



HUMAN AND HUMANITARIAN IDEAS IN THE PHILOSOPHY OF ALISHER NAVOI.

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Abstract: This article is dedicated to the great oriental thinker, the founder of the Uzbek classical literary language, socio-political figure Alisher Navoi. The article examines his social origin, socio-political activity, humanistic views, examples of charity. In the article, like other famous poems in the composition of "Khamsa" (Pyateritsa).

Key words: Alisher Navoi, high spirituality, humanism, humanistic views, literature, «Hamsa» (five),

Alisher Navoi's work is very colorful and multifaceted, and there is practically no subject left who did not keep a pen directly and indirectly. But the general molding and generalizing nature and direction of his works and practical activities is the subject of Man and humanism. He skillfully interpreted both divine and secular interpretations of the human subject, characteristic of his own style and language.

The central place in the work of a thinker is recognized as the highest value of a person, his value, place in nature, social status, land, interests. In his epics in Hamsa, as well as in other works, special attention is paid to the human theme.

In particular, he says that in the 'awalgi Munajat' season of 'amazement ul-Abror', man is the greatest and the greatest of all creatures created by God in nature, the true purpose of creating all kinds of stones and delicacies in the world was to make them serve the benefit of man. Specifically, in the third season of the work:

The Thinker describes and characterizes a person in the form of an enlightened being, the most complete of all living things in the world, who comprehends the hidden secrets of Allah-taollo in nature with all its subtlety, intelligence, mind. Special note that man is made "Karramano"*-mukarram and the most beautiful fast¹.

Since the main content of this work is on the topic of Man Navoi describes all the good qualities and bad vices of Man and teaches them about the consequences. In particular, it is analyzed by comparing such contradictory aspects as charity and happiness, decency and immaturity, shame and seduction, contentment and restraint, fidelity and impudence, truthfulness and falsity, truthfulness and dishonesty, justice and tyranny. Separate seasons are allocated in such human qualities as "Wonder ul-Abror". In one chapter of the work, he says to the rulers and the people - " as long as there is a human being, as long as there is a universe, and as long as there is a human being within the universe, beautify the face of the universe with Justice and rejoice the people of the world with good manners².

Separately, it should be noted that the entire content of Navoi's creative heritage is human and human, while his philosophical epic "Wonder ul-Abror" contains extensive reflections on man.

¹ Алишер Навоий "Ҳайратул-аброр" МАТ 7 жилд, Т.: "Фан" 1991. Б-21.

² Алишер Навоий "Ҳайратул-аброр" МАТ 7 жилд, Т.: "Фан" 1991. Б-304-314.

² Гульноза Адылова «Алишер Навои глазами зарубежных ученых» www.gglit.uz/ru.

In the three wonders and twenty proverbs of the epic in particular, the human issue is analyzed and described³. In the following chapters, a number of good qualities and bad vices inherent in a person are assessed by the comparison date.

In particular, if a person, realizing his guilt and sins, takes the path of repentance, it is not for Allah to forgive him his sins, even if his sins are ashamed like a mountain. After all, a person first of all says that Allah should achieve the same degree of familiarity⁴.

In contrast to generosity and stinginess, thanks to generosity, loss of happiness, peace of mind from adversity, greed and stinginess, Zawal will certainly say that it is inevitable. In this season, The Thinker generously compares the hero Hotam toy in the work of the Rings of the East, and in bliss-the snow. In its place, generosity is also based on the sacred Hadith, "Allah Most, drink, but do not waste." Generous people will not die like Khizr with their good manners, useful and rewarding deeds. But the bahá'ís used the wonderful allegation that, just as sadaf swallowed durni with grudgeness, they would light him up his chest to get durni⁵.

Commenting on vulgarity and vulgarity, says the plant of vulgarity when vulgarity is a sign of human maturation. He goes into the depths of the Earth because of the Lightning-hard Bloom by way of thirst, the poop becomes prey for the Hunter because he walks in a hard voice, when the child is still small and because of his ignorance, he takes hold of him by admiring his pattern on the snake, but as soon as the snake has a beautiful In history, Hussein remained with a good name, Yazid with a bad name⁶.

The season about contentment and tamagirlik describes the story of Qane, who is the embodiment of contentment in Oriental literature, being a king with contentment, and Tome'esa, the symbol of tamagirlik, is a shame and a chorus⁷.

Speaking about Navoi ishq, he describes that it is ishq that is the true meaning of human life. He says such a man is an unhappy man who does not have the authority to live it unless you have a sense of work in his heart.

