

## Analysis Of Research On Navoi's Philosophical Beliefs

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### Abstract

*This article discusses the secrets of Hazrat Navoi's artistic mastery, his philosophical beliefs, the artistic means he used, his rhymes and syllables, and his mastery of weights.*

**Keywords:** *navoiyshunos, vujud, baqo, fano, aqida, malo, hala, mabda, sifat, wajib, orom, azal, abadi, hafo, zuhur, adat, vaxdat. (Navoiy scholar)*

### INTRODUCTION

In 1979, the famous Navoi scholar Alibek Rustamov published his monograph "Navoi's artistic skills" at the Gafur Gulom Publishing House of Literature and Art in Tashkent. In this monograph, the secrets of Hazrat Navoi's artistic mastery are revealed through Navoi's philosophical beliefs, artistic means, rhymes and rhymes, weights, and the foundations of artistic maturity. In this article, we would like to focus on the results of research conducted by a scholar on the philosophical beliefs of Navoi.

Scholar Alibek Rustamov draws attention to the role of fiction, emphasizing that it consists in serving society in an artistic form. Therefore, the work of a true poet and writer should be not only ideological, educational, enlightenment, but also artistic. Speaking of Alisher Navoi as such a skilled poet, he believes that the reason for the secularity and eternal life of his works is that he conveyed high ideas of social significance in a highly artistic form. To prove his point, the scholar analyzes the following verse of Hazrat Navoi, which is memorized by millions of people:

*Odamiy ersang, demagil odamiy*

*Onikim yo 'q xalq g'amidin g'ami.*

The scholar draws attention to the way in which the idea that "Man must serve the people" is expressed in this verse, in which the idea of nationalism is propagated. This expression of the idea emphasizes that the poet has been fulfilling his artistic goal - to inspire people to serve the people - for centuries. He tries to prove the viability of the verse in ten ways, which show the great poet's ability to express philosophical beliefs in an artistic way. It is important that the literary scholar followed the rules of language in this verse, that none of the poetic means negatively affected the rules of language. first, as a key aspect. From this we can conclude that in the works of Hazrat Navoi the main cornerstone of the speech is the accuracy of speech.

Literary scholar Alibek Rustamov emphasizes that Navoi, as a poet, inherited such a great and valuable treasures of art, which requires a careful study of Navoi's works from an artistic point of view and the dissemination of the results of this research.

At the same time, the literary scholar noted the great ideological significance of Navoi's art, noting that the aesthetic principles of this great artist are based on the principles of modern art and its theoretical foundations, which have entered not only the Western world but also our modern literature. draws attention to the contradiction.

According to the author, "if modernism is the motto of unreality, for Navoi reality is the main criterion of the poet's skill, if modernism aims at illogicality, nothing illogical can be found in Navoi, if modernism distorts the language of man and tries to blur the difference between animal and man. While Navoi has proved that there is nothing more precious and valuable to man than language, while modernism promotes shame under the guise of individual freedom, Navoi's modesty and decency are the highest qualities of man. and, given that art serves man, does not at all allow "indecenty" in his works. "

Of course, since the current of modernism has become a certain part of our literature today, the literary scholar's thoughts on it may seem a bit melting. But from the point of view of the period, the red ideology still prevailed at the time the work was written, and it was completely opposed to any manifestation of national pride. It is obvious that the literary scholar, like his predecessors Oybek, Izzat Sultanov, Vahid Zahidov, used the current of modernism, which was considered by the ruling ideology as a "product of Western imperialism" as a hijab, to protect the universal ideas of our national pride Alisher Navoi from the attack of the ruling ideology.

The scholar devotes a separate chapter to the philosophical beliefs of Hazrat Navoi in this monograph.

At this point, let us clarify the meaning of the word "aqeedah." Scientific and encyclopedic dictionaries, including the Institute of Language and Literature named after Alisher Navoi of the Academy of Sciences of the Republic of Uzbekistan in 2000, the National Encyclopedia of Uzbekistan, published in Tashkent by the State Scientific Publishing House "National Encyclopedia of Uzbekistan" :

Aqeedah (ar. 'Qydh - belief, trust; understanding) 1. What is believed, action, talk about it; understanding There is a popular belief that truth is revealed in comparison. From the newspaper. 2. Contradictory, blindly accepted opinion, rule. Until recently, we lived in the belief that we would soon live in paradise - communism. "Happiness."

