

AS A HUMAN-CENTERED CONCEPT IN THE PHILOSOPHICAL VIEWS OF ALISHER NAVOI

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Abstract: In the article, Alisher Navoi's scientific analysis of the concept of humanitarianism in the socialization of the principles of Islam and secularism in the formation of society and human relations.

Key words: concept, perfect man, society, doctrine, humanity, tolerance.

The issue of bringing up the future generation, bringing to maturity a mature person has always been the main issue in the attention of Eastern scientists, thinkers and sages. Our ancestors raised the human race to the highest level, considered it to be the best among living creatures, and their valuable thoughts about a person and his purpose of living, a perfect society, a just and enlightened king, a perfect person, serve humanity without losing their value. They believed that a person does not become a mature person, a perfect person, without acquiring high qualities and values, without forming a feeling of love for people, without becoming a good-natured, polite, humane person.

The thinker Alisher Navoi also systematically approaches the human concept in the five "Khamsa" and expresses his ideas about the human being, the concept of humanity, honesty, generosity and love, and the principles of goodness in the center of his world. The peculiarity of the main ideas of humanity and goodness in his work is that he was able to combine the principles of divinity and worldliness, unlike all thinkers and creators who worked until the time he lived. For him, divine ideas and symbols are the ideal world that man always strives for, and the world is a mirror of this ideal world, an example and a field of lessons. After all, the wisdom and essence of the universe and the divine world are reflected in man. In particular, views in this regard form the basis of the epic "Hayrat ul-Abror". Alisher Navoi says in this epic, "All the world is in kubro, all world is in sugra". Olami kubro is a big world, that is, universe, existence. The universe is a small universe, that is, a person. This view actually goes back to the story of the creation of Adam. According to the Qur'an, Adam was created from dust, and then God sent his soul to him and gave him life. So, man was created from matter and spirit or nature and God. Therefore, in the human body itself, metaphor and truth, divinity and worldliness are embodied.

According to this, a person should first know himself, then the total knowledge, wisdom, enlightenment and spirituality created by God, recognize his Creator, and rejoin the unity in the state of a pure soul. In this way, human morality is purified and it rises to the level of perfection.

The field of research of social philosophy studies the reality in it directly from the natural (physical, biological) to the social and political levels in order to know the

character of the society directly connected with the structure of the society. If we interpret this issue in Alisher Navoi's system of "society-man" relations, then the thinker describes man in a relatively imperfect (imperfect) way, and according to him, in order to strive for perfection, man learns from nature and society the material, spiritual and educational knowledge necessary for him to achieve perfection. , he knows that he should master. For this reason, the epic "Hayrat ul-Abror" describes the individual and his social characteristics. In particular, in the system of "society-human" relations, humanity, philanthropy, enlightenment and didactic factors have been turned into the main content. Special emphasis is placed on inclinations and its four elements are shown. They consist of four main elements, which are:

- Source (source);
- Aim (aim);
- Incentive (stimulus) (impetus);
- Object (object).

Navoi points to enlightenment, more precisely, the Qur'an as a source. The goal is to strive for perfection, or rather, eliminate the gap between the physical and spiritual "I" and achieve the true "I". Alisher Navoi's effective use of the Qur'anic hadith can be seen in his other works. In order to get a broader idea of the extent to which the Quranic sciences are expressed in the poet's work, his "Nazm al-jawahir", "Majalis an-nafais", "Hayrat ul-abror", "Sittai Zaruriya", "Nasoim al-muslimin", "Khamsat al The information related to the topic in works such as "mutahayyirin" has been researched in many scientific works. It became known that great attention was paid to the topic of Quranic sciences in these works.

Also, the central idea of Navoi's worldview is man. For example, the poet in his epic "Hayrat ul-Abror":

You gave such a strange example.
 You made everything beautiful.
 Ganjing aro was prosperous in cash,
 Lek boridin was a selfish person.
 Konyu animal, if you are a plant,
 Each one is a gem of high quality.
 You made everything funny,
 You made every human being noble [1.12].

In our opinion, the struggle for human happiness and perfection is the main guiding idea of "Hayrat ul-Abror". Therefore, in the epic "Hayrat ul-Abror" he paid special attention to the functional role of the spiritual being in reaching human maturity. By the 20th century, J. Newton, a social philosopher and psychologist, showed that the human "I" has 2 elements: the first is the tendency and the second is the social factor. If we assume that (Alisher Navoi) interpreted human perfection on the basis of religious doctrines, the following thoughts of Ghazali are noteworthy. The thinker interpreted human perfection on the basis of Islamic doctrine, "When a person recites the Qur'an, two angels kiss his forehead" [2.17]. From this point of view, the

incentive is to receive the gifts of these angels. As an object, it is to be recognized in the social environment and to be honored by Him (Allah).

In short, the essence of Hazrat Navoi's "Khamsa" is imbued with a universal and humanistic spirit. The thinker gives a social meaning to the concept of humanitarianism. In this saga, humility, loyalty, self-control, truthfulness, generosity, wisdom, helping the needy and orphans, tolerance, gentleness, sweetness, enthusiasm, kindness, kindness, compassion, humanity - all these are the components of humanity and make a person perfect. sari, leads to goodness. Also, the role of the heritage of our ancestors, especially the works of Alisher Navoi, is incomparable in the implementation of the priority tasks of raising a mature generation. Today, if we deeply study the works of the poet, if we try to understand the deep meanings of the verses, if we can grasp the essence of the poet's conclusions about human perfection, if we can inculcate them in the minds of our young people, these efforts will help to eliminate some of the shortcomings in the character of our young people and help to mature the spiritually high young generation.

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