dimna", created in India in the III-IV centuries. Because this work, widespread among the peoples of the East, makes it difficult for ordinary people to understand. Hussein Waiz Kashifi not only translates the work, but also creatively rewrites it.

This makes the job easier for ordinary people to understand. Removes a lot of quiet words, phrases. He adds many additions to the work, the new chapter enriches it with content and renames it "Anvari Suhaili".

Academician Vahid Zakhidov, in the preface to Kalila and Dimna, said that the work was translated by the preacher Kashifi at the request of Hussein Boykaro. Literary critic Rahim Vakhidov writes: "But by the 15th century it became much more difficult to understand this work (Kalila and Dimna - RM). With this in mind, Sheikh Suhayli asked the great scientist and writer of his time, Hussein Waiz Kashifi, to edit this work and create all the conditions for it. Hussein Waiz, who completed the work, said the new edition of the book was named Anvari Suhayli as a symbol of his unconditional respect for Kashifi Suhayli. We believe both opinions are true. It is possible that Hussein Boykaro ordered the translation of the work, and Suhayli created the conditions for the work of Hussein Waiz Kashifi. Therefore, it is closer to the truth that Hussein Waiz Kashifi dedicated the work of Suhayli. After that, the work spread to East and Central Asia. It has also been translated into the Old Uzbek language several times.

Literary critic Najmuddin Kamilov wrote in his book "This is an ancient art" that in 1838 Muhammadniyaz bin Mullo Nurulla Urgenji al-Khorezmi translated Hussein Anvari Suhaili ("Kalila and Dimna") into Uzbek. Muhammadniyaz praises this translation of Hussein Waiz Kashifi. He noted that he was known throughout the Khorasan region as "like a dead soul and an old man" 2.

Some scholars say that Anwari Suhayli is the direct work of Hussein Waiz Kashifi. They do not say that this is a translation of Kalila and Dimna3. But Kalila and Dimna was recently published by Kashifi4.

In the work "Anvori Sukhaili" interesting, allegorical images promote the ideas of wisdom, humanity, high morality. This work has been popular in the East since the 15th century thanks to the translation of Hussein Waiz Kashifi. The work promotes the foundations of humanity and justice.

My comments on the translation of the works of Hussein Waiz Kashifi into foreign languages: Many of the thinker's works were translated into different languages during his lifetime. In addition, some of his sermons were published in such works as Wise Men on Morality, Stories and Stories, and in the 1983 issue of the Tashkent Evening newspaper, translated by hardworking scholars Shorasul Zunnun and Mahmud Hasanov. Some of these translations are very good, but some have been creatively reworked, adapted to the newspaper, greatly simplified and sometimes lost their original meaning as a result of translation into Uzbek. We compared the following statements in the translation of Sh. Zununov with the original. This is a translation from Chapter 18 - "Behavior and Mildness" of "Ahlaki Mukhsini". The book says: "The sign of good behavior is ten things: the first sign is kindness, the second sign is honesty, the third sign is not looking for mistakes in another person, the fourth sign is to make a person do something wrong, and the fifth sign is to admit his guilt. if yes, please accept my apologies; the sixth - to take on the burden for others, and the seventh - not to pursue only their own interests; eighth - to be open, affectionate; ninth, to meet the needs of those in need; tenth - to be meek and modest "1. Now pay attention to the original in our hands: Sign 1 - do not do the opposite (reverse) to the wind about good work; 2 - be honest with yourself; 3 - unwillingness to blame someone; 4 - put everyone on good deeds if something bad happens to them; 5 - accept the apology of the sinner; 6 - to help those in need; 7 - to suffer for the person; 8 - do not see yourself (restrain yourself); 9 - show the face to the crowd; 10 - Saying a kind word to someone "2. It is clear from the quoted passage that the main ideas and some aspects of the preacher Kashifi were not reflected in the translation. This is very simplistic for the reader. As a result, there was a slight deviation from the content of the work. A similar situation is observed in the translations of M. Hasanov and O. Usmanova. This can also be seen in the book prepared for publication by Professor A. Madraimov. Even some chapters have been partially translated. However, even in Persian or Arabic translation, the main content must be fully preserved.

