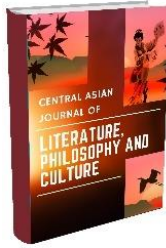




**CENTRAL ASIAN
JOURNAL OF**

**LITERATURE,
PHILOSOPHY AND
CULTURE**





CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

Volume: 02 Issue: 09 | September 2021

Philosophical Interpretation of Moral Values in the Work of Alisher Navoi

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Received 28th May 2021, Accepted 24th June 2021, Online 17th September 2021

Abstract: This article is about the great philosopher Alisher Navoi's views on morality. It also provides a philosophical analysis of the moral values in the works of the thinker.

Keywords: generosity, nobility, openness, decency, contentment, fidelity, truthfulness.

In all the works of the great philosopher Alisher Navoi, the issue of morality, self-awareness and the pursuit of spiritual maturity is a priority. In particular, the epic "Hayrat ul-abror", which is part of the "Khamsa", emphasizes the issue of generosity and decency, which is a high human quality. The fifth article of the epic is devoted to the description of cabbage, and this article consists of one hundred and eight couplets. The cabbage, which embodies such meanings as generosity, generosity, charity, benevolence, nobility, kindness, generosity, generosity, is an artistic expression of the fact that for man, including the perfect man, is one of the universal values that are important for his lifestyle and destiny. From the first verses of the article, the author generously describes the image of a perfect man:

Ey tushub egningga karam kisvati,

Qolmayin ilgingda diram qiymati.

Panjang o'lub siym fishonliqqa fosh,

Mashriqu Mag'ribga nechukkim quyosh.[1.1]

At the center of the article, the protagonist wears a generous quality, i.e., clothing, with its positive

qualities. I have a dirham in my hand. When Navoi says that he has no value in his hand, he is not holding wealth in his hand, and if he has such a thing in his hand, he can give it to others without seeing any value.

Because of this, he develops his mind in the following verses, comparing the fingers of the generous owner to the sun. Because the sun illuminates the universe by emitting light equally to everyone. A similar benefactor was famous in the West and the East for sprinkling urine between his fingers.

Buki senga Tengri ato ayladi,

Qism karam birla saxo ayladi. [1.2]

The philosopher states that such qualities are bestowed on man by the grace of Allah, because it is extremely difficult to acquire such a noble quality as above.

"Oni saxiy anglagil, ey xushmand,

Kim ani davlat qilibon sarbaland,

Holi agar yaxshidurur, gar taboh,

Kimsadin etmas ta'mai mol-u joh.

Ham neki bersa Haq qanoat qilur,

Hamneki amr etmish itoat qilur". [1.3]

According to Navoi, generosity should be far from taste. For a generous provider, it should be irrelevant whether the recipient can return what he has received. Just as the sun shines a grateful light on all.

Perhaps that is why in the works of Alisher Navoi the sun and the generous man go hand in hand.

In this regard, we consider it appropriate to pay attention to the approach to the issues of charity and generosity in the Holy Quran and Hadith, which are the sacred sources of Islam. "It is stated in the Qur'an that man is so great that all creatures are subject to him except the devil. "And when We said to the angels: Make obeisance to Adam, they made obeisance. Only Devil (Satan) said, "Shall I worship the One whom You created from clay?" According to the holy book of Islam, man is the ruler and flower of the universe, and the horses on land, the ships at sea, and everything on earth and in the sky are subject to him. Whatever exists in the world, they are all created for man, for his perfection, for his happiness. Man should be thankful for this and live in this world. This is stated in Surat al-Baqara: He has made the earth a base for you, and the heaven a building, and sent down water from the sky, and has produced for you fruits as sustenance. So do not set up rivals to Allah knowingly. Therefore, a person should be engaged in pious deeds, do good deeds in this world, do good deeds, help others, especially the needy and the poor, give them charity, and be merciful.

The Quran and the hadiths talk a lot about the deeds that a person does in this world, his humanity, his observance of the rules of conduct, and his good deeds. This can be seen from the fact that in the Qur'an, good deeds and righteous deeds are mentioned 31 times, good deeds 12 times, charity, almsgiving, mercy 40 times, and the path of guidance 5 times.

Especially in the hadiths, there are wise sayings about humanity, doing good to others. It is narrated in the hadiths, "Goodness is something that calms your nafs and calms your heart. Evil or sin is the opposite, even if the muftis issue a fatwa, act according to your heart. " In another hadith, doing good to people is opposed to oppression. "Doing good to people and keeping in touch with relatives is

one of the good deeds that can be rewarded quickly. Oppression and secession from relatives are among the evils that can be punished quickly".

In general, goodness is interpreted in the hadiths as a concept with a very broad meaning. This concept is a set of good and virtuous deeds, a person's honesty, integrity, self-control, humility, generosity and other qualities, as well as rules of conduct. Therefore, in the hadiths, a good person is praised in every way, and his virtues, righteous deeds, and good deeds are listed one by one. The wicked man, his wicked deeds, his wicked deeds will be condemned.

