

IDEA ORIGINS OF FORMATION OF ALISHER NAVOI'S PHILOSOPHICAL WORLD VIEW

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Annotation

This article, based on the latest achievements of Navoi studies, examines the formation of the philosophical worldview of Alisher Navoi, the ideological sources that had a key influence on the formation of his mystical (Sufi) teachings. It is known that the formation of the worldview of Alisher Navoi was influenced by many thinkers such as Nizami Ganjavi, Amir Khosrov Dehlavi, Abdurakhman Jami. Many works of Alisher Navoi are considered and, based on the analysis, it is clarified that the theological works of the great thinker, first of all, "Khamsat-ulmutahayyirin" (Five of astonishment), "Nasaim ul-muhabbat" (Venues of love...) and many others, contain aspects which are associated with tasawwuf (Sufism).

Keywords. Sufism, creativity, Nakshbandi, teaching, work.

The creative heritage of Alisher Navoi is huge and multifaceted: it includes about 30 major works – collections of poems (divans), poems (davit anov), philosophical and scientific treatises.

Alisher Navoi is the author of six epic poems, the last of which is "The Language of Birds" (the remaining 5 are included in "Khamsa"), which he wrote in 1499, although he had been hatching the main idea of this work for a long time. The poem consists of 193 chapters, 3598 bytes (couplets), i.e. 7196 lines. By volume "Lison ut-tayr" takes sixth place ("Saddi Iskandariy" contains 7215 bytes, "Farkhod and Shirin" – 5782 bytes, "Sabayi Sayyar" 5008 bytes, Khairat ul-abror – 3988 bytes, Layli and Majnun – 3622 bytes). But in terms of the depth of hidden thoughts, philosophical basis, Sufi direction, it surpasses other works not only of Navoi himself, but also of many other representatives of Sufi poetry [1].

Alisher Navoi belonged to the Naqshbandi Sufi order. His Sufi philosophical and aesthetic worldview was most clearly reflected in the poem "Lisonut-tair" ("Language of Birds"). The Sufi idea of this poem is based on the understanding of man and beautiful nature as the origin of the divine principle on Earth.

The creativity and ideological postulates of Navoi were seriously influenced by Sufi literature, especially the works of such representatives of tasawwuf as Anvari, Hafiz, Saadi, Nizami, Dehlavi, Jami. We argued the truth that Navoi singled out from a large number of Sufis those who preached sincere love for both Allah and man, who combined religious and secular, earned a living by their work. A special role in the life of Navoi was

played by Nizami Ganjavi, Khosrav Dehlavi and Abdurakhman Jami are his predecessors and teachers in the creation of “Hamsa”.

Two great figures of Sufism literature – Abdurrahman Jami and Alisher Navoi were direct representatives of the Naqshbandi sect [2].

Without knowing the teachings of Sufism, it is impossible to study the culture, literature, philosophy of the peoples of the East and Central Asia, the meaning, content, and ideas of rare works. In Sufism, ideas related to kalam, hadith, jurisprudence, epistemology, ontology, cultural studies, ethics, aesthetics, political philosophy – political science are also found. In Sufism, the basis that unites these different fields is to purify the human soul from various inhuman qualities, to get rid of vices such as materialism, careerism, greed, greed, arrogance, which cause various disasters, enmity, injustice, and oppression, and to curb the ego [6-7].

Analyzing the research on the activity of the thinker, we witness that the rich heritage of Alisher Navoi has been the main focus of world scientists. From the end of the 16th century to the beginning of the 17th century, the thinker’s works were published 4 times in Italian and 5 times in German. Among these events, it should be noted that the works “Farhad and Shirin”, “Muhokamat ul-lughatayn”, “Mahbub ul-kulub” were translated into German.

German scholar Alfred Kurella studied Navoi’s work and gave him a high assessment: “Goethe would have given all his joy to the free spirit glorified in the epics, rubies and epigrams of the great innovator Navoi”[3-5].

Alisher Navoi’s “Nasayim ul-Muhabbat” has an advantage over other sources on the history of Nakshbandi written in Persian, that it contains rare information about Turkish mashayikhs. In particular, the work contains information about the teachers of Bahauddin Nakshband, the founder of the Nakshbandi sect, the Turkish masters Qusam Sheikh and Father Khalil. It should be noted that the main sources illuminating the history of Naqshbandi are not found in Jami’s “Nafahotul-uns” and Fakhriddin Ali Koshifi al-Safi’s “Rashahot ain-ul Hayat” [8-11].