The worldview of each person is formed under the influence of the environment in which he lives, the requirements of the time. There is no doubt that the great thinkers of the past, such as Farobi, Beruni, Ibn Sino, Nasriddin Tusi, Taftazani, Jurdjani, Davani, Kamal Khojandi, Lutfi, Durbek, Kazizada Rumi, Ulugbek, Jami, Navoi, had a great influence on the formation of the worldview Khusifi in Khusifiz. In the 15th century, when Kashifi lived, Greek science, philosophy and culture were widespread in the East. Hussein Waiz Kashifi's interest in natural sciences, of course, was influenced to a certain extent by Aristotle, many naturalists, including the Uzbek scientist Ulugbek. The relationship of the thinker with morality was mainly influenced by the period, the traditions of Eastern moral and philosophical thought, in particular, Nasriddin Tusi, Saadi Sherozi and the humanist poet Alisher Navoi. Kashifi Aristotle benefited greatly from the views of Ulugbek, Navoi's humanitarian ideas and put forward his new advanced socio-political and moral ideas. In addition, the incessant struggle

for the throne in the country, injustice, impurity, deception and many other negative aspects influenced the emergence and formation of the moral views of Hussein Waiz Kashifi. As a preacher, Kashifi walked among ordinary people every day, got acquainted with their lives, learned about their dreams and the reasons for their protests. Ordinary people are victims of injustice, deceit, deceit and greed at every step. Preacher Kashifi, in turn, will be unhappy with this situation.

He limited himself to calling people to justice, calling the king and his servants generous, open-minded, kind, fair, hardworking, honest, clean. These ideas did not arise spontaneously from the preacher Kashifi. First, as we noted above, this was the result of the influence of thinkers who lived before him, and secondly, these ideas arose in connection with the necessity of life, marriage. Third, these ideas were born when Kashifi was close with Navoi and Hussein Boykaro, when he was involved in solving acute problems of his time, often as a consultant. In addition, in all the works of his teachers Abdurahmon Jami and Alisher Navoi, the ideas of humanity were promoted. This had a great influence on the work of Kashifi and the formation of his worldview. "Alisher Navoi did not succumb to the influence of the supernatural mystical ideology that prevailed in the East in the 15th century, and, in contrast to it, promoted advanced ideas in the field of science, culture and ethics," wrote academician I. Muminov. Indeed, in the work of Alisher Navoi, the most advanced ideas of his time occupy a central place. Preacher Kashifi even called on Hussein Baykar for justice and fairness, criticizing corruption, war and entertainment in the palace.

Hussein Waiz Kashifi's works are very complex, colorful and colorful. He promotes more than twenty relevant ideas, such as humanity, science, patriotism, the meaning of life, generosity, justice. These ideas, put forward by Hussein Waiz Kashifi, in turn, had a great influence on the work of his contemporaries. Although Hussein Waiz Kashifi Abdurahman Jami was not popular at the level of the people of Navoi, sometimes he was able to boldly express what he could not say.

The philosophical foundations of the moral teachings of Hussein Waiz Kashifi are beautifully described in his works "Ahlaki Mukhsini", "Ahlaki Karim", "Futuvvatnomai Sultani", "Risolati Hotamia", "Tafsiri Husseini". The history of the development of the culture of the peoples of Central Asia developed in close connection with the formation and formation of class society in countries, the interaction of cultures of the peoples of the West and the East, the process of cooperation. During this period, a new direction arose in the field of social and philosophical thought, which is of great importance. Preacher Kashifi was no exception. Perhaps his thoughts about the universe, life, nature, human behavior and the growth of reason sharpened:

Take the opportunity of your life,
Suddenly from the first time before he passed.

Or:

he does not know the pure water of my palace,
spends his life drinking bitter water.

Again:

Life goes on and you should appreciate it2, -

such as the wise thoughts of a scientist about the transience of life, which always make one think, prompting to observe more widely.

The preacher Kashifi, as noted above, is a theologian, preacher, as well as a writer, scientist and philosopher. The discovery calls people to be vigilant. A person is given life once, it will pass, but the main thing is that it should be meaningful, funny, meaningful, purposeful. A thinker who simply serves people, society, the next generation, is a good thinker and calls people to the value of life, the value of life, the value of time.

"Efforts together are unthinkable,

Buildings of Glory will be built "1.

- says Kashifi. Thus, he can do a great job with his mind, will and actions, prompting a person to believe in his mind and will.

"The subject of reason is a specific problem inherent in medieval philosophy, it is inextricably linked with two sides of truth or two different truths. This topic attracted the attention of almost all the great representatives of the philosophy of the Middle Ages and the Renaissance (in the East and in Europe), which in one form or another was reflected in their works. Such attention to this topic shows that to solve this problem there is an urgent need for the development of secular culture, and at the same time the development of natural science at that time was associated with the solution of a complex philosophical problem like the subject of reason "2, - writes academician M. Khairullaev.

