

Interpretation Of Heaven And Time In Alisher Navoi Ontological Philosophy

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Abstract:

The universe, the space that make up their basis planets in it, their creation, the main essence of their creation, form, composition, meaning, movements, interactions, their influence on human life and activities, the role of man in the universe and in life on Earth, life, the criteria of activity and processes occurring in time and space have long been of interest to humanity. One of the main problems in the history of philosophy is the question of space and time. This problem was defined in different ways in the great schools of thought by thinkers of different periods. One of these great thinkers is Alisher Navoi. Navoi's works, along with other socio-philosophical themes, uniquely express and analyze the problems of the firmament and time. Its main feature is that it is based on the divine (pantheistic) religion, Islam, its holy book, the Koran and other theological sources, as well as on the secrets of nature and the Universe, the main miracle of Allah - human intelligence, the power of enlightenment, they are the key revealing all these secrets.

Key words: universe, space, firmament, ontological view, pantheism, theology, man, thinking, time, astronomical and philosophical analysis of time.

INTRODUCTION

Alisher Navoi's work is multifaceted and comprehensive, and there is almost no subject that he did not write about. In particular, his works analyze philosophical views such as ontology - the universe, being, universe, the source of the creation of the universe and being, movement, content and processes of existence, man, the status of man as a social being in the universe and the world. But his philosophical, ontological views have not been sufficiently studied. The main theme that ensures the overall integrity of the thinker's work is humanity. Man, his nature, formation, upbringing and perfection, will, rights and interests are set as a priority. In particular, in the chapter "Foregone munajat" of "Hayrat ul-abror" it is said that man is the greatest and most sacred of the creatures created by Allah in nature, the main purpose of creating all the mountains and rocks in the world was to serve them for the benefit of man. In particular, in the third chapter of the work.

The thinker describes and describes man as the most perfect of all living beings in the world, an enlightened being who understands the secrets of God in the universe and in nature with all his subtlety, intellect and thinking. "Karramano" emphasizes that man was created in the most sacred and beautiful way.

President of the Republic of Uzbekistan Sh.M. Mirziyoyev's speech at the inauguration ceremony was a shining example of the great thinker's humanitarian ideas.

There is a growing need to promote the creative heritage of Navoi to all our people, our youth, to the peoples of the world through the potential of young people. We believe that the recently announced resolution of the President of the Republic of Uzbekistan "On the broad celebration of the 580th anniversary of the great poet and thinker Alisher Navoi" is a great event in our spiritual life and a great responsibility to intellectuals. We are responsible for the constant study and promotion of the spiritual heritage of the thinker, both as a human being and as his spiritual successor. Since the pantheistic views inherent in Navoi's philosophy of existence contradicted the atheistic views in the Soviet system, the views on this topic remained outside the scope of research.

MATERIAL AND METHODS

The life and creative activity of the great thinker began to be recognized with great recognition while he was still alive. Among them are Sultan Hussein Boykaro, Sharafiddin Ali Yazdi, Abdurahmon Jami, Zahiriddin Muhammad Babur, Khandamir, Mirkhand Zaynuddin Wasifi, Sodiqbek Sodiq, Abdurazzaq Samarkandi, Fasih Havofi, Muyiniddin Isfizori, Nizomiddin Shami.

Most of the research work on Navoi's creative heritage has been conducted in the fields of literature, literary history, language, textual studies, source studies, pedagogy and others. From such researchers, V.V. Bartold, E.E. Bertels, A.A. Semyonov, I. Sultan, I. Mo'minov, V. Zohidov, N. Mallaev, V. Abdullaev, M. Xayrullaev, N. Komilov, M. Oripov, H. Aliqulov, I. Haqqulov, S. Olimov, O. Ergashev, S. Karimov, B. Eraliev, M. Muhiddinov, M.T. Oybek, A. Hayitmetov, A. Qayumov, I. Sultonov, M. Qoshjonov, S. G'anieva, S. Erkinov, E. Rustamov, T. Ahmedov, P. Shamsiev, S. Ayniy, O. Sulaymon, Sh. Shomuhamedov, A. Abduqodirov, A. Special mention should be made of Rustamov and other great Navoi scholars.

However, with regard to the analysis of the literature, it should be noted that Navoi's ontological views were excluded from research in the field of philosophy, in particular in the field of ontology, so Navoi's works were taken as a direct source of research and analysis.