The phrase "philosophical creed" refers, of course, to the first of these two interpretations of the word. According to the literary scholar, in order to fully understand the artistic skill and creative success of the great poet, it is necessary to define his aesthetic principles. In order to know this, the scholar considers it necessary to know the philosophical foundations of the great artist's ideas about existence, including man, and tries to summarize the philosophical beliefs of Hazrat Navoi in terms of the issues necessary for the subject of the book.

In his research on this issue, Alibek Rustamov first describes the following philosophical concepts found in the works of Hazrat Navoi "Khamsa" and "Mahbub ul-qulub":

V u j u d – being Navoi also expresses this concept with the word "bud".

A d a m – absence In this sense, the word "perished" is also used.

V u j u d-i m u t l a q – absolute being. This concept is called "substance" in Western philosophy. It means "qayyum-i absolute" and its lexical meaning is "owner", "coach", "creator".

have nicknames represented by.

M a v j u d (abundance) – things that appear are relative beings.

B a q o - is the absence of boron.

F a n o - is the absence of what exists.

B o q i y – expensive, fanless, that is, indestructible.

F o n i y - fanoly, priceless, that is, perishable.

M u m k i n (abundance is possible) – a state of pre-existing possibility of existence. In Western philosophy, this concept is called 'potential'.

M a k o n - is the place of existence.

Z a m o n - duration of existence.

M a l o - completeness.

X a l o – space.

M a b d a - time and place of origin.

A v v a l - is the beginning of existence in terms of time. The word "heresy" is also used to mean this.

O x i r - is the end of existence in terms of time, i.e. the time of non-existence. The word "finally" is also used as a synonym for this.

A z a l - Absence at first.

A z a l i y - not at first.

A d a d is the absence of an end.

A b a d i y - no end.

M o b a y n - is the interval between the beginning and the end or the eternity.

Z o t - is the inner immutable side of being, the essence.

S i f a t (plural adjective) - is the external sign and variable side of being.

V o j i b - is self-existent without the influence of another, i.e. objective.

O r o m - inaction. The word "sukun" is also used in this sense.

J u n b i s h - to move. Navoi also uses the word "wave" as a figurative meaning.

A v v a l i y a t - primary, primary.

S o n i y is secondary, after the primary.

X a f o - secrecy, lack of appearance. The words "katm" and "nihon" are also used as artistic meanings.

Z u h u r - to be open, to have an appearance. The word "jilva" is also used as an artistic meaning.

M a z h a r (plural - mazohir) - a place of manifestation. Words such as "mirot" and "mirror" are also used as figurative meanings.

V a h d a t - unity, indivisibility. The word "unity" was also used to mean this. This is an indistinguishable state of boron.

A d a d - is to consist of plural parts. The state of existence is different from each other<sup>1</sup>.

Saying that there are other philosophical concepts in Navoi's works, the author considers the above as one of the most important for the main philosophical beliefs of the great poet, and goes on to interpret Navoi's belief in the universe and man.

Commenting on the great poet's view of absolute existence, the literary scholar concludes that the thinker has an absolute existence and that it has no end in terms of time and space. In particular, he (absolute being) is eternal, that is, he has no beginning, he has always existed; it is also eternal, that is, it has no end, it will always exist. As a proof of this, the author quotes Hazrat Navoi's address to the absolute being in "Hayrat ul-abror":

*Ey senga mabdada abaddek azal,*

*Zot-I qadiming abadiy, lam azal.*

*Ne bo'lub avvalda bidoyat senga,*

*Ne kelib oxirda nixoyat senga.*

The author emphasizes that the thinker-poet, in addition to explaining the eternity and eternity of absolute existence through these verses, again drew a sharp logical conclusion on the relativity of the concepts of eternity and eternity. Indeed, according to the scientist, the concepts of eternity and eternity exist only in relation to the concepts of before and after.

