

**PHILOSOPHICAL ANALYSIS OF SCIENCE AND ENLIGHTENMENT IN THE VIEWS
OF ALISHER NAVOI**

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The owner of Science, a scientist, a person examines people in society, studies, determines what kind of person society is good, what is bad, studies qualities in people, determines which of them are good, which are evil, harmful. He analyzes, teaches who a person really is, what his purpose is to live, how he needs to live, how he does, which way he can live well, what principles-based society, good or bad, what he does, the country is prosperous, the people will be happy.

The epic "Mahbubul –qulub", a philosophical and moral–educational work completed at the end of the life of Alisher Navoi, consists of three parts and plays an important role in the acquisition of humanity. In the twenty-ninth proverb, the third part of the work, The Thinker makes the following points about science:

Science is to learn-to strengthen faith, but not to make wealth. Generously rich-like a cloud without fat; a scientist who did not follow his science –like a donkey with a book on it.

Bytes: even if the whole carries valuable cargo,

He will not be touched except for a couple of bites of salary.

(Everyone steps Gar beats with elegant rack,

No naf anga is a blind one or two diram .) (Rep. 37

For Alisher Navoi, science is a means of solving all issues:

Ulum ichra menga to bo'ldi madhal,

Topilmas mushkili men qilmagan hal.

With this, The Thinker focuses on the fact that any difficult issues in the world will be solved thanks to science, and even the most difficult ones will find a solution.

The creator assures in the following verse that it is necessary to master the treasure of science as a young man, which is the key to any struggle:

Yigitlikda yig'ilimning maxzani,

Qarilik chog'i xarj qilg'il ani.

In Old Age, science emphasizes asceticism. Naturally, in youth, the body becomes healthy, energetic, and memory becomes clear. This is a guarantee that the learned will be sealed in our mind-consciousness for a lifetime. As the Hadith Sharif States, "knowledge acquired in youth is a pattern carved into stone".

Alisher Navoi explained that the example of a person who took Science and did not follow it seems that he did not drive the earth, did not sow or did not get a crop from seeds.

Our great God Alisher Navoi appreciated the knowledge, the learned people:

Kishi kim qilsa olimlarga ta'zim,

Andoqki qilur payg'ambarlarga ta'zim¹, – he admonishes.

The above interpretation manifests itself in isolation, which is a philosophical category, the exalted attitude of The Thinker towards the people of science.

In the epic "Farhad and Shirin", Navoi shows through science that Farhad was an intelligent, learned, humble, artisan, strong-willed, humane and ecclesiastical man. The reader of this epic will confess that one of the qualities that indicate the maturity of a person is the acquisition of science:

Jahonda qolmadi, ul etmagan ilm,

Bilib tasdiqini kasb etmagan ilm².

It seems that Hazrat Navoi praised the human qualities of Farhad, insisting that he was not limited to the acquisition of science, but also deeply mastered the qualities of patriotism, humanity. In fact, it is an irrefutable fact that science is the tool that makes the human mind, his mind as sharp as a sword. Without knowledge, a person is compared to a tree without fruit.

Science opens the doors of the world of culture, enlightenment to it, feeding a person like the fruits of a tree. Through it, it is possible to distinguish between good and bad, to understand the qualities of a relative and a seed, to learn the laws and rules of separating the halal from the Forbidden.

While Navoi denounces and criticizes Street-sang Qalandars, false Shaikh-Sufis, badmast rinds in his works "amazing-Abror" and "Mahbub ul-qulub", in his work "Majolis un-nafois", darveshtabiat characterizes scholar-poets and tradespeople as sympathetic people who will be role models for all. Chunonchi: "Amir Stateshah (Statesman) is khusha'b and darveshwash and a young man of many potential. Goshae volunteered, and faqr and dahqanat (agriculture) were content, and Fozil and maturation economy (profession) were able to live life"³. Or about the Emir Mahmud Barlos, Navoi says: "...there are darveshwash and foniimashrab (inclined to be fano) and betakalluf kishidur, tab'i solim (whole) and khulqi Karimi". This quality, as the poet writes, is present in the nature of Khoja Mahmud, Mavlono Mas'ud, Mavlono Haji, Mir Husayn Ali Jalayir; Sultan Ahmad Mirzo from the Princes, Sultan Muhammed. Sultan Muhammad was described by Navoi as "Tab'i darveshu himself a knight...", describes the hoknish of contentment kōnimi, the only one of the people of ilmu zako, the Benishan of faqr fano Khaili,"⁴.

