



RATIONALITY IN MORAL PHILOSOPHY HUSAYN KASHIFI

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Article history:	Abstract:
Received: 20 th August 2021 Accepted: 20 th September 2021 Published: 23 rd October 2021	This article philosophically and methodologically analyzes the characteristics of moral principles in the scientific heritage of Hussein Vaiz Koshifi. The article also highlights the essence of the principle of rationality in the moral philosophy of Husayn Kashifi.
Keywords: Central Asia, Husayn Kashifi, morality, principle, rationality, scientific heritage, philosophical and methodological analysis, etiquette.	

INTRODUCTION

Being recognized as one of the first centers of human civilization, Central Asia has educated many scientists who have served the spiritual development of mankind with their rare works. Our encyclopedic thinkers have left a huge legacy in all spheres of science and culture. Especially the unique works written by our ancestors on the philosophy of morality, which are still highly appreciated by foreign scientists. One of the scientists who created excellent works on moral philosophy is Husayn Kashifi.

METHODS

Moral philosophy plays an important role in the scientific heritage of Husayn Kashifi. In all his works, the scientist attaches great importance to the promotion of moral etiquette. His belief in the principle of rationality in the presentation of moral philosophy is an achievement in his scientific heritage. Kashifi believes that a person should constantly improve his moral qualities, that is, it is necessary to educate himself with the help of reason, ingenuity and perception. The scientist says about it this way: "For by cultivating and cultivating the human soul, it is possible to cultivate it in a beautiful and virtuous way" [1]. Therefore, explaining moral virtue in works that set out the rules of morality, he urged people to cultivate moral virtues in each of them and get rid of vices that contradict these virtues.

Among his significant scientific heritage, the work of "Ahloki Muhsini" on moral philosophy plays a special role. This work can be considered as a rare gem of the Eastern philosophy of ethics. In this work, Kashifi deeply analyzes many works created on the topic of morality, and enriches the content with his conclusions.

This work was written in 1495, dedicated to the son of Sultan Hussein Mirzo, the ruler of the Moor Abdumukhsin Mirzo (1472-1507 / 08) [2]. Kashifi gives a positive assessment of the activities of Prince Abulmukhsin, sees in his image an ideal ruler. Commenting on the reason for writing the work, he highly appreciated the positive moral qualities of Prince Abulmukhsin and said: "I wanted to write a few words on the statement sheet about good behavior and acceptable qualities of officials. so let there be a warning and a guide for the descendants of kings. With such a fantasy, I decided to write the title of this treatise "Ahloki Muhsini". He explains that the work consists of 40 chapters: "The king must adhere to 40 qualities, some of which are between the king and God, and some are between the king and the people. These 40 qualities are described in 40 chapters of the work without any prejudice on the part of religious people. Each chapter contains narratives and stories about human behavior that were heard and recorded in a timely manner" [4].

RESULTS AND DISCUSSIONS

In these 40 chapters, the following are prayer, sincerity, blessing, gratitude, patience, consent, trust, shame, purity, decency, nobility, constancy, justice, forgiveness, gentleness, beautiful manners, compassion and blessing, blessings and good deeds, mercy, humility, savings and devotion, loyalty and covenant, honesty, enthusiasm and generosity, vigilance and awareness, insight, secrecy, the ability to know, observe the right, be an interlocutor with good, it was attempted shed light on topics such as getting away from bad people, education and manners of officials. Kashifi gives these 40 qualities based on his importance in human activity, calling on every ruler to possess these qualities. It was one of the most beloved and widely read scholars in the East as a moral encyclopedia on the topic of exhortation, since the described qualities were harmful not only for rulers, but also for every citizen, and this topic was told with interesting and instructive narratives.

All the topics covered are of great interest to every reader, because they call for good behavior and promote the ideas of tolerance. The spirituality of a person describes gratitude, patience and his virtues, and also emphasizes moral virtues such as modesty, purity, generosity, fortitude, justice, forgiveness, compassion and mercy. He

emphasizes that courage, zeal and the ability to use opportunities are necessary qualities for a person. The discoverer urges the reader to be prudent, keep secrets, observe the law, always talk with good and refrain from evil deeds.

In this work, Kashifi does not limit himself to giving examples from the verses of the Koran and hadith in covering each topic, but also gives sketches of the views of the great thinkers of the peoples of the East, Abulkasim Firdausi, Nizami Ganjavi, Jalaliddin Rumi, Sheikh Saadi, Bahouddin Naqshbandi. It also provides exemplary stories that highlight the essence of each topic. Legends are often told in the form of an instructive example of historical figures consisting of representatives of different nationalities and religions, and events that occurred during their lifetime. In particular, there are stories about Plato, Aristotle, the rulers and ministers of Egypt, Greece and Persia.

All the topics described in Kashifi's "Ahloki Muhsini" are of great interest to every reader, because it encourages good behavior. The themes describe gratitude and patience and their virtues and promote such moral virtues as modesty, purity, generosity, fortitude, justice, forgiveness, compassion and mercy. Kashifi also seeks to reveal the essence of the qualities of good manners and gentleness in human activity. It discusses moral virtues in detail, such as trust and religion, loyalty and covenant, and honesty. Such qualities as calmness and unhurriedness, restraint, characterize the place that a person occupies in morality. He emphasizes that courage, zeal and the ability to use opportunities are necessary qualities for a person. Kashifi urges the reader to be reasonable, keep a secret, observe the law, always be in harmony with the good and avoid bad deeds.

In particular, all the topics described in the book "Ahloki Muhsini" are of great interest to every student, as they call for good behavior and widely promote the ideas of tolerance. The themes describe gratitude and patience and their virtues and promote such moral virtues as modesty, purity, generosity, fortitude, justice, forgiveness, compassion and mercy. Kashifi urges the reader to be reasonable, keep a secret, observe the law, always be in harmony with the good and avoid bad deeds. It is described in detail about such moral qualities as trust, loyalty and covenant, honesty. Kashifi urges the reader to be reasonable, keep a secret, observe the law, always be in harmony with the good and avoid bad deeds.

Kashifi promotes the rules of behavior in most of his works. In particular, the main idea of the work of "Ahloki Muhsini" is an expression of the promotion of good behavior in human activity. In the introduction to the work, Hussein Waz Kashifi says: "The beautiful behavior is such that without following this path, you cannot get to self-respect and without taking a single step along this path, you cannot pull the darkness out of the body of humanity. When people show excellent behavior and pleasant qualities in others, these people will seem beautiful" [3.129]. In these works, Kashifi developed a philosophical analysis of moral qualities in people's social activities.

CONCLUSION

In conclusion, first of all, it should be emphasized that the peoples of Central Asia were those who had a high level of morality and etiquette of treatment. Secondly, the preacher Husayn Kashifi was able to theoretically justify etiquette on the principle of rationality. Thirdly, the rules of etiquette, which were put forward by the scientist, serve as one of the necessary sources in the upbringing of a harmonious generation at the stage of the modern information society.

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