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“Beloved of the Heart” Philosophical and Moral-Educational Work of Alisher Navai

Khurshida Pulatovna Kenjaeva

Senior Lecturer at Bukhara State Medical Institute

Abstract:

The article analyzes the role of Alisher Navoi's views in the system of Islamic philosophy. Attention is also paid to the philosophical views of Alisher Navoi and examples from his works are given. Particular attention is paid to Islamic definitions in the work of the thinker.

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The study revealed that more than 100 scientists and writers, translators and publishers, travelers and library owners took part in the study of Navoi's life and creative activity in Western European oriental and literary studies. And if many of them created special works about the life and work of Navoi (monographs, essays, articles, reviews, etc.), then some were engaged in translations, publications, commentaries and textual studies of his heritage, some of them polemicized about him in connection with research various orientalist topics, and the other part was connected with the work of Navoi thanks to lexicography, that is, the compilation of special dictionaries of his works, they used his work in developing problems and scientific topics related to topical issues of the cultural history of Central Asia, they were also engaged in collecting oriental written information about the poet and the rarest manuscripts of Navoi's works and at the same time with their description in the corresponding catalogs.

Obviously, the problem of studying the life and work of Alisher Navoi in Western European Oriental Studies is very complex and the study of the connections of his work with Western Europe, which has a more than 400-year history, is also quite multifaceted. In addition, Navoi studies, which have been established in Western Europe until today, have gone through a long evolutionary path through stormy multifaceted disputes and its characteristic features are duality and inconsistency. That is, the studied

sources show that especially from the second half of the 19th century to the present day, the study of the scientific and artistic heritage of Navoi in Western Europe in one direction or another continues in a divided manner.

Thus, an objective study of the “Study of the life and work of Alisher Navoi in Western European Oriental Studies” in scientific-critical analysis will certainly make it possible to identify the reasons for dual perception, contradictory interpretation, to trace the essence of the process of denial and recognition in Western Europe of the work of the poet, who enriched the worldview of humanity, raised the highest level of the artistic world of the Turkic peoples.

Navai's creativity, having gone through the incredible trials of history, became a companion for generations and centuries, helped them spiritually, and called people to the path of virtue and creation. All the works of Navai, having entered every home, captured the hearts of people, as a great example of spiritual purity, semantic maturity and literary perfection.

The poet fell in love with the people, the creative power of the people, and their high skill. Navai, who highly praised folk art, promoted a deep study of the hidden heritage of art and the creative practice of the people. The richness and intoxicating power of the vernacular language further enhanced the attractiveness and appeal in the works of Navai. Navai describes in detail his conclusions drawn from observations throughout his life in his latest work “Mahbub ul-kulub ” (Beloved hearts). This work was written in 1500. It is the final work of the 60-year life journey of the great poet Navai, who experienced the bitterness and joy of the world, who saw both “perfection” and “stupidity”.

The work was written in prose, in which Navai gives an impartial assessment of representatives of all social strata, socio-political and moral events. “Mahbub ul-kulub ” consists of three parts. These are the following parts: information about representatives of social classes, moral behavior, moral teaching.

The first part is called “On the meaning of the state, behavior and manner of communication of people.” This part outlines the advantages and disadvantages of representatives of all social classes. Navai wrote kind words about only one representative of the social class, without mentioning the shortcomings - the farmers. The free labor of farmers allows everyone to live in abundance, and uses examples to explain that only good can be expected from them.

Speaking about other representatives of social classes, for example, about doctors he says this: “A doctor must be skillful, highly educated, know science perfectly, communicate with patients with condescension, be consistent with his profession, follow the advice of wise men, follow them, must be affectionate and use kind words to lift the patient's mood and be prudent.”

Navai compares doctors with Jesus : “The skillful work of Jesus to revive a patient to life is to restore his soul with the help of prayer, and the doctor's work is to heal the soul leaving the body and preserve it. Such doctors have a face that becomes beloved by patients, and their words caress the soul. Every breath he takes heals the sick, every step he takes heals the sick. His face gives deliverance, his siro - sherbet resembles living water.”

In the work of Navai, speaking about good doctors, he compares them with saints Khizr and Jesus, and indifferent doctors with executioners. The reason for this is that in literature Khidr brings living water, which prolongs the life of people, and the breath of Jesus gives life to the dead.

Navoi also expresses his point of view about indifferent doctors: “In medicine, an illiterate doctor is undoubtedly a student of the executioner. If the executioner tortures with a point, then a bad doctor

tortures the patient with poison. Undoubtedly, the executioner in this case is better than the healer, for he kills the sinner, and the bad healer destroys the innocent. No sick person should need such a doctor.”

Navoi in this couplet (byte) says that the kind words of a skilled doctor will heal the sick, and an angry, angry and illiterate doctor is a disaster for the soul and calls on doctors to master their profession and be friendly. The moral teachings and examples given in the work, poetic passages, proverbs play an important role; draw conclusions based on reflection, that is, “a tale of lies, but there is a hint in it. A lesson to good fellows.” In the work, Navai praises various qualities of people: generosity, kindness, loyalty, truthfulness, hard work, modesty, sycophancy.

Nationality in the works of Alisher Navoi is his attitude towards the people; in his works, paying special attention to the impact of his views on the masses, he uses popular expressions. Navoi’s work “Mahbub” ul-kulub ”philosophical and moral-educational work. This work has absorbed exceptionally rich experience and results obtained throughout the thinker’s meaningful and difficult life path. Navoi with this work promotes a program - to avoid the bad, cherish beauty and strive for kindness.