It can be said that for the Lord Navoi, who embodied in himself the features of creativity, scholarship, politicking and darwishness, darwishness is recognized as a system of all the features inherent in a perfect person.

To understand the essence of Navoi's artistic and philosophical worldview, of course, it is dared to be more than adequate boxabar from the ideas of the doctrine of mysticism, which was

¹ Алишер Навоий. Фарҳод ва Ширин. МАТ.Ж. 8. –Тошкент: Фан, 1991. – Б. 510.

² Алишер Навоий. Фарҳод ва Ширин. МАТ.Ж. 8. –Тошкент: Фан, 1991. – Б. 74.

³ Алишер Навоий. Мажолис ун-нафоис. МАТ.Ж. 13. –Тошкент: Фан, 1991. – Б. 135.

⁴ Комилов Н. Тасаввуф. –Тошкент:Мовароуннахр – Ўзбекистон, 2009. –176-б.

considered the leading religious and philosophical ideology in Central Asia in the 15th-16th centuries, as well as from the examples of sufi literature formed under its direct influence. Because "it is impossible to have a clear idea of the cultural life of the medieval Muslim East without studying the literature of mysticism." The reason why Hazrat Navoi nazmiyot is also considered incomparable in Iranian literature is that he matured in such a philosophical environment. For Alisher Navoi, a representative of the Naqshbandi sect, the main motivation for shaking a pen in Nazm was not to line up nazmah or rhyme like a necklace, but to weigh the spirit and state of Orif, who was limmo-lim in his heart, on his student, who could digest it.

The creator also determines the purpose of the poem from this. Navoi equates the status of Nazm with the status of "e'jaz" – miracle, no matter what image it takes (ghazalmi, ruboiymi, Kontinental, fardmi, etc.k.) states that he must have a MA'ni in Zamiri, that without the meaning of nazm olsayu there will be no attention before:

"Bo'lmasa e'joz maqomida nazm,
Bo'lmas edi Tengri kalomida nazm.
Nazmda ham asl anga ma'ni durur,
Bo'lsun aning surati harne durur.
Nazmki, ma'ni anga marg'ub emas,
Ahli maoniy qoshida xo'b emas" ⁵.

Since the subject of literature is focused on a person, he is not limited to describing human spiritual experiences, but is also responsible for his spiritual perfection. Navoi, with a good understanding of this, enriches each of his devotions with poems and bytes of Irfani-philosophical content, in addition to traditional praise and Naats.

Researcher of the content and content of Orifona ghazals K.Mullaho'jaeva describes: "issues such as the perfect perception of the world, the ability to see the breed in quality, the essence in an event, the effort to realize the self, to achieve the truth, to overcome the ego, and most importantly, the views on the perfect person and perfection, which embody these qualities, form the main idea and main content of the orifona ghazals". This idea can be easily applied not only to alloma ghazals, but also to the content of all his other types of poems.

In conclusion, in the mystical views of Alisher Navoi, special attention is paid to the issues of Science and enlightenment, the earth of man, in the Supreme absolute essence of the soul in the tradition of mysticism, the idea of complete forgiveness from the self is embodied in the Iranian views of Alisher Navoi. Alisher Navoi believes that the loss of the absolute self is interpreted not in the sense of bodily destruction, but as a certain level of spiritual maturation of the individual. For Navoi, Orif is considered a perfect human image.

References:

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⁵ Раззоков А. Навоий шеъритада ирфоний руҳ ва мазмун // “Алишер Навоий ижодий меросининг умумбашарият маънавий-маърифий тараққиётидаги ўрни” халқаро илмий анжуман материаллари. –Навоий. 2017. –188-бет.