Hussein Waiz Kashifi glorifies the role of reason in human activity. "The state of the intellect is such that it should be as strong as possible in the proportion of angels and not inclined towards the proportion of animals." The thinker values reason highly and understands it as necessary for a person. He sees in a person a spiritual strength that makes him perfect, limiting him from inappropriate actions. But this does not idealize the mind. The mind says that it can arise gradually, improve and grow. What distinguishes man from the animal world is reason. The progressive, exemplary aspect of Kashifi's views was that he could see the relative independence of man, his mind and consciousness in relation to nature, materialism and creative activity. It is clear that the preacher Kashifi, although he is a theologian, correctly understands nature, reason, that is, the human mind, and shows that existence and life consist of action. Even according to the preacher Kashifi, "the strength of the hand depends on the strength of the mind" 1, it is clear that he correctly understood the objective being, nature as a whole.

"The property of the nation is the instrument of the nation, and the reward for justice is beyond the reach of the mind." The reason for everything in nature, in the Universe is good, justice is correct, infallible, and its limits are insane, "said Kashifi.

"The greats said that all people need reason, and reason needs experience. Why experience is a "mirror" of the mind, which is currently observing the image of the work potential "3. This opinion of the thinker indicates that it reflected an advanced, simple, natural-scientific worldview and humanistic ideas of its time. Because, as we said above, Kashifi says that a person needs reason. His understanding of experience as a mirror of reason shows that Kashifi was at the forefront of his time. An idea created by the mind is realized through experience. This is why Kashifi calls this experience the mirror of the mind.

Preacher Kashifi says that the mind is the most beautiful virtue for a person, a wonderful strength, a great talent. He emphasizes that a wise person is stronger than anyone with great wealth.

The theory of reason, as noted by academician M. Khairullaev, plays a very important role in the philosophy of the Middle East, including Central Asia. Therefore, the preacher

Kashifi turns to the topic of reason many times. He says that you can know the universe. Therefore, Kashifi, believing in science, knowledge, experience, the power of the human mind, created a number of works in the field of natural sciences: mathematics, astronomy, chemistry, geography, medicine. These works served as a textbook in all madrasahs of Movarounnahr. In addition, these works have been copied many times by famous calligraphers of Sultan Ali Mashhadi Abi.

"Philosophical thought has existed in Uzbekistan since ancient times and in every historical period it reflected the social life of its time and the level of ideological development," Academician I. Muminov said. However, some Western scholars, such as A. Shasteri, do not fully see or do not want to recognize the philosophical views of Farobi, Ibn Sina, Ulugbek, Navoi, Kashifi and Davan. Pharaoh is considered the translator of Aristotle. Other thinkers are also considered to be propagandists of religion, translators of ancient Greek philosophy.

The culture of the past, socio-philosophical thought, religious mysticism, asceticism of the peoples of the East are the norms of Islamic beliefs and Sharia, which is explained by the selfish motives of some Western ideologists. Because they have a huge impact on the emergence and development of our modern culture and art.

It is true that in the 15th century in Central Asia, Iran, Afghanistan, Islam, Sharia was widespread among the masses, and occupied a dominant position in the material and spiritual life of society. Religious leaders such as Shahobiddin Hamadoni, Khoja Akhror, Jalal Kasani, in addition to promoting religious morality, urge people to be patient, fair, honest, pure, faithful and honest. Islam teaches that all qualities in people are transmitted by chance. In the book of Abu al-Hasan al-Ashari "Al-Ibana fi-usul-ad-Diyan", one of the tenets of Islam, it is said that the behavior, actions and thoughts of a person are divinely determined in the womb.

Along with the propagandists of religious and Islamic beliefs, there were doctrines and views explaining the views of the clergy, overt or hidden, that the world is material and that life consists only of the world in this reality.

In addition, there are tendencies of fanaticism in the views of Kashifi. Preacher Kashifi also recognized the objective reality that shaped Islam, medieval ideology. He also argues that some miracles do not matter to the human mind, which was a progressive idea at the time.

"Oh God, if you forgive my sins, I will not be ashamed of my conscience," said Kashifi. According to religious beliefs, the main sign of morality and sinfulness is worship of God, faith in Him, mercy. If God forgives a person, he is pure, that is, sinless. Kashifi, on the other hand, says that even if God forgives his sins, he is a sinner and ashamed of his conscience.

"Whoever is strong-willed and decisive, he will quickly achieve his goal," - 1 Kashifi encourages people to be strong-willed, decisive and resilient. He says that a person's willpower is also a human quality, and that thanks to these qualities, a person can achieve his goal and dream.