Alisher Navoi, with his invaluable and incomparable works, glorified Uzbek literature throughout the world. His work “Mahbub” ul-kulub ” and currently has not lost its meaning. Alisher Navoi will forever remain in the memory of our people.

Navoi tries his hand at almost all common genres of literature of the Muslim East and shows that he has his own voice and style. More than 120 poems on the theme “Laili and Majnun ” were created in the literature of the East. Navoi also creates a poem on this topic with his own approach. The poem describes the love between Laili and Majnun. Navoi, through descriptions of this, seeks to express and interpret human and Sufi love. Navoi expresses his Sufi views in the poems “Farhad and Shirin”, “Khairat al- abrar ”. Sufi themes in his poems rise to a general philosophical level. At the same time, in these poems, topical worldly problems are put on the agenda through the humanistic views of the poet. In two other poems from Navoi’s “Khamsa” - “Sabai sayar ” and “ Saddi Iskandari ” problems related to the ruler come first.

As you know, Navoi was close to the Timurid court and had the opportunity to somehow influence the ruler and friend Husayn Baikar. And therefore, in the mentioned poems, Navoi expressed ideas addressed to H. Baykar: the impermanence of the world and the royal throne; responsibilities of a ruler in relation to his people... In the tradition of writing Khamsa, Alisher Navoi is distinguished by its social and political character and originality. Abd ar-Rahman Jami (1414-1492) read Navoi’s “Khamsa” and rated it very highly. In terms of its social and artistic significance, Navoi’s “Khamsa” had a great place in Central Asia. It was rewritten a lot. Currently we have many lists of the Khamsa or individual poems from it. Only in the funds of the Institute of Oriental Studies named after. Abu Rayhan Biruni contains 166 manuscripts, rewritten in the 15th-20th centuries, and containing either all five or some poems from the pentad. Of these, 84 lists have all five poems. The distribution and number of copies of Navoi's Khamsa shows that it had a special place in the intellectual life of Central Asia.

Throughout his life, Navoi created a huge number of lyrical works. In 1498, he completed the compilation of a collection of all his poems, and created four diwan-collections called “Khazain al-maoni ” (“Treasury of Thoughts”). All poems from this collection have a volume of more than 50,000

lines. At the same time, Navoi wrote poetry in 16 genres out of the existing 21 genres of literature of the Muslim East.

Navoi collected his poems written in Persian under the title *Divani Fani*. He also wanted to compete with Persian poets. If we count only the number of poems written in the ghazal genre from the above-mentioned collections, then their volume is 3150 units. It can be argued that Navoi is in the lead, at least in the number of poems he created. In addition, Navoi collected his qasidas in Persian and created two collections: "*Sittai zaruriya* " ("Six Necessities") and "*Fusuli arbaa* " ("Four Seasons of the Year"). Alisher Navoi, through his poetry, raised Uzbek (Chagatai) literature to a new level. His lyrics are far superior to Uzbek literature before him in terms of the vastness of their themes and variety of genres. In his lyrics, as well as in his poems, he expressed current worldly and spiritual, Sufi issues. Navoi's religious works were also published: "*Arbain* " ("Forty Quatrains"), "*Munajat* " ("Prayer to God").

Navoi tries his hand at almost all common genres of Eastern literature and shows that he has his own voice and style. Alisher Navoi, through his poetry, elevated Uzbek literature to a new, high pedestal. In 1498, he compiled a collection of all his poems called "*Khazain al- maoni* " ("Treasury of Thoughts"). All poems from this collection have a volume of more than 50,000 lines.

Muhakamat-ul-Lugatain " and "*Mizan al- Awzan* " are considered Navoi's invaluable scientific works, in which he studies versification, linguistics, and then, based on his research, convincingly substantiates the advantages and richness of the Turkic language. Navoi also created scientific works. These include works on literary criticism - "*Majalis al- nafais* " ("Meeting of the Refined"), on the theory of aruz - "*Mezan al- avzan* " ("Scales of sizes"), on the theory of the muamma genre - "*Mufradat* ". In addition, he wrote treatises on historical topics "*Tarihi muluki Ajam* " ("History of the Iranian Kings") and "*Tarihi anbiya va hukama* " ("History of prophets and sages"). Navoi's most recent work is "*Mahbub al- kulub* ", which expresses his views on socio-political topics.

Thus, Alisher Navoi was the first outstanding poet who revealed to the world the colorful, unusually figurative world of the Uzbek language, its richness and elegance. This world was captured in the considerable legacy of the poet and thinker - almost 30 collections of poetry, major poems, prose, and scientific treatises.

The work of Alisher Navoi still arouses interest all over the world, as evidenced by the translations of the great poet's works into English, French, German and many other languages. Literature fans are attracted by the deep philosophy of his work, rich metaphors, and variety of poetic images. In other words, the secret of the unfading glory of Navoi's works lies precisely in their high artistic level.

The people of Uzbekistan and the entire progressive world community remember and honor the greatest thinker, brilliant poet, outstanding statesman Alisher Navoi, who made an invaluable contribution to the formation and development of national literature. Famous poets and scientists considered him their mentor, because in his work the founder of the literary Uzbek language called for friendship and mutual understanding.

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