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HUSAYN VOIZ KOSHIFI'S VIEWS ON CHILD UPBRINGING IN THE WORK "ANAVR-I SUHAYLI"

Kutlimuratova Nargiza Rustamovna
Teacher of Urgench State University

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ABSTRACT

The task of raising well-rounded individuals has long been a critical focus in various cultures, with a particular emphasis on moral and ethical development. This article examines the contributions of Husayn Vaiz Koshifi, a prominent scholar from the 15th century, whose works, especially Anvar-i Suhayli, provide valuable insights into child upbringing and moral education. The text discusses the themes of virtue, integrity, and social justice present in Koshifi's writings, highlighting their relevance in educational contexts. His works served as a guiding light in the moral and ethical training of young individuals, not only in his time but continuing to resonate in modern education systems. Through stories and parables, Koshifi's writings aim to instill values of humanity, friendship, loyalty, and the importance of striving for moral excellence.

KEYWORDS: *Child upbringing, moral development, Husayn Vaiz Koshifi, Anvar-i Suhayli, ethics, education, human virtues, social justice, integrity, friendship.*

One of the most pressing tasks of today is to nurture our children into becoming well-rounded individuals. Our people have traditionally placed great emphasis on the upbringing of children. The moral development of an individual is intrinsically tied to upbringing; without proper guidance, morality becomes as unstable as a building without a foundation. Considering this, it is evident that education and upbringing have received significant attention throughout history. The challenge of raising well-rounded individuals has always been a focal point for thinkers of the East, a fact well known to all. One of the scholars who provided invaluable insights on child upbringing is Koshifiy.

Husayn Voiz Koshifiy, a prominent figure in Persian-Tajik literature of the 15th century, is widely recognized for his contributions to promoting and advocating for moral and ethical values. His works have earned admiration and praise for their profound emphasis on human virtues and conduct. Koshifiy was a master in various fields, including the art of rhetoric, Islamic jurisprudence, exegesis, hadith studies, literature, history, ethics, mathematics, astronomy, and chemistry. Among his extensive writings, several are dedicated to the subject of child upbringing, including "Akhlaq-i Muhsini", "Risala-i Hatamiya", "Anwar-i Suhayli", "Futuwwatnama-i Sultani", and "Tafsir-i Husayni".

These works were used as textbooks for students in madrasas across Khurasan, Herat, and other cities. In these writings, the thinker elaborated on themes such as humanism, social justice, honesty, sincerity, purity, integrity, and truthfulness, drawing upon life lessons and personal experiences. His ideas were conveyed through engaging stories and parables that resonated with readers. As Koshifiy himself described, these works were based on "practical wisdom" (hikmat-i amaliy), making them highly relevant and valuable for educational purposes even today.

Koshifiy's Anvar-i Suhayli holds significant educational importance in shaping the moral and ethical values of young individuals. This literary masterpiece, written in Persian, is one of the prominent works from the Timurid era. It was composed between 1499 and 1500 and dedicated to Amir Nizam al-Din Shaykh Ahmad Suhayli (d. ca. 1503), the vizier of Sultan Husayn Mirza. According to the introduction, Koshifiy reworked Kalila wa Dimna, the renowned fable collection by Abu al-Ma'ali Nasrullah ibn Muhammad ibn Abd al-Hamid Shirazi (d. ca. 1145). He replaced many stories, proverbs, and Arabic poems with the poetry of contemporary poets, shortening the first two chapters and adding new narratives, such as the story of the Chinese king Roy Dobshilim and Bidpay. Consequently, the number of tales increased from 40 to 100.

Anvar-i Suhayli gained widespread recognition and is preserved in numerous manuscript and lithographic copies across various global library collections. For instance, the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan holds 32 manuscript copies of this work, transcribed at different times. The text has been published multiple times in Iran, India, and other regions and has since been translated into Turkish, Uzbek, and French, further underscoring its universal appeal and pedagogical value.
Husayn Vaiz Koshifiy's Anvar-i Suhayli is a spiritually significant work that addresses key issues related to the moral and ethical life of society. Furthermore, it served as a textbook for students in higher educational institutions in India for

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several years. A copy of this work, listed under inventory number 4169, is preserved in the Sughd Regional History Museum, marking it as an essential translation into the Persian-Tajik language by Koshifiy.

The work comprises fourteen chapters and, for centuries, has maintained its esteemed position in the realm of wisdom and fables. It has garnered acclaim due to its reflection of the lives, struggles, and wisdom of ordinary people, as well as the brilliance of learned thinkers, their wit, and sagacity. The fables and wisdom contained within celebrate humanity and noble virtues. Each chapter is distinct, introducing new stories and narrators to convey its lessons.