In the example of the Eastern Renaissance, existence, its creation, existence, change, in the form of an enlightened approach to processes, M. It is stated in Aripov's article .

The mystic scholar I. In many of his works, including his doctoral dissertation, Haqqulov focuses on Navoi's views on mysticism.

RESULT AND DISCUSSION.

This paper uses analytical methods on the example of the combination of theory and practice based on the categories of historical consistency, philosophical analysis, comparative analysis, generality and specificity.

In Navoi's philosophical heritage, as in other Eastern literature and philosophy, as a result of astronomical science, the planets, which are the composition of the universe, speak of the universe as a whole, and their mystery is revealed in a divine, pantheistic way. and its decisive one is described as the caliph of God on earth, that is, the heir of man.

The introductory part of Alisher Navoi's works begins with praise to Allah, blessings on the Prophet, blessings on the saints, and pantheistic philosophy that Allah, the Creator of the universe and all beings, depends on His will and judgment. described.

It should be noted that Navoi's ontological views, that is, the being, the universe, and the processes of its creation and existence have a theological character, and the Greek ground, which is the basis of Western European languages and philosophy, has a pantheistic character. More precisely, the main theoretical and methodological basis of Navoi's ontological views is the holy book of Islam - the Koran and other sacred, theological sources.

Navoi's work "Hayrat ul-abror" expresses the creation and existence of the mirror world, the processes that take place in it, the issues of space and time, the status of man in the universe, incomprehensible and astonishing to the human mind. The title of the work refers to this.

In the second chapter of Hayrat al-Abrar, it is stated that God created everything in the universe - the sky, the sun, every particle, the whole plant and animal world - with his sublime intellect, miraculous pen (artificial pen) and love, and that it moves and controls them.

Praise be to the great Lord who created the universe. Everything in the universe, from the smallest to the greatest, praises His glory. It is as clear as the sun that it is the only source of the universe. He created the universe in a highly perfect way. To understand all this, the spirit made the sun shine. Here, when Navoi says that "the soul has illuminated the sun," another subject and problem of philosophy is the intangible being - the human mind, the spiritual world.

He lifted the blue sky high. In it he lovingly created a bouquet with a bouquet of planets (stars).

In the expanses of the universe, the stars open like flowers and scatter in the sky like this bouquet. Each constellation in the universe has its own region. For example, the stars in the solar system are divided into two circles, just like on a backgammon board. They have 6 talismans in each piece. He placed the Moon and the Sun at their center, like the Kaaba, so that there would be no incompatibility between these planets. Two 6-pointed constellations (12 constellations) were created on these 2 boards of the celestial wheel. He made it perfect day and night, and adorned the stars like pearls at night. He introduced it day and night in black and white. The dawns were decorated with silk (camphor). He lit a flash of light in the human brain to comprehend such an infinite universe, its

wonders, its blessings. That is, he lit the lamp of contemplation. From the light of the lamp of the mind, the mind receives light. But this light is extinguished by the hand of love. As the hand of love accelerates, the cell of the mind becomes fragmented. This hand takes all the wisdom, the satisfaction of patience.

He made the stars in the universe into a circle. He placed them in an organic connection with each other in the same series .

He created the earth in the sky, calming the dust. The earth was also made to orbit in this series during the celestial period. He says that the celestial environment (region, coordinate) is fixed, and the Earth is at its center. This conclusion is a geocentric theory in modern astronomical language. That is, the astronomical theory that the Earth is at the center of the universe.

Allah, by His grace, created so many beings, but says that it is not possible for all of them to perish from His wrath.

Chapter 3 of the work (in the previous prayer) states that Navoi Haq's primacy is incomprehensible to the mind, and that he cannot know its beginning and end no matter how hard people try and praise him. It is called the enlightenment that brought all beings in the universe from the abyss of Adam, that is, from the shabistan of non-existence, that is, to the abode of existence, to the river of appearances of the stars in the cosmic market.

In this article, when the emphasis is on enlightenment, we are told that, although this cannot be understood with the mind, as mentioned in the previous chapter, it is necessary to study them with the light of the mind, the light of knowledge and enlightenment.

O (Allah) Your *bidayat* (beginning) is eternal. Here, in the divine-artistic-philosophical interpretation, it is said that if there is no end to eternity, it has no beginning and no beginning, that is, it cannot be understood. No one knows what will happen in the end, just as no one knows what happened to you before. It is only known to You. It cannot be understood, in other words, it cannot be understood by man .