The literary scholar argues that there is no difference between these two qualities, which are given to absolute truth in terms of essence, and that both of them express infinity from the point of view of time. Realizing this, the poet considers the "eternal" to be the same as the "eternal." It states that the placement of words in this byte also has an artistic skill associated with place and rhetoric. In the first byte, Navoi first confirms the above logical conclusion by placing the word "azal" at the end of the verse and preceding the suffix "-dek" to the word "abad", and secondly, the meaning of the word "azal". He proved his point for the second time by rhyming the contradictory but eloquent "lam yazal" - "indestructible". Apparently, the great poet also attached great importance to the placement of the words in the verse, that is, to their having a specific "artistic burden".

In the second byte of the given passage, the great poet skillfully used the art of tarsi. While acknowledging that the words "before", "end", "heresy" and "finally" have a specific artistic purpose in their side-by-side and upside-down, the scholar makes sense in placing them side by side (horizontally): first - heresy. ; the end is the opposite in the vertical position: first - the end; heresy - finally emphasizes that it makes sense.

The author argues that the philosophical beliefs of the great thinker correspond to general philosophical views, that is, that absolute existence is not limited by time, that it did not exist and will not exist, and therefore that it is eternal and eternal, as Navoi writes, He quotes the following passage from Mahbub ul-Qulub, emphasizing that malo consists of completeness and halo, that is, emptiness, and that the absolute being occupies both, and that no place is free from it: What hangar space ihtimoli time, what space of time away from the organs. He is neither a husband nor a wife, but both aunt and uncle are full.

The scientist states that one of the characteristics of an absolute being is the necessity of his seed, in the

language of modern philosophers, its objectivity. emphasizes that.

In philosophy, in addition to the concept of absolute being, there is the concept of relative being, which is dependent on absolute being and, at the same time, can exist and disappear as a result of the action of absolute being. But this existence and non-existence have no effect on absolute existence. The existence of a relative being does not add anything to it, nor does its absence diminish its place in any way. In this passage, the literary scholar proves the existence of such philosophical beliefs in the writings of Hazrat Navoi:

*Arzu falak yo 'qidinu boridin,  
Barchaning ixfosiyu izhoridin.  
Ne azamat ichra anga sud o 'lub,  
Ne jabarutiga ziyon bud o 'lub.*

According to the scientist, in addition, the absolute being has unity in terms of its essence, that is, unity. In other words, it is already unique. Navoi says about these two features of absolute existence:

*Hamd angakim, vijib-u bi-z-zot erur,  
Homid aning zotiga zarrot erur.  
Bahdat-I zotiga quyoshdek tanuq,  
Zarradin afzun-u quyoshdin yoruq.*

That is, praise be to the one who is obligatory in terms of his seed, and the particles (atoms) that are praised to his seed. The sun testifies to the oneness of its essence: it is more than the particles (atoms) in the universe and brighter than the sun. The author emphasizes that this passage refers to the qualities of an absolute being, because its essence is unique, its quality is infinite.

Alibek Rustamov proves with these verses the philosophical belief of the great thinker that the universe came into being as a result of the action of an absolute being:

*Chu bir junbish etti ayon bahr-i zot,  
Padid o 'ldi amvojidin koinot.*

That is, when the sea of Bahr-i-zat (Navoi likened the seed of the absolute being to the sea) came to a rush, the universe emerged from its waves.

The scholar states that these verses show that the universe and all that is in it, that is, the whole being, are the manifestations of the attribute of absolute being, that is, the appearance of diversity, and cites the following philosophical observations of the great thinker: and there is a definite space, however, the being did not exist out of nothing. They existed even before they existed, but in a hidden state, in a state of possibility.

It is known from history that philosophers have put forward different ideas about existence. In Zoroastrianism, which originated in the soil of Central Asia, it was believed that being was the product of the sun and fire, and that a blazing fire was the essence of being. Because according to this idea, at the heart of every change and movement lies fire, and it gives existence to existence.

The ancient Greek philosopher Socrates compared being to knowledge, and believed that something existed only if we knew it, that the greater man's knowledge, the wider his scope.

