



PHILOSOPHICAL AND THEOLOGICAL VIEWS OF ALISHER NAVOI

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Article history:	Abstract:
Received: 11 th December 2021 Accepted: 10 th January 2022 Published: 22 th February 2022	The article analyzes the philosophical and theological views of Alisher Navoi from a scientific point of view. Everybody knows, Philosophy of the act, studies, reveals, cognizes the true meaning of the relationship between personalities (I) and (not I). The theology of the act, according to scientists, should substantiate the relationship of the individual (I) with God.
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«Ascetic, mystic, sage, saint, holy fool - all these types of personality are guided in their behavior by the principle of beyond goodness, coinciding with the principles of the Truth or Truth of God» - writes V. N. Nazarov [1, p. 244].

You can add a dervish, a hermit to these personality types, and call a mystic a Sufi.

These types of personalities have a commonality: they «knew themselves» - they discovered in themselves the image and likeness of God. They gave themselves completely to the will of God, they managed to suppress, overcome their ego, their «I», they became higher than the vanity of the earth. This was achieved by a huge work, incredible efforts, carried out only on the condition of God's help, grace. In Sufis, in most cases, these types of personality are embodied in one personality.

Ascetic - (Greek aschesis - asceticism, from the verb to skillfully and diligently process rough material; diligently engage in, practice something). The philosophy of the Stoic school ethically reinterpreted this word. Now this word is used as «an exercise in virtue, refraining from unreasonable passionate awakenings, fear, anger, pleasure». Asceticism (zuhd) - Alisher Navoi avoids worldly goods, leads an ascetic lifestyle. This is one of the conditions for the advancement of the Gnostic (traveler) towards the goal.

Alisher Navoi himself is an ascetic, some of his main characters, violating the principles of abstinence from unreasonable passion, destroy themselves, relatives, parents.

Plato defines temperance as the ability to control oneself, to be the master of one's passions and desires. In this regard, in philosophical ethics, the ascetic question is transformed into a metriopathic problem: into the doctrine of the struggle against the passions of the soul, the problem of a reasonable measure of passions. In this aspect, the problem of asceticism was touched upon by many philosophers. For example, Spinoza's teaching about the ways of limiting and curbing affects. In Aristotle, asceticism is close to the concept of the middle. Aristotle considers temperance to be a mixture of inclinations and virtuous experiences.

In asceticism, with ethical and philosophical comprehension, there is a dualistic view - spirit and flesh. Alisher Navoi also writes about this.

«The body is sacrificed to the soul».

Alisher Navoi also describes the presence of a body, soul and spirit. His heroes endure the struggle of soul, spirit and body. But sometimes the «body» wins. Ascetics have dominance of the spirit over the body. Asceticism as the basis of moral motivations, the source of self-knowledge, a model of self-realization. The victory of the opposite is shown by Alisher Navoi in a gallery of images that end tragically.

Mysticism in the spiritual sense - sensation and understanding as a mystery. Understanding the mystery, a living touch of the mystery.

Sufis believe that all reality, the whole world, all diversity is a manifestation of the divine essence. So does Alisher Navoi.

Long before life began

When the earth did not know life,

Life to come clean notebook

The artist wanted to paint. [3, p. 3].

Sing, O bird of the soul, the secret word,

Speak in glorification of the creator of the all-good.

He is the creator of all creatures, their flesh and body,

He is both in the perishable and in the eternal - everywhere without limit. [3, p. 15].

The main goal is the direct desire of the individual to unite with the infinite.

In the Sufi theory of knowledge of God, methods and means are revelation (kashf) and inspiration. Revelation is a manifestation of the mystery of being. Theology of revelation is the love of God. «True revelation is a free manifestation of love, the fruit of kindness and wisdom, the desire for free equal, friendly communication, confidential initiation into the sacraments, free equal dialogue between God and man», writes V.N. Nazarov [1, p. 9].

Ishk - love is considered by the Sufis to be a holy fire that cleanses the essence of a person from the material world, from all attachments in the world. Ishk - cleanses and elevates the soul and spirit of the seeker, a great power leading the seeker to the Truth, the key to the perfection of the soul and turning the person into a «Man of the Spirit.» Sufism is considered a religion of love. One of the teachers Alisher Navoi Hafiz believed:

So that the spirit soared above the earth - make me a date with you

I am a bird, this world will not bind me with its vanity. [2, p.129]

... My religion is love, I am the founder of faith

Lakes full of tears of eyes - all the same as they were. [2, p.81]

Proceeding from this, Alisher Navoi's poems about mystery, about love, about communication with a loved one, about night vigils become clear.

There was a dialogue - communication, the impression from which is huge, indelible and the desire to repeat, causes groans.

To achieve the Truth, a traveler needs spiritual perfection, will, and work.

The inner world must be cleansed of everything, the ego, from earthly ailments. It goes through stages.

He spoke about repentance, about piety, - A Gnostic (traveler) should not harm anyone, about poverty, about patience, contentment.

Such spiritual cleansing, along with dhikr - the glorification of Allah to the inner detachment of spiritual glorification [3, pp. 60-61].

Having learned the secret, one must be able to keep it, whoever does not know how to keep it, they cut off their heads. He also writes about the sages, characterizes who should be considered a sage.

Wisdom - learning means the presence of the mind, the mind. We know the lines where Alisher Navoi writes about the importance of reason and highly appreciates it.

He calls his teacher Abdurahman Jami a sage. sage - philosopher, seer, saint. All these qualities are in Alisher Navoi and in the images described by him.

Farhad said: «What did the man do,

The human mind has opened

And so people's thoughts

The same key to the creations of people». [3, p. 27].