One of the requirements for Muslims in Islam is obedience. God is the most powerful (al-Qadir), the most powerful (al-Qawi), giving life (al-Muhi), knowing (al-Alim), seer (al-Basir), hearer (al-Sami), as He created man? he teaches that he must experience what is written on his forehead about his destiny.

"Anyone who has no conscience, honor, religion, is ready to do all the evil in the world," said Kashifi. He explains that humanity and morality depend on specific qualities, space and time that allow these qualities to manifest. Humanity of a person depends on his conscience,

piety and honor, which is a sign of morality. Consequently, Kashifi says that the moral qualities of each person depend on him, on real existence, on possibilities and reality.

According to Kashifi, a person should value the world, overcome difficulties in his life, and when this is impossible, endure them. In the aforementioned work, Kashifi praises the socio-political status of labor, saying: "A person of high moral principles and decency should never be afraid of work." He emphasizes that a person lives a truly good life, that it is created by his labor, and that labor is shown as a sign of high morality and chastity. In addition, he considers professionals to be the most honest people and respects their work. Encourages people to work, live honestly. These exemplary ideas of Kashifi are very important not only for the 15th century, but also today. Kashifi considers decency in people as a criterion of honesty, truthfulness, hard work, perseverance, loyalty, humility, honesty and kindness. He honors those who have such qualities, but condemns the stingy, greedy, ignorant, insidious and deceitful.

"Honesty, honesty and kindness are the keys to safety and trust," said Kashifi. According to the thinker, honesty and truthfulness are the guarantee of human beauty, security and mutual trust.

From the above, it can be seen that Hussein Waiz Kashifi came to the conclusion that the action a person needs for a good life determines the meaning of his life. Kashifi's great contribution to the teaching of religious mysticism is reflected in more than a dozen works. This is a separate topic. The philosophical views of Hussein Waiz Kashifi are based on morality, existence, that is, movement, the human mind, the transformation of a person's ability to know. According to him, being, life, that is, action, is the basis of all that exists. Man creates all his good qualities, behavior and intelligence. According to Kashifi, life is a being, an existence that no one has created, eternal. His relation to consciousness is also advanced. He says that if a person strives for knowledge and works on himself, he will have a lot of mind.

Consequently, the philosophical basis of the moral teachings of Hussein Waiz Kashifi is life, period, knowledge, reason. Requirements and habits in society, laws are the foundations and norms that form moral purity. The task of cognition is to study, investigate and show the essence of reality, nature and being, and the task of morality is to understand what is good and what is bad for a person, to eliminate evil and create good. Kashifi puts forward his ideas about morality from the point of view of the interests of ordinary workers.

Nature, man and his personality, religion, mysticism, education, justice, good, evil and other issues are part of the philosophical views of the preacher Kashifi. At the same time, his philosophical views are contradictory and complex: he recognizes the objective material world and at the same time, in a certain sense, deifies it. Nevertheless, the preacher Kashifi is far ahead of his contemporaries in understanding many issues.

"The scientist of this period was a unique encyclopedist who knew all the fields of science that existed at that time. Even if he was an expert in the exact sciences, philologist, philosopher and even theologian, such scientists were awarded the honorary title of Hakim. At the same time, the term "philosopher" was used during this period, but this term often indicated that a scientist with the same name was far from the official Sunni Islam, who was engaged in ancient Greek philosophy, "said E. Bertels, a well-known orientalist. Indeed, it should be noted that Greek culture, whose works moved to the East, also contributed to the development of science and philosophy in the East, and famous scientists played a role in the development of philosophers.

The works of Hussein Waiz Kashifi at one time served as a textbook in all madrasahs of Movarounnahr. Although the scientist Hussein Boykaro was a state preacher, friend, student and teacher of Alisher Navoi, his works were rarely studied in Uzbekistan, because Western scholars considered him a theologian, a propagandist of Islam, and secondly, the works of Hussein Waiz Kashifi were written in Persian, in- third, the works of the scientist. The fact that our complex, pulse, the font was copied in the regional style, is practically not studied in our country.

Social and political Hussein Waiz Kashifi. R. Makhmudov defended his dissertation on ethics in 1991. Hussein Waiz has published over 50 articles on Kashifi

Results and discussions

In short, the moral and philosophical views of Hussein Waiz Kashifi touch upon all the internal contradictions inherent in feudal society in the Middle East, especially in Central Asia and Khorasan - the economic interests of classes, classes, people in opposition, who are objectively interested in the development of society. political, moral and artistic and aesthetic interests, goals and worldviews, as well as contradictions and differences between the opposing classes and strata, especially the interests, goals and worldviews of ordinary people.

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