The first chapter, for example, delves into the destructive consequences of slander. Through the tale of "The Lion and the Ox", it illustrates how deceit, malicious words, envy, and treachery can lead to the downfall of a state. The story narrates how a deceitful person's lies and slander transform loyalty between two friends into enmity, ultimately leading to their separation. This tale, like many others in the work, highlights the perils of dishonesty and the virtues of integrity and friendship.

The Story: "There once was a merchant who had traveled across seas and lands, experiencing the climates of both the East and the West, enduring the extremes of heat and cold, and tasting the bitter and the sweet. He was a wise, trustworthy, and skilled man. After many experiences, he eventually reached the state of frailty, resembling an army of death invading the realm of his body. The army of fate—old age—laid siege to the fortress of his existence".

Chun qariliq hola ajal kosini.
Dil unutar aysh ila kulguni.
Oqsoqollik kelturur andin payom,
Bilgin bu kulish margdin aytur salom.

The elder, recognizing the circumstances, observed that his sons had gathered. They were three young men, prideful of their nobility and wealth, surpassing the limits of modesty. They wasted their father's wealth without pursuing any trades, and spent their lives in idleness, neglecting the value of hard work. Out of his compassion, the father began to offer them guidance. He said, "O my beloved sons, you have been gathering and accumulating wealth without experiencing the hardships that come with it. Therefore, you do not understand its true value. You are proud in your youth, yet you must know this: Wealth is the foundation for both worldly and spiritual success. Everything in life, in both this world and the hereafter, is attained through wealth, should you choose to pursue it. The people of the world desire one of three things: those who live solely to satisfy their bodily needs, spending their lives on eating, drinking, clothing, and the indulgence of desires, yet they fail to aspire to a higher rank".

The second group of people seek high ranks, understanding that attaining such positions is impossible without wealth. The third group, however, strives for the reward and honor in the afterlife, and for them too, wealth is essential. As stated by the esteemed Mavlana in his Masnavi:

"If you seek wealth with sincerity, it will be accepted;
Indeed, the Prophet says that good, righteous wealth is a blessing".

It is evident that the blessing of wealth enables the achievement of many important goals. Gaining wealth without a profession is difficult, yet if wealth is obtained without effort, it loses its value because the individual, having not faced hardship, does not appreciate it. They may lose it. Therefore, you should also refrain from laziness and pursue a profession.

The thinker, through this story, explains that a profession is a means to guide people to the right path in this world and the hereafter, encouraging them toward all noble qualities. A skilled person becomes generous, magnanimous, humble, patient, modest, and enjoys the blessings of these high human virtues. They guard themselves against negative traits such as greed, cowardice, arrogance, wastefulness, and stinginess, thereby developing into a person of admirable character. Indeed, through knowledge and skill, a person learns to distinguish between benefit and harm, striving to achieve the dreams and goals they set in life.

In the next chapter of Koshifi's work, he addresses the difficulty of achieving goals and the consequences of losing them due to negligence. He states that even a small amount of carelessness can result in losing what one has, leading to regret and sorrow. For instance, a turtle effortlessly gained a compassionate and kind friend. However, due to foolishness, the turtle lost the friend and was left with a wound in its heart, a wound no remedy could heal. This theme is further illustrated through the story of "The Monkey and the Turtle," emphasizing the importance of friendship and the necessity of being loyal to friends.

The sages have established principles regarding friendship and stated the following:
Life without friendship is unworthy.
When choosing a friend, one should select from three types of people:

1. Those devoted to knowledge and worship, as their company brings happiness in both this world and the hereafter;
2. Generous individuals, as they forgive the faults of friends and offer sincere advice;
3. Those who are selfless and free from greed, as their friendship is rooted in trust and devotion.

Conversely, there are three types of individuals to avoid:

1. The immoral, as they sacrifice everything for worldly desires and passions;
2. Liars and traitors, whose companionship brings pain and great misfortune;
3. Fools, as they cannot discern between benefit and harm in this world or the next. It is said, "A wise enemy is better than a foolish friend".

The stories in this work are symbolic, addressing critical social, political, moral, patriotic, and humanitarian issues. Koshifi describes evil characters such as bloodthirsty individuals, instigators, traitors, deceivers, boasters, and immoral people as

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troublemakers. He advises eliminating such bad elements, stating, “It is better to cut down a harmful tree, for bad-natured people cause great harm to the state.”

In conclusion, the story emphasizes the consequences of acquiring something valuable, like a friend, and losing it due to foolishness and negligence. It teaches that the wise and experienced should take lessons from such tales, safeguarding their wealth, friendships, and other blessings, ensuring they do not lose them. Once lost, such things may be impossible to regain.

Husayn Vaiz Koshifi’s “Anvori Suhayliy” serves as a source for cultivating moral and spiritual qualities in young people. In today’s context, it holds great educational significance in fostering humanitarian values among the youth.

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