

Category of Justice in the Moral Views of Husain Voiz Koshifi

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ABSTRACT

The article presents a philosophical analysis of the moral views of the famous orator Husayn Vaiz Koshifi, his thoughts on justice and its determination. The place and role of Alloma's works in solving the current problems of today is explained by the example of wide promotion of the category of justice in them.

As a result of the continuous development of society, the human need for social justice is increasing more and more. In this case, the main factor to achieve it is to rely on moral principles, to be able to form moral views in all members of society. Justice reflects not only legal but also moral requirements. According to the words of the first President I.A. Karimov, the word "Justice" has accompanied people for thousands of years and has given victims. One can talk about justice for a long time. But it's not about talking beautifully and long, but about being able to establish justice in life" [1]. All scientists, philosophers, and statesmen in history have their own specific objections to the problems of determining justice in society. We aimed to highlight one such person, Husayn Vaiz Koshifi, and his views on justice.

In the second half of the 15th century, Vaiz Koshifi is one of the most famous and encyclopedic talents among scholars, poets and sages who gathered around Alisher Navoi in Khorasan. Husayn Vaiz Koshifi of Kamolid was born in Baihaq town of Sabzavor city in Khorasan province in 1440s. 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. Koshifi soon became known as a prominent preacher in Sabzavor.[2]

At the end of 1468, on the recommendation of Abdurahman Jami, Husayn Vaiz Koshifi came to Khirat and spent the rest of his life in Khirat under the leadership of Timurids. It is known that in the second half of the 15th century, during the period of the Timurids, especially Husain Boygaro, Khivot was the cultural center of the East.

Husayn Vaiz Koshifi wrote his works in Persian, the scientific language of his time, 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 Sulaymanov of the Academy of Sciences of Uzbekistan.

Koshifi's work was described by Khondamir, a great historian of his time, in his work "Khulasat Ulakhbor": "The gentleman also had great skill in astrology, so his interpretations were as safe as Qaza's arrow. His books on puberty and eloquence are numerous and innumerable, and many of them are decorated with the famous name of Amir Alisher. Amir Alisher's grace and favor always fell on Mr. Ul Janab's page..." [3] Alisher Navoi in the fourth meeting of the work "Majolis unnafois": "Mavloni "Husayn Vaiz" is nicknamed "Koshifi", it is Savzavorlik. I have been in the city for almost twenty years, and it has been a colorful and colorful event. Let's get dirty with science, don't worry. In particular, the sermon, essay and horoscope are about him, and in each of them there are certain and famous works..." [4]

In the preparation of the article, the methods of objectivity, historicity and comparative analysis were used, and manuscript books and electronic resources in libraries were used as a basis.

Justice is a philosophical and moral concept that occupies an important place in social life, state and community management. The evolution of justice as a concept goes back to a very long history. In particular, the pursuit of justice formed unique traditions and customs within the clan during the primitive community system. Also, living in pursuit of justice has a unique place for all subsequent periods, and in order to achieve this principle in social life, many rulers who emphasized that balance should be based on justice and morality, restore harmony with morality who forgot all the promises they had made after their acquisition. At a time when this situation has become a unique tradition for each era, our great grandfather Amir Temur came to power in Central Asia with the principle of "Strength is justice". From the same period, a number of scientists and philosophers began to create works dedicated to how important justice is for the development of social life.

In particular, Husain Vaiz Koshifi, a famous scholar and preacher who lived in Khurasan during the Timurid period and a unique manifestation of the science of ethics, wrote his "Futuvvatnamai Sultaniy", "Akhlaqi Muhsiniy", "Risolai Hotamiya", "Tasviri Husainiy", "Javahirnama", " In his works such as "Lavome'ul Qamar", "Lubbi Lubobi Masnavi", "Mahbubul Zuhul", "Badoye'ul Afkor fi Sanoye'ul Ash'or" and "Iskandar Oinasi" the ethics of justice, duty, conscience, humanitarianism, good and evil interprets its principles in its own way and reveals its social significance.

Also, in the 15th chapter of "Akhlaqi Muhsini" Husain Vaiz Koshifi touches on the concept of justice in detail and gives his own interpretation. He evaluates justice as an important category that ensures the legal equality of the people and describes it as "Justice is such an ornament that it gives peace to the country, like a sun that turns darkness into light with its light".[5]

Therefore, according to the definition given by the thinker, we can see that justice is the best quality of a person, and injustice is the worst vice in people. It is not surprising that humanity is increasingly sinking into the mire of ignorance, and all the global spiritual crises occurring in social life are caused by the violation of the standard of justice. Allama says that where there is no justice in this regard, the weak and the poor are oppressed. He emphasizes that when the weak die, the strong will not remain in the society, and as a result, the balance in the society may be disturbed. Because in any society, the marriages of the younger and the older are related to each other. Where there is no justice, the condition of the people will not be good.

