

**AKHMAD TASHKUPRIZADA'S CONCEPTION OF ETHICS**

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Orcid: 0009-0005-4139-0564

**Annotation**

The ideas put forward in the moral views of the famous scientist and encyclopedist of the 16th century Akhmad Tashkuprizada are relevant today. His ideas in the first place are filled with humanism and the human factor. The ideas of Tashkuprizada in the conditions of independence of our country can serve the prosperity of justice, science, enlightenment, the study of professions and the spiritual and moral development of society. This article shows more detailed information.

**Keywords:** Tashkuprizada, science, discussion ethics, diet, commercial ethics, ethics of wealth accumulation.

Akhmad Tashkuprizada (1495-1560) was a famous scholar who wrote more than 40 works on language, logic, religious sciences, history, history of sciences, medicine, classification of sciences, mathematics, ethics, theology, and moral philosophy. The socio-philosophical and spiritual-moral views in Tashkuprizade's works influenced the development of Eastern scientific thought.

The thinker considered the role and importance of science to be necessary in the development of society. He explained the virtues of science and the importance of studying science on the basis of Islamic religion and hadiths. In his opinion, a person should prioritize acquiring knowledge above all else. A person should endure difficulties while studying science.

Tashkuprizada teaches that a person should prefer knowledge to wealth. To substantiate this idea, he cites the following words of Caliph Ali about the superiority of knowledge over wealth in seven aspects: 1) Knowledge is the legacy of the prophets, while wealth is the legacy of the pharaohs; 2) Knowledge does not disappear due to coincidences, but wealth can decrease or disappear; 3) Wealth needs a protector, while knowledge does not need this. On the contrary, knowledge protects a person and protects him from evil; 4) When the owner of wealth dies, he leaves his wealth in this world. When a scholar dies, his knowledge goes to the grave with him; 5) Wealth is shared by both believers and unbelievers. Knowledge (Islamic sciences) is shared only by believers; 6) People need scholars in religious matters. No one needs the rich in this matter; 7) Knowledge makes a person happy, but wealth makes a person unhappy.

In Tashkuprizada, he expressed his opinion on the aspects that people who accumulate wealth should follow. According to him, a person should know what the purpose of wealth is and accumulate only enough for himself. It is necessary to know where and how wealth came from, and the most correct way is to abandon wealth that comes from illegal means. A person should economize his wealth and give it to others as a kindness. Most importantly, a person should always regulate his intention regarding wealth.

In Tashkuprizada, he also mentioned the many beneficial properties of dieting. In his opinion, dieting causes the purification of the heart, and the human heart is ready to feel the pleasure of worship and remembrance. Hunger reminds us not to forget the sufferings of this world and the hereafter, and limits lust, desires, and dreams that cause all sins. Dieting helps a person sleep less and stay awake at night to do more things. If someone is full, they drink a lot of water. If they drink a lot of water, they will also sleep a lot. A person who sleeps a lot will have a wasted life. As a result of dieting, a person makes his body healthier, because eating too much is the cause of almost all diseases. A person gets the same reward as feeding the poor and orphans with the food he saves during dieting. Explaining the ethics of business, the scholar says that the seller should not praise his goods too much, because if the qualities he praises are not in his goods, he will be lying. He also says that he should speak frankly to the buyer and tell him about the shortcomings and faults of his goods. If he does not tell him about the faults, he will be betraying himself and the buyer. This leads to a deterioration in relations between people.

In addition, the philosopher also touched on the ethics of food. He said that a person should always adhere to 7 aspects when consuming food: 1) Food should be obtained in a halal way; 2) Hands should be washed before and after eating; 3) Food should be placed on the table. Eating on the floor is considered sunnah; 4) One should eat while sitting comfortably (explaining the fourth aspect, the scholar mentions that eating while standing is one of the disliked acts); 5) One should intend to provide energy for worship and obedience while eating. One should learn to be content with as little food as possible; 6) One should be content with ready-made food; 7) One should try to eat the food with many people. Explaining the seventh aspect, Tashkuprizada states that the more hands are extended to the food, the greater the blessing, and that the Prophet (peace be upon him) did not eat alone.

It is clear that Tashkuprizada tries to base his spiritual and moral views on the Quran and hadiths. He based not only his spiritual and moral views, but also his philosophical, social, political and other thoughts on the basis of Islam. This can be explained by the fact that Tashkuprizadeh worked as a judge for many years, and he was well versed in Sharia law, hadith science and religious sciences.

All of Akhmad Tashkuprizada's scientific research covered many areas, and each work he created is of particular importance due to its philosophical and scientific value. In his work

“Adab ul-bakhs wa al-munazara”, the philosopher wrote: “In order for a debate to be correct and truthful, both parties must pay attention to the relationship between two things and think about useful aspects of the topic. Just as both parties have several tasks in this debate, there are also several etiquettes of debate.”

Tashkuprizada, while talking about the etiquette of debate, points out 9 important aspects: 1) A person should not be short in a debate and forcefully convey the correctness of his views; 2) It is necessary not to use old and rarely heard words in a debate; 3) One should not use abstract and incomprehensible words; 4) One should not share the opinion of the opposing party without fully understanding his words; 5) One should avoid thoughts that are not in harmony with the main content of the discussion; 6) One should not laugh during a discussion; 7) One should speak in a discussion without raising one's voice; 8) One should discuss more with respected, attentive and dear people; 9) One should not speak blindly during a discussion.

Tashkuprizada also expressed his spiritual and moral views through the work “Sharh-ul akhlaq al-Adudiyya”. This work includes important issues in human behavior. According to Tashkuprizade, any nobility, good deeds, and good deeds come from the essence of God. God calls on people to refrain from bad behavior. Bad behavior, character, sins, and irreligion are not inherent in humans. They are only created to test people. A person can live a noble life, engage in positive activities, or commit sins by doing undesirable things. Committing sins leads to punishment.

The philosopher claims that God has commanded most people to do good and virtuous deeds, and not to do evil deeds. God punishes people with bad behavior. The ideas put forward by Tashkuprizada, his moral views, have not lost their relevance even in the present era.

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