In many other places, Navoi describes this situation as a "mystery", that is, that Allah created most of the universe in secret from humans.

You are present everywhere. You are the only one who survives, if you were not there, nothing would happen. Eternity is unique to you. Everything else is transient. You have no unity or number, that is, Your manifestations are infinite, they are one because of you. You are one (Unity, One) and there is no god but you. There is no source of power other than You. You are *Ahadsan* - one (*Vahdat-Ahad*) .

There was no limit to the manifestation of your beauty. It took a similarly huge mirror to show it. You created it by your artificial power. You created the light to see the reflection in the universe, in which Your beauty appeared.

To this became the nine-plate blue (sky) plate-scattering mirror.

The color of this rose melts,

Each flower is a real flower .

Because when the sky is so low, when Zuhul flies like a beetle, when the Client dies, when its throne and pulpit are his coffin, when Bahrom (the star of Mars-Mars-misfortune) is killed, when Zuhra becomes a dust in the sky with its drums and dust. , what happened to the man when the fire floated in the sea and the mountains flew (danced) in the sky. That is, it is said that man is weak and helpless when the calamities of the heavens come, even in the face of natural disasters (on Earth).

Opposing the fanaticism of religion, Navoi argued that science, education, and development should be based on a wide range of practical processes, such as scientific knowledge, observation, and experimentation. For, in his Qur'an, Allah says that He created man and created for me a caliph on earth, and that He (man) reveals the secrets of the Earth and the universe with his intellect. Philosophically substantiates theoretical and practical activities such as experiment, observation, logical analysis.

However, some leeches in religious teachings, especially mystical teachings, say that it is shirk to "deepen" knowledge of Allah, the Lord of the universe. Because Islam is interpreted as a belief, it is not a source of philosophy or scientific analysis. However, there have been instances of divisions and even sharp confrontations due to differences between different leeches.

In the beginning of the epic "Farhod and Shirin", he states that the creator of the universe - "Qayyimi Mutlaq" - that is, Allah is the essence and source of everything .

Navoi's *Ruh ul-Quds*, written in Persian, describes the philosophical view that the essence of being is God.

It should be noted that in his work "*Fusuli arbaa*", ie "Four Seasons", Navoi describes the four seasons of the year in a unique way, although it is based on a philosophical interpretation of the laws of nature .

In *Saddi Iskandariy*, Navoi cites Alexander's conversation with the sage Socrates as an example of the law of gravity and the natural law of aspiration towards the center. The title of the chapter is "Iskandar's question to Socrates in that chapter, what is the wisdom of covering the kurrai arz with water and its answer."

It answers: "First of all, Socrates said that this is a divine law, and all scholars have given different answers to this question. But the main reason for this is that the Earth is unevenly structured. If it were flat, the whole Earth would be completely submerged, the Earth would be uneven, and precipitation (water) would fall on the mountain slopes, and they would go down, to the depths of the earth, that is, downstream. As a result, rivers and lakes formed from the total area of the earth (continents) eventually flow into the seas, and oceans (seas) appear and encircle the earth." Later, scientists scientifically substantiated these views in the form of the law of universal gravitation, the law of gravity of the whole universe, the laws of gravity of the Earth, or the laws of attraction of bodies, especially liquids, to the center of the Earth. Thoughts are also given on physical, asrophysical phenomena and processes such as mechanics, statics, hydraulics, and optical phenomena. However, in the description and interpretation of these issues, Navoi illuminates it in such a way that it happens by the command and grace of Allah in terms of the requirements and manners of the period and the ideological environment. In the analysis and study of these phenomena, it is emphasized that the power of memory, the power of memory, given by the Creator of man, is a means. Including: In "*Farhod and Shirin*"

The man who did everything,
Contemplation brings together the wisdom of man.

However, in classical philosophy, both in the East and in the West, it is said that Allah is the original artificial pioneer of both the world and the world. Like other representatives of classical philosophy, this ontological basis is laid down as a fixed essence.

In studying the mysteries of the universe, unlike some other philosophers, Navoi in many places emphasizes the need for a scientific and enlightenment approach. On this basis, in almost all of his works - special attention is paid to human qualities and attributes, such as contemplation, diroyat, zako (intelligence), intensity (debate, or dialectical method), perception, heart. In this case, Navoi describes man as Allah's caliph on earth, as revealed in the Qur'an. Or it is referred to in the verse that I created man with karma, that is, prophecy, with a beautiful figure and intelligence .