Therefore, justice is the provision of international equality, that is, one group is not superior to another, each category is held in its own rank.

In particular, the thinker notes that the subjects of kings (rulers) are actually divided into four groups:

The first is the people of the sword, such as emirs and armies, who are like fire. The second is the people of the pen, such as bookkeepers and ministers, who are like air. The third is the people of trade, such as merchants and artisans, who are like water. The fourth is the agricultural population,

such as farmers, and they have good soil quality[6]. As you can see, allama compares the people who should be subordinate to the rulers to the four elements that are the basis for the creation of the universe. We know that when one of these elements is disturbed or one tries to be replaced by another, the balance in nature is disturbed, and chaos arises. If the same situation is manifested in the representatives of the four categories subordinate to the manager, if the first category tries to establish control over the second category, chaos will appear in the society. Of course, this idea is very relevant not only for the era in which the poet lived, but also for today. Therefore, we witness that justice serves the principle of humanity.

In addition, managers should always think about doing justice to their people and subordinates, even if they have bad intentions. Because the intentions and words of the manager have a strong impact on every area. If the ruler intends justice, the people will be blessed and calm. If the intention is to oppress, happiness and blessings will go away from the country, peace and life of the people will be damaged.

In particular, we can see this in the political processes that we are witnessing today. Peaceful harmony and tranquility prevail in the states of the rulers who intend to rule the country based on justice and work tirelessly in this way, but the people of the heads of the state who come to power with ulterior motives and only pursue their own interests are suffering and in a turbulent situation. is living.

At this point, the scholar quotes the following verses from Sheikh Muslihiddin Saadi:

Die like this, whatever you do,

Aningdin goodness tobkay raiyat.

If he does, it's a bad idea, Sultan.

Then the world will be ruined.

It follows that justice is the best of all qualities and virtues, and oppression is the worst of all intentions. As a result of justice, peace and tranquility, prosperity of villages and cities will be achieved. As a result of the oppression, the country will decline.

"The result of justice," he writes, "is the prosperity of the property, the governor of the country and the administrator of the hazana, and the cities and towns." And the result of oppression is that the country will suffer." Therefore, its practical significance will be high only if the moral values in the society are coordinated with the criteria of justice. It is known that morality is the assessment of human behavior by society. Actions that are acceptable to people are perceived as good, and vice versa as evil. Actions that could harm the community have always been condemned. Punishment was applied based on the principles of justice.

He explained that Alloma revealed the importance of wrestling competitions as a form of folk entertainment, and first of all, he explained its moral aspects in a rationalistic way. Emphasizing that wrestling is one of the popular entertainments, he says: "If they ask what is the meaning of wrestling, answer that its meaning comes from human nature, because human beings change their morals, or , behavior must be changed for the better, and the truth of this saying is that there is a constant struggle between acceptable and undesirable moral qualities in a person, that is, each quality is in the process of repelling its opposite quality (so) struggle represents this characteristic of human nature..."[7]. Husain Vaiz Koshifi's rational core of moral philosophy is his insistence on the need to always fight against the bad vices in his psyche and to improve good and beautiful moral qualities. Husayn Vaiz Koshifi's scientific heritage has been extensively studied in its socio-political and moral-philosophical aspects. In particular, it is recognized that the scientific analysis of N.Komilov[8], A.Madraimov's views on the Sufism philosophy in the works of Husain Voiz Koshifi, as well as the role of literature in social and spiritual life, has a great influence even today. done Despite the fact that scientific researches have been conducted on the scientific heritage of Husain Voiz Koshifi, its socio-philosophical essence has not been fully studied from today's point of view. protection of our

young people from various spiritual threats in the present complex globalization of the moral-philosophical heritage based on pushed rationality shows the relevance of our chosen topic from a scientific point of view. Humanity has been striving for justice during its social and moral development. He has been working tirelessly to gain his place in society by fighting against oppression, oppression and injustice. Therefore, the views of Allama Hossein Vaiz Koshifi, who deeply philosophically studied human qualities and especially the principle of justice in ethics, are equally important not only for his time, but for all times. Because the scholar, without choosing any nationality, without protecting the interests of any class, evaluated the concepts that are equally understandable and important for everyone from the point of view of humanity.

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