Mind, reason, reflections are highly valued in people, and Alisher Navoi considers this the key to people's creations.

In Plato, along with courage, moderation and truthfulness, wisdom acts as the first virtue. Wisdom also means moral perfection, moral will. Knowledge, mind, will, spirituality warn a person against excesses, make a sage.

The ascent to wisdom also occurs gradually, step by step, with each step there is an approach to the Truth.

Wise men, seers are described by Alisher Navoi especially respectfully.

... He honored, puzzled the wise men

Appointed wise men to positions. [3, Volume 4, p. 89].

One of the aspirations of Alisher Navoi is that sages would occupy positions in the state.

... Granite mountain, - a cave in it:

The night is black of separation, - it is blacker.

But that darkness will be illuminated, they say,

Socrates mysteriously living in it. [3, Volume 4, p. 89].

Wise men, philosophers illuminate the darkness, which is darker than night.

... The sage Suheil lives in our country,

And he lives on earth for five hundred years. [3, Volume 4, p. 90].

He became famous for his wisdom long ago:

We honor Socrates and him equally.

The seers described by him are Suheil, Socrates, Aristotle and a whole gallery of images that are relevant at all times.

Alisher Navoi also writes about Sufi teachers and sages. In addition to the «Meeting of the Chosen» and in other works he speaks of them.

One of them is Suhrawardi, whose book was a textbook for Sufis of all orders (see above). Described in the poem «Confusion of the Righteous» [3, Volume 10, p. 9]. Sukhvard came to the king, who seated him on his throne, bowed to him as Hijas Kaaba. Suhraward saw in the crowd a calligrapher - a copyist of the Koran, stepped down from the throne to bow to him. Surprised the king.

Morality, spirituality, an integral part of wisdom. Here is an unobtrusive lesson in etiquette and the importance of hospitality.

To the seekers he says:

He is above all among knowledgeable people,
Who shares his secret with the guest.
In the guise of different people are coming:
Their essence cannot be recognized by sight.
But the spirit of kindness, the light of depth,
Fulfilled, he will see: everyone is equal!
He who can become like the sun,
All people will equally shine ... [3, Volume 7, p. 282].

Probably, it means that a knowledgeable guest, in addition to ordinary food, must also present food for the mind, spiritual food, without distinguishing guests by rank, rank, intelligence and wealth.

He warns against excess, about the uselessness of forcing the guest to overeat, about the dangers of this for the body. Generosity can be different. A guest has come, he has honored your house. For the table, a ram must be slaughtered. Overfeeding a guest by force is cruel [5, pp. 68-72].

... This cruelty, flour for guests
And it's not for the chosen people.
... Who loses count of the pieces eaten,
He damages his own health.
Such a treat for a long time
Reasonable people condemned.
This is opposed by greed, the stinginess of another type of hosts.
... You know what to deprive a guest of a meal
Even more shameful than wasting.
The custom of good hospitality is
That whoever was at your table,
Position him, be gentle with him,
Don't waste, but don't be stingy either.
This saying is based on the Quran. There must be a measure in everything.
The measure is specifically mentioned in Sura 17 ayat 29....

Do not allow your hand to be tied to your neck (do not be stingy) and do not open it to its full length (do not squander), otherwise you will become blamed and saddened. (4, p. 349) In the Qur'an repeatedly sura 6, ayat 141; sura 7 ayat 31; sura 17 ayat 26; It is emphasized that Allah does not like waste.

... Keep always bequeathed to us
Hospitality, respect for the guests!
Alisher Navoi says that one must be disinterested in hospitality even then:
... People will praise you
And happiness will illuminate your deeds.
But regrets that
There are few such hosts. If there's
One such - bow to him and honor. [3, Volume 4, p. 285].

The measure of personality type is the mind. If something is condemned, it should be done by people of reason.

Alisher Navoi writes about another personality type in the theology of action, in Islam - dervishes. In Christianity - a very distant similarity - foolishness. "A dervish is someone who is used to putting up with everything, and even when he is very hard on his soul. Be kind and don't get angry. The dervish must follow the right path to the Truth and show himself as he is. In order to cleanse himself of the dirt of passions, he must subject himself to severe hardships, mortify his flesh, follow the path of the palace of cultivation ... «

Here are the lines that can be attributed to the author.

"... Real men hid their real inner world and were the subject of condemnation of people ...

... The reality of the men of content is a mystery,

The reality of people of external appearance is a drawing in which you will not find content even by chance.

... A corner of consent and contentment - this is their abode, a desert of deprivation and mortification of the flesh - this is their comforter. They bring up generosity, wish friend and foe only good" [3, Volume 10, p. 45].

This is how Alisher Navoi characterized the dervishes. We find the features of the theological personality described by him in the author himself.

Alisher Navoi wants to see a combination of traits in one person - a personality when he writes about what a Sheikh - ul - Islam - the leader of Muslims should be like:

- Orthodoxy should serve his rank,
- a scientist who defends orthodoxy,
- sage, the truths of the dervish monastery,
- an expert in Sharia law,
- an ascetic following the path of the tariqa,
- objective, impartial (to help everyone is good or bad)

- uphold laws,

People trust only this. [3, Volume 10, p. 19].

If we talk about the theology of the act, Alisher Navoi - was a Sufi - combined many types of personalities. You will not refuse him asceticism, wisdom, holiness. He is a scientist who defends the orthodoxy, selflessly helped everyone who needed it. Moreover, the help was both material and moral. He pointed out the true path, defended the lawful, rejected the illegal.

IN CONCLUSION,

we can say that in Alisher Navoi we see in the theology of an act a personal type - an ascetic, a sage, a seer, a Sufi mystic, in which more than one of the many properties of the Creator is embodied.

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