In Navoi's spiritual heritage, there are many other such terms related to philosophical categories and concepts such as space, time, universe, cause, effect, form, content:

Begaron is infinity, there is no limit. In the sense of the infinity of time and space and space;

Begoh - timeless, untimely, also used in the sense of space;

Time -zamin,

Time is interpreted as a period, a celestial body, a destiny.

The universe is interpreted as the universe, the world, the world

The history of philosophy consists of an analysis of the universe, the universe, time, being, space, their beginning, the source of their existence, the essence that drives them, the period, their status, their degree, and their end.

Until now, in most cases, the analysis of the existence and social problems in philosophy has been covered only on the example of the works of Greek scholars, Western thinkers. In this case, it was thought that the Eastern scholars had no ideas, views, theories on the subject.

Oriental scholars, especially in the strong schools of philosophy in the Central Asian region, have studied this subject and the problems surrounding it extensively and thoroughly. One of such great thinkers, Alisher Navoi, is a unique thinker. Unfortunately, until now, the great thinker was considered to be just a poet, a genius of the art of speech, his works were written more, only with artistic skill, they were simply works of social, didactic nature. Navoi's philosophy of existence was viewed with contempt simply as a divine (pantheistic) philosophy. This is because in the ideology of the Soviet period, the philosophy based on theology was seen as dangerous and a thing of the past,

and, unfortunately, its bad consequences are still present today. Although the study and propagation of the philosophical views of thinkers such as Navoi is still being carried out, it can be said that in many cases it is superficial, biased, one-sided and emotional. We believe that this legacy, such an important issue, as Hazrat Navoi himself said, should be carried out objectively, on the basis of enlightenment, measured in the scales of science.

In Alisher Navoi's scientific and philosophical heritage, the issue of the universe is analyzed as a divine doctrine, and in revealing its secrets, another miracle of Allah lies in the philosophy of enlightenment that it is revealed through man and his intellect.

Indeed, in Navoi's legacy, the observation of the universe and being is interpreted and analyzed on the basis of divinity. However, this analysis is based on high human morality, which is another important issue of philosophy, which is based on enlightenment without deviating too much.

Navoi made a very in-depth analysis of the miraculous issues in the universe and on the basis of the unique sciences of astronomy, natural and exact sciences. For example, the creation of the universe by man, that is, from non-existence by the will and command of Allah, is explained on the basis of verses from the Qur'an and other divine sources. It should be noted that in his views, Navoi put forward the geocentric theory that the Earth is not the center of the universe, but the galaxy, that is, the center of the planets of the solar system. The basis of this is the humanistic philosophy, which embodies the deep humanistic philosophy that man is the treasure of the universe, that God created him with special generosity, form and intelligence, and that the ultimate goal of God's creation of all the treasures and beauties in the universe was man.

In the matter of time, the thinker refers to the period between man and eternity. In his views, it is concluded that time and light are in Allah's will at the same time as material beings, the human soul, the psyche, the universe, and lomakon. However, these are the unanswered questions that have been the subject of debate and controversy in philosophy for thousands of years.

CONCLUSION

In our opinion, although Navoi's ontological views have a theological basis, we consider it important to note the following noteworthy aspects:

- It should be noted that Navoi was against the over-harmonization of religion, both in the field of ontological problems and in the field of humanitarian (existential) philosophy;
- Navoi teaches that Islam and its humanistic ideas can only be in good faith and serve only humanity;
- The fact that Navoi advocated the study and application of ontology and social issues in an enlightened approach, that is, his wisdom that "every work must first be weighed on the scales of science" is a vivid example of this;
- Navoi advocated the moderate solution of Islamic philosophy "Vahdaniyat", "Vahdat ul-vujud", "Vahdat ul-varjud", in general, the status of religion and philosophy, some of the most fanatical views in mysticism;
- In Navoi, science, enlightenment, education, upbringing, profession, art, profession, love and other human qualities are reduced to the status of ordinary human beings, without being complicated, but glorified;
- Speaking of the problems of ontology - Navoi has great respect for the achievements of Indian, Chinese, Egyptian, Arab countries, Greek philosophy and science. Each of his works, in particular, such as "Historical Property", "Historical Prophet and Ruler", "Saddi Iskandariy" were written with such recognition.

There may be some shortcomings as the topic analysis has been poorly analyzed before in the philosophy major, so we hope that there will be advice, support and active scientific and creative communication from experienced teachers.

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