The atomist scientist of the ancient world, Democritus, explained that existence consists of a complex of atoms. According to him, the essence of existence is in its existence. What does not exist is non-existence. In Islamic teaching, however, existence is a divine reality. That is, it is a being created by Allah. There was a doctrine of unity in existence and unity in this regard. Islamic thinkers have developed the doctrine of existence in many ways. For example, according to Farabi, the first being is Allah Himself. According to Beruni, being is so common that it is the basis of everything, so being is the basis of everything.

From the above philosophical concepts, it can be concluded that Navoi's philosophical beliefs about existence are close to Democritus' theory of particles (atoms).

The literary scholar quotes the great thinker in his work "Hayratu-l-abror" as describing the formation of the universe in an aesthetic way:

*Andaki bor erdi nihon bu jahon,  
Balki nihon dagi jahondek nihon,  
Ne sochibon kun yuzi brg-i suman,*

*Ne kechaking murrasi mushk-i Xo'tan,  
Ne ochibon ko'kda shafaq lolalar,  
Ne yog'ib anjumdin anga jolalar.*

The author analyzes the great poet's opinion that there is nothing superfluous or lacking in the universe, and that the thinker, no matter how vast the universe, does not have an empty husband to fit a hair, that everything in it is interconnected and leads to the philosophical belief that:

*Qatrag'acha qulzum-I zaxxordin,  
Zarrag'acha shamsa-yi zarkordin.  
Oni munga, muni anga band etib,  
Bir-biriga barchani payvand etib.  
Vositalar bo'ldi ayon to'-bato',  
Bir-biriga bog'lanibon mo'-bamo'.*

Explaining Hazrat Navoi's philosophical belief in man, Alibek Rustamov admits that the poet considered man to be the most mature being in the Universe, and cites the following passage as proof.:

*Gar falakiyotu anosir durur,  
Barcha saminqadr javohir durur.  
Koniyu hayvoniy, agar xud nabot,  
Har biri bir gavhar-u oliysifot.  
Barchasini garchi latif aylading,  
Barchadin insonni sharif aylading.*

Explaining Hazrat Navoi's philosophical belief in man, Alibek Rustamov admits that the poet considered man to be the most mature being in the Universe, and cites the following passage as proof.:

*Ganjing aro naqd farovon edi,  
Lek baridin g'araz inson edi.  
Turfa kalomingg'a dag'i komil ul,  
Sirr-I nihoningg'a dag'i homil ul.  
Ko'ngliga qilding chu yaqin ganji qism,  
Jismini il ganjaga qilding tilism.*

In the philosophical literature, human existence is recognized as the existence of things created by human labor ('second nature' existence, i.e. culture), and it is defined as the existence of man in the world of things and the inherent human existence of man.

Indeed, as long as man is distinguished from other beings by his spiritual world, the degree of humanity of each man is also determined by his spiritual wealth. Spiritual maturity leads a person to do good and protects him from evil. Man is divided by the essence of his spirituality. The first of them is the one who is ignorant of the laws of existence, who oppresses others and himself by exchanging a very precious humanity, which has the character of eternity, for a priceless possession or a place. The second is a person who benefits both himself and others through his hard work.

Scholar A. Rustamov draws attention to the fact that Hazrat Navoi called those who pay attention to the essence of events and beings "people of meaning" and those who look at the issue superficially, "people of image", as an example of the great poet's continents:

*Aql-I ma'no guruhida, zinhor,  
Hech or aylam gadolig'din.  
Kim bularga gadolig' ortug'dur,  
Ahl-i suvratqa podshohlig'din.*

It is important to note that in this continental analysis, the scientist was able to fully reveal Navoi's philosophical beliefs about man, that is, because the human senses are not developed, they suspect that their nafs is a temporary rest and do not feel real pleasure. they think. In other words, they don't even have the ability to enjoy.

Everyone's happiness depends on his deeds. If he devotes his life to good deeds, he will be happy, because he who devotes himself to goodness will not face evil, if he engages in evil deeds, he will be unhappy, because where there is evil, there will be no good. The being that created man requires it.