Бўлмаса ишқ икки жаҳон бўлмасин,
Икки жаҳон демаким, жон бўлмасин.
Ишқсиз ул танки онинг жони йўқ,
Хусни нетсун кишиким, они йўқ⁸.

He gives great wisdom that whoever fulfills his life will call upon him that the Angels may not touch his eyes⁹.

³ Алишер Навоий "Ҳайратул-аброр" насрий баён (насрий баёнчи А.Ҳайитметов) Т.-"Ф.Ғулом" нашриёти-1974, Б-6.

* Қуръондаги – "Биз одамни муқаррам қилдик" деган оятга ишора қилинган.

⁴ Алишер Навоий "Ҳайратул-аброр" МАТ 7 жилд, Т.: "Фан" 1991. Б-32.

⁵ Алишер Навоий "Ҳайратул-аброр" МАТ 7 жилд, Т.: "Фан" 1991 Б-141-152.

⁶ Алишер Навоий "Ҳайратул-аброр" МАТ 7 жилд, Т.: "Фан" 1991. Б-154-162

⁷ Алишер Навоий "Ҳайратул-аброр" МАТ 7 жилд, Т.: "Фан" 1991 Б-173-176

⁸ <http://kh-davron.uz/kutubxona/alisher-navoiy/alisher-navoiy-hikmatlari.html>

⁹ Алишер Навоий "Ҳайратул-аброр" МАТ 7 жилд, Т.: "Фан" 1991 Б-176-186.

Talking about Hayo, says nushirvon became the King of the Just world thanks to his imagination and upbringing. Through it, a person is proved that his fate depends in many respects on his imagination and shamelessness¹⁰.

Comparing honesty and curvature, Navoi hits the target for the accuracy of the arrow. But he says he shot the right arrow for the arc curve and cites the hadith that "rosti rasti-correctness is honesty"¹¹.

Only the divine miracle inherent in humanity appreciates the power of the word especially about the magic of the word spoken with kindness ends his invaluable wisdom in the language of our people, which has been inherited by us from Navoi for many centuries:

Сўз билан кофир мусулмон бўлур,
Сўз билан ҳайвон деган инсон бўлур

or:

Нафъинг агар халққа бешак дурур,
Билки, бу нафъ ўзингга кўпрак эрур.

The relationship with Kahr gives rise to the muukinlik of killing the living¹².

The Thinker describes man as his heart and his heart from the qualities that God has bestowed upon him, which distinguish him from other creatures, and in fact the whole ganji of the world says it is in his heart. God confesses to man as the owner of the entire universe for the soul and soul. The Thinker gives a person a high definition of "Hoja" as the owner of the soul. Navoi said, "the Kaaba is the Qibla of the whole world; and before the Kaaba of the heart it has no value. Because the Kaaba is an ordinary place of worship of the people, and in this the likeness of the Creator is apparent. After all, this heart leads a person to the highest rank, and to the most radical." Humanistic ideas like these we find in other works of The Thinker.

In Farhad and Shirin, a person says that he will keep his Sharif if he directs all his actions with his own consciousness and thinking and only to good deeds:

Ки ҳар ишники қилди одамизод,
Тафаккур бирла қилди одамизод¹³.

In the season of "the word of faqru fano Valley" by Navoi's "Lison ut-Tair" – the greatest of all objects and creatures in the universe is man, before his perfection the mind is surprised. But it turns out that a person suffers a lot of suffering, poison, until he reaches maturity¹⁴. For a short period of life, people do not know how the struggle for arrogance, deed, career, position went through it, says Navoi. The main conclusion from this philosophical work is that even in a fleeting world, fano came up with the thoughtful idea that a child of a person becomes a perfect person through various hurts. The philosophy of transience of Islamic Sufism was instilled in Navoi's writing of Persian works – under the pseudonym phony.

On the occasion of the birth of ulugshoir, the article "gardener of the Garden of spirituality" by the Canadian scientist Harry Dika was published in Uzbek. This scientist, as a masterpiece of Navoi's work, translated his work

¹⁰ Шу манбаъ.

¹¹ Шу манбаъ.

¹² Шу манбаъ. Б 233-242.

¹³ Алишер Навоий "Фарҳод ва Ширин" МАТ 8 жилд, Т.: "Фан" 1991. Б-122. Яна қаранг "Вақфия" МАТ 14 жилд, Т.: "Фан" 1998. Б-233.

¹⁴ Ўша асар 232-б. Насрий баёни 424-б.