It should be noted that Nakshbandiya, like any order in Sufism, drew on very important ties in the formation of its ideas, procedures, manners and determination. But the existing eleven rules, which define the whole essence of the tariqat, are based on Yusuf Hamadani, Abdul Khalik Ghijduvani and Bahauddin Nakshband. Slogans assigned by Yusuf Hamadani:

1. Rest in peace.
2. Look at the step.
3. Travel to homeland.
4. It’s a quiet meeting.

The rules appointed by Abdulkhaliq Gijduvani:

1. Memoir. 2. Bozgasht. 3. Face to face. 4. Memory.

Bahauddin Nakshband added three more slogans to these eight rules:

1. Vukufi zamoniyy. 2. Vukufi adadiyy. 3. Vukufi qalbiyy.

It should be noted that the essence of nakshbandiya is “Dil ba yor-u, dast – ba kor!” constitutes a motto. This means that the heart should be in God, and the hand should be at work! It should be noted that the Nakshbandi sect differs from its predecessors in its direct closeness to life. This doctrine is the ideological basis of Navoi’s work. In his work, Navoi created images of people who follow the Nakshbandi way of becoming a perfect person.

It is known that Nakshband required those who came to the murid to acquire a certain profession. Navoi also advocates the necessity of learning a profession in this world. A person who spends his life without learning a profession is like a person who left the house of the world sad, an immature thing. He insists that passing through the world is no different from a person who goes into the bathroom and comes out half-washed.

Alisher Navoi’s work cannot be imagined without Nakshband. As Sultanmurad Olim pointed out, “The teaching of Nakshbandiyya forms the ideological basis of Navoi’s work – ideology. In other words, in the works of the poet, the promotion of becoming a perfect person, guidelines, slogans and rules are proven based on human symbols and life events. In his work, Navoi created images of people who follow the Nakshbandi way of becoming a perfect person” [6].

Professor G.N.Navro’zova in the collection “Bahouddin Nakshband (analysis of sources)” wrote that “As a lover of the Nakshbandi order, Alisher Navoi, a symbol of purity and purity had a deep knowledge of the history, theory and practice of Nakshbandi. Navoi is a great scholar who conveyed the history and essence of Nakshbandiya to us through his royal lines [5]”. There are also comments and translations from the works of “Nasayim ul-Muhabbat”, “Lison ut-Tayr”, Khamsa.

Based on the analysis of the sources, it can be concluded that Sufism had a very high impact on Navoi’s socio-philosophical and spiritual outlook. He showed this influence in many of his works.

It should be noted that on October 19, 2020, President Sh. Mirziyoyev signed the Resolution [1] on “wide celebration of the 580th anniversary of the birth of the great poet and thinker Alisher Navoi”. In the decision, like other issues, to bring to our country facsimile copies of manuscripts belonging to the pen of Alisher Navoi and related to the period when he lived, which are kept in foreign countries; During 2020-2021, to create an excellent scientific edition of the poet’s works based on the manuscripts of Alisher Navoi; In November 2021, a literary and artistic exhibition will be held, which will tell about the period in which Alisher Navoi lived, the poet’s life, work, literary environment, teachers, contemporaries and followers, and provide information about manuscripts and published copies of his works; Announcement of the selection of scientific projects to research the life and creative heritage of Alisher Navoi; By the end of 2021, the National Library of Uzbekistan has developed an electronic platform for the works of the great poet and thinker and scientific research on the science of Navoi studies, as well as the concept of continuous teaching of the works of Alisher Navoi, and it was decided to start teaching on this basis in all educational institutions from the 2021/2022 academic year. Such efforts are of great importance in raising the young generation with

high spirituality, in-depth study of the spiritual heritage of ancestors, and showing them as role models for young people.

CONCLUSION

As a result of analyzing the thoughts of the great thinker Alisher Navoi regarding the Nakshbandi sect, we can see that he paid special attention to the following issues:

1. The life and work of Khwaja Bahaiddin Nakshband is widely covered in his work "Nasayim ul-Muhabbat min Shamayim ul-Futuvvat".
2. "Nasayim ul-muhabbat min shamoyim ul-futuvvat", "Khamsat ul-mutahayirin", "Holoti Sayyid Hasan Ardasher", "Holoti Pahlavon Muhammad", "Majolis un-nafais", about the life and work of representatives of the Khojagan-Nakshbandi sect. It was reflected in the works "Siroj ul-muslimin", "Muhokamat ul-lughatayn", "Tarihi anbiyo va hukamo", "Arba'in".
3. The pictorial artistic symbols of Naqshband and Naqshbandis are described in the works "Hayrat ul-Abror", "Lison ut-Tayr".
4. "Khazayin ul-Maoni", "Devony Foni", "Hayrat ul-Abror", "Farhad and Shirin", "Layli and Majnun", "Sabayi Sayyor", "Saddi Iskandari", "Lison ut-Tayr", In the works "Mahbub ul-Kulub" and "Siraj ul-Muslimin" the issue of promoting the ideas of Nakshbandiyya doctrine is reflected.

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