The Quran and the hadiths also contain ideas about doing good deeds, being compassionate, stroking the heads of orphans and helping the needy and widows, which are important signs of humanity. In the hadiths, giving alms to others is seen as an important attribute that defines humanity. "The advantage of charity is that it is given in a healthy time, when one is greedy, wants to live, and is afraid of poverty. Do not procrastinate in giving alms. When your soul comes to your people, it is useless to say that so much of your wealth belongs to so-and-so and so much to the piston, because then your wealth will belong to so-and-so, even if you do not say so. In Islamic philosophy, inhumane acts, vices and vices: greed, immorality, arrogance, indulgence in wealth and lust, lying, and oppression are among the sins. In Islam, greed for wealth in particular is strongly condemned. But, on the other hand, owning wealth is not forbidden.

This is because it is stated in the Quran that it is a blessing bestowed on some people by Allah. Therefore, a person should share this wealth with others, distribute it to the needy, and give one-third of the wealth to charity. Therefore, in the hadiths, greed, greed, and greed are severely criticized. "If a man is given one valley full of worldly possessions, he wants the other valley to be given as well. After the second, the third, etc., his appetite is insatiable. Only the soil (grave soil) satisfies the human eye. Whoever repents, God will forgive him". In the

Quran and the hadiths, generosity is opposed to the accumulation of wealth, greed for it, and greed.

Generosity, according to Islamic philosophy, is one of the beautiful qualities of man. He who possesses such a quality will be respected both in that world and in this world, he will be close to both heaven and men. The great hadith scholar Abu Isa al-Tirmizi contrasted generosity with greed and said: “A generous person is closer to Allah, Paradise and people, and farther from Hell. A stingy person is far from Allah, Paradise and people, and close to Hell. An illiterate and generous person is more beloved to Allah than a greedy person.”

According to Alisher Navoi, a decent person “closes the door of disrespect to himself by the people and protects him from ridicule and discrimination. It puts human nature on the path of humanity and gives rest to the human client in a humane way.” At the same time, the scholar said, “A virtuous person is the best of all people and is acceptable to all peoples. He is more beautiful than officials and more respectable than rich people ... everyone bows down and respects those who are humble and polite. As more and more polite and well-mannered people grow, the friendship and love of the people will grow”, -he said.

The third part of the work “Mahbub ul-qulub” reflects the conclusions of Alisher Navoi’s long and complex life experience, along with various useful tips for people. In the play, Navoi not only promotes high human qualities, but also exposes such evils as oppression, obscenity, fraud, which are detrimental to the development of society and the state, as well as the violation of human dignity. The need for prevention is emphasized.

Nearly six hundred years ago, Alisher Navoi explained the philosophical categories of cause and effect, saying that peace and tranquility are a great blessing, and that it is not easy to preserve them:

*Uyki, adno tebranur sokinga xotir jam’ emas,
Ne ajab, gar amn yo’qtur gunbadi gardon aro.*

The contents of the above byte are as follows: If the house is a little shaky, of course, the person living in it cannot be calm. Indeed, it is not at all surprising that there is no peace within the celestial body, which is in constant motion.

As researcher Sh. Turobova noted, “in the process of globalization, where human dignity is being trampled in different parts of the world, bloodshed is rampant, the universal values respected by Navoi are very valuable in accordance with the interests and aspirations of all peoples”.

The great thinker glorifies manners and humility and expresses his valuable thoughts on education in the sixth chapter of the epic “Hayrat ul-Abror”.

In the tenth chapter of the epic, he sings the idea of truthfulness and honesty:

*Tuzmasa mehrobini ahli niyoz,
Egri boqib rost emasdur namoz.
Rost qalam xalq erurlar salim,
Egri durur xatki, emas mustaqim.
Rostdur ul kim, nazari to’g’ridur,
Kim iligi egridur, ul o’g’ridur.
Bulsa ilik egrilik ichra samar,
El ani kesmakka tuz etgay magar.
Ko’zki erur egri aning xilqati,
Birni iki ko’rmak erur san’ati. [1.4]*

In the first verse of the above-mentioned poetic passage, we are talking about the people of Niyaz. It is said that if they do not build their altar correctly, the prayers of those who do not turn to Allah will not be complete. The next byte gives an idea of the characteristics that apply to all people. The author emphasizes that - people who write a letter correctly are real healthy people. Depending on how the letter is written, the letter writer can be evaluated. If it is written crookedly, then the person who wrote it is also not correct. The view of the right man will be right. The crookedness of a man’s hand is a sign that

he is also a thief. He who benefits from the curvature of his hand, cuts his arm and makes it straight. If the human eye is crooked from birth, it is his custom to show one as two.

At the end of the article, the author reveals the evil consequences of lying and crookedness in the parable of the Lion and the Durroj, and shows such flaws only in the image of animals that the person harms himself.

According to Alisher Navoi, man is above all beings in the world. He is considered a “sheriff” among beings. In his prose and poetry, the thinker describes it as the most precious gem of the universe, the crown of the universe:

...Karam birla xalq aylagay olame,

Bu olamda maqsud anga odame.

G'araz odami anga olam tufayle,

Ne kim g'ayri olamdur ul ham tufayl [5.1]

Apparently, according to Navoi, man, his (man's) existence is the essence of the universe, and the purpose of the creation of the world is man. It follows that the whole of reality is the object of his (man's) desires and must serve those desires.

Ochilg'on gulshanda inson guli,

Ne inson guli, bog'i rizvon guli. [5.2]

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