"Lison ut-tayr" into English in order to convey all its artistic and spiritual beauty to English-speaking readers. He praises Navoi as "my poet", "gardener of the garden of spirituality". In the conditions of a sharp decline in spirituality in the West, Harry Dick says in his interpretation that "cleaning the garden from all kinds of weeds and caring for it" is an extremely urgent task. In solving such an urgent task, the high spirituality in Navoi's work and the need to use the teran humanitarian heritage¹⁵. Navoi's man, and glorifying humanity:

Олам аҳли билингизки иш эмасдир душманлик,
Ёр ўлинг бир-бирингизгаким эрур ёрлик иш.
Даврон элининг жисмида ҳам жон бўлгил,

Хам жонларига мойи дармон бўлгил”

the wisdom of purma has been sounded over the centuries as a bong that encourages humanity to good and generosity.

Modern political relations, formed on the basis of the ideas of the owners of thoughtful views, such as Navoi, the UN Charter, which formed the legal basis for social political relations in the world community, the " Universal Declaration of human rights", the " representative Ombudsman for Human Rights " and other international, regional organizations, the main goal of the pact and conventions, aimed at protecting¹⁶. As a symbol of loyalty to the universally recognized principles of democracy, independent Uzbekistan has become a member of more than 70 international, regional organizations on Human Rights Protection and signed agreements. Member countries of such international organizations are obliged to unconditionally and clearly fulfill human rights in their territories¹⁷.

Even in the years of independence, in accordance with such a thoughtful philosophy, all the activities carried out, were adopted. The Constitution and the laws, all the democratic reforms carried out, were carried out on the principle of "reform not for reform, but for the benefit of man." In particular, in the preface to the Constitution of the Republic of Uzbekistan:

- commitment to human rights and ideas of State suzerainty;
- show commitment to democracy and social justice;
- establishment of a humanitarian democratic legal state;
- ensuring the peace and national harmony of citizens; as high humanistic principles are

established. Also in articles 13-14 and a number of other articles of our Constitution, human honor, dignity, human rights are defined as the highest value. The second chapter of the Constitution – chapters V, VI, VII, IX, X, XI-is also devoted to the protection of human rights and interests¹⁸.

The main goal of the "Uzbek model" of development is also based on the principles of human interests and social justice, and the principles of law enforcement and strong social protection are also aimed at absolutely human interests. As a continuation of this principle, our first president I.A.Each year was named by Karimov in a manner consistent with social goals, and this tradition continues

¹⁶Birlashgan Millatlar Tashkilotining Nizomi https://uz.wikipedia.org/wiki/Birlashgan_Millatlar_Tashkilotining_Nizomi
Инсон ҳуқуқлари умумжаҳон декларацияси. <http://constitution.uz/uz/pages/humanrights>.
Ombudsman. <https://uz.wikipedia.org/wiki/Ombudsman>.

¹⁷ Birlashgan Millatlar Tashkilotining Nizomi https://uz.wikipedia.org/wiki/Birlashgan_Millatlar_Tashkilotining_Nizomi

¹⁸ Ўзбекистон Республикаси Конституцияси Т – “Ўзбекистон” НМИУ 2014



consistently. Specifically, giving each year a social name was originally, 1997 was called the year of human interests.

Our President Sh.M. The declaration of Mirziyoyev to 2017 as the year of "dialogue with the people and human interests" is an integral continuation of the Democratic humanitarian principle carried out in our country¹⁹.

Thinking, at the same time as imagination, describes Navoi as a factor that determines the fate of a person.

Language is the embodiment of every nation, people in nationality and quality. Alisher Navoi describes the role of language in human and human life in a thoughtful philosophical analysis. In particular, it is a miracle and a quality that distinguishes man from other creatures.:

Инсонни тил айлади жудо ҳайвондин,

Билким гуҳари, шарифроқ йўқдир ондин.

it is known by the example of his famous wisdom. Also, Hazrat Alisher Navoi is the founder of our great language, for its development and evolution, its historical services as a lifesaver deserve special attention.

The path to independence also began with the step towards the independence of the language, which is considered the basis of the main wealth and spirituality of our people. As a result of the Will and struggle of our people and creative intelligentsia, still in the era of the former Shura system, on October 21, 1989, the law "on the state language of the Republic of Uzbekistan" was adopted. It was the adoption of the law, the practical and legal basis for the "elimination of the country and suffering all his life", as hazrat Navoi himself predicted and dreamed, and the historical Armenians of The Thinker.

Alisher Navoi described in his works his answer to the problem associated with the creation of a fair society, a decent, prosperous, happy lifestyle for everyone and for the whole society, the main problem that has been marrying humanity throughout its long history. According to The Thinker's views, a just society can be achieved. He says that he is achieved under the guidance of a highly enlightened, courageous, experienced and certainly fair ruler, brought up with high human qualities. But the Thinker, at the same time, says that society should be both educated and enlightened, and that is, the stewards and the stewards should be worthy of each other. Such his philosophy is especially widely observed in the works of "Saddi Alexandria", "Farhad and Shirin", "Sabbai Sayyar", "Lison ut-tayr" and "Mahbub ul-kulub". Navoi skillfully illuminated the haqans, Kings, Sultans, emirs, the main characters of his works, as he dreamed of, as well as his time, social conditions in character, language and style. But he portrayed his heroes as a personification of justice and a sage, a leader. In the epics "Saddi Alexandria", "Farhad and Shirin" Navoi argues that in order to educate and educate future rulers, - Iskander and Farhad, on the example of the involvement of the most famous educators and scientists of his time, the head of state and society is obliged to have very clever and very great knowledge, practical experience.

¹⁹ Қонун устуворлиги ва инсон манфаатларини таъминлаш — юрт тараққиёти ва халқ фаровонлигининг гарови. Ўзбекистон Республикасининг сайланган Президенти Шавкат Мирзиёевнинг мамлакат Конституцияси қабул қилинганининг 24 йиллигига бағишланган тантанали маросимдаги маърузаси. "Халқ сўзи" 2016 йил 8 декабрь №243(6678)сони.

Great, considering that the organization and conduct of Public Administration, socio-political processes in general, with haste and extraordinary speed, can lead to many mistakes and cause serious damage to the life of society and people, it is necessary to take into account the fact that social processes evolutionism, that is, step by step, on the basis of slowness and consistency, should be In his epic Farhad and sweet, he says in his chapter on politics:

Сиёсатни биров чун қилди бунёд,
Бўлур тадриж бирла таъби муътод²⁰.

What this means is that whoever pursues statehood and the work of the state, that is, by establishing politics, of course, argues that it is necessary to apply pressure, precision, especially evolutionism as a fundamental principle.

The main principle of the "Uzbek model", which was a program of socio-economic development carried out in Uzbekistan in harmony with this wisdom of Navoi during the years of independence, theoretically based and interpreted in our practical life by the first president of Uzbekistan Islam Karimov, was defined as the main principle of the gradual implementation of socio-political reforms-evolutionary (evolutionary)

The first president of Uzbekistan I.A. This is what Karimov says in his work, written in 1993, "Uzbekistan is a kind of path to transition to market relations." "As world experience shows, it is possible to go to the market economy by revolution, that is, by accelerated method or by evolution, that is, step by step" "...these tools do not follow at once, they gradually improve and fall on the trail. The transition from one socio-economic system to another cannot but occur with false revolutionary jumps. Any revolutionary decisions cause huge social shocks. ... without leaps towards a market economy, it should go step by step, consistently, not through revolutionary changes. This is also a characteristic feature of the path of Uzbekistan to the market"²¹.

In his works, The Thinker teaches that Justice decides only if the question of human rights, the king before the laws, gadomi times. In particular, in his work" harat ul-Abror "gi" Zolu zar", that is, an elderly old woman in the story"Golden old woman", skillfully illuminates the king by the example of the story of the Sharia judge, expressing her claim . All reforms during the years of independence as the main principle of democracy and social justice, the "principle of the rule of law" is enshrined in our Constitution and legislation as a priority of state policy. The preamble and the entire content of the Constitution of Uzbekistan is watered by the principle of the rule of law . In the "Uzbek model" of national development, the principle of law enforcement is also strengthened separately .

Navoi believes that people in society will be different in nature. They were conditionally divided into 5 categories. About this he says: "the first is people whose word is good in nature and origin. From such people, the people are touched by good at all times. They should always be supported and dealt with. People belonging to the second group enjoy good only to themselves. Therefore, their goodness does not pass to others. (but) such should be appreciated and encouraged to do good (to others). The third group is among them, which neither benefits nor harms the people. It is they who call for good and protect them from evil. The fourth group is bad people. But they do not spread evil to anyone. They should be forced not to do evil. The fifth group are the very bad ones who do evil to the people. In relation to them, it is necessary to apply methods such as threats, intimidation and promises" .

²⁰ Навоий.А Фарҳод ва Ширин МАТ 20 томлик Т.: "ФАН" 1991.- 8 жил Б-110.

²¹ И.А.Каримов "Ўзбекистон – бозор муносабатларига ўтишининг ўзига хос йўли" Т.: "Ўзбекистон "- 1999, 1 жилд. Б-287-288, 315-317