

A Retrospective And Integral Analysis Of Alisher Navoi's Philosophical Views On Science And Humanism

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Abstract – The article provides a retrospective analysis of the humanistic paradigm of cognition, science, and scientific knowledge, which is implemented in the creative heritage of A.Navoi. The interrelation of the process of cognition, scientific knowledge, with the existentials of human existence is shown: love, freedom, creativity, spirituality, goodness, will, choice. A.Navoi assigns a special place to creative activity, science and ethical values in the formation of the uniqueness of the human personality, in resolving contradictions between the human inner world and the social environment, problems of internal choice, a person's search for his inner self and a place in life.

Keywords – Science, Human, Humanistic Paradigm, Scientific Knowledge, Ethical Existentials, Perfect Personality, Reason, Sufism, Love, Truth, "Thought Of The Heart", Creativity.

I. INTRODUCTION

The humanization of science in the 21st century is gaining important methodological importance in the process of integrating various branches of knowledge around the complex study of nature, man and society, in the search for the meaning of the historical process, its human conditionality. The modern information and digital society is more acutely aware than ever of the need to recognize "reverence for any life" as a principle of respect not only for the rights of any person, but also for the rights to life of all nature in the broadest sense of the word. The humanistic transformation of the scientific community directs its gaze to the noospheric consciousness, the society of knowledge, the post-non-classical model of science, to the deepening and expansion of knowledge and moral norms in all spheres of human activity. The basic norms and principles of morality (goodness, justice, happiness, hard work, patience, humanism, honesty, love) were developed in the work of the great humanist poet Alisher Navoi.

The issues of the humanization of science, the socio-ethical foundations of human existence attracted the attention of both Eastern and Western thinkers. The philosophers of Central Asia (al-Khorezmi, al-Farabi, Beruni, Ibn Sina, Alisher Navoi) have developed a coherent concept of moral and humanistic norms for the development of scientific knowledge. They believed that such an approach was an integral element of the development of science. Although it should be recognized that these issues did not arise before humanity at that time in such an acute way as a problem of its immediate existence. The profound changes that have emerged in the interaction of science and society require in-depth research of this problem, primarily from the standpoint of humanism, from the point of view of its value meanings.

II. LITERATURE ANALYSIS AND METHODS

The general methodological range of research issues has been sufficiently developed in the world philosophical, methodological and scientific literature, carried out in the context of the Arab-Muslim and Western philosophical and cultural paradigms. Philosophical and methodological, theoretical and conceptual aspects of the problem are considered in the scientific research of F. Rosenthal, E.E.Bertels, J.Arberry, M.T.Stepanyants, R.O.Bakhodirova, M.N.Abdullayeva, A.R.Yanguzina,

K.Nazarova, N.Komilova, M.Aripova, M. Melikova, J.Kholmuminova, Sh.Sh.Agzamkhodzhayeva, B.A.Tillyaeva. To achieve the scientific goal and solve the tasks set, such methods were used as: philosophical and historical reconstruction, analytical - synthetic, comparative-historical, philosophical-hermeneutic, ideographic, systematic approach.

III. DISCUSSION AND RESULTS

At all times and epochs, concepts and theories of science must be ethically proportionate, correlated with humanistic values, "human-sized". The cultural, humanistic significance of fundamental science, which includes philosophical and ethical components, makes it necessary for humanity. These parameters of science were formed in ancient times. The solution to these problems is found in the writings of the thinkers of the medieval Renaissance of Central Asia. One of the features of the period under review was that human morality was a central issue in their research. For example, Alisher Navoi was deeply convinced that science and scientific knowledge contribute to the development of the best moral qualities of scientists, which ultimately lead to spiritual perfection, to the development of such components of this sphere as intelligence, reason, consciousness, thinking, psyche, morality, will, faith, etc. "... Knowledge is acquired in order to strengthen faith, and not in order to gain wealth... a scientist who does not act according to the law is clouds that do not bring rain." (Navoi, *Vozliublenniy serdets*, 1948)

A.Navoi paid special attention to the formation of the spiritual and intellectual image of young people with highly developed intelligence, proficient in languages, endowed with the best human qualities. The thinker believed that reason, science, and knowledge should play a special role in this process. A.Navoi's life credo "Knowledge and wisdom are the adornment of man" is a guideline for modern youth, a new generation of young scientists. In a complex and dynamically developing world, this problem acquires special value. (Manurova, 2016) Knowledge is a necessary component of the spiritual world of a person, which includes the desire to improve through teaching and education. The acquisition of knowledge is identified exclusively with the category of happiness and leads to the achievement of the highest moral self-improvement and dignity. Any improvement in a person's social status depends on the level of his knowledge and should not depend on wealth, birth advantage, social status, etc. In this social environment, neither morality, nor well-being, nor action, nor any other social value enjoys the same share of attention as "knowledge". In A.Navoi's concept, knowledge is connected with personality, with inner feelings, with the spiritual world of man, ethical existences.

The importance of knowledge is determined, first of all, by its place and role in the moral improvement of the individual and society as a whole. The value of knowledge is determined by whether it serves good or contributes to the prosperity of evil, the decline of morals. Science is the key to authentic existence and an obstacle to inauthentic existence. Yes, indeed, science should serve the good. This is especially important at the moment. The solution of scientific and technical problems must implicitly include humanistic ideals, because otherwise it will also lead to negative consequences threatening nature, human health, that is, the planet as a whole. From this point of view, the formulation and solution of this problem in the work of A.Navoi is of particular scientific interest.

In the spiritual world of man, A. Navoi pays special attention to reason, an appeal to which makes it possible to justify the value and high degree of human perfection. At the same time, reason also serves to substantiate the idea of affirming the priority of the spiritual principle, where it plays the role of an auxiliary factor in the continuous self-improvement of a person. In this regard, the mind performs a regulating, controlling function, limiting human actions and helping him overcome the passions of the soul, negative inclinations. A.Navoi believed that a person learns about himself, the world around him through the power of his mind, the ability to think:

"Dearer than all riches, You are given
A priceless pearl alone;
And this is the mind. Not to be compared with him
Rubies and diamonds are expensive.
In the pearl of earthly existence
Your pearl is enclosed.
She has the gift of knowing secrets and heights,

"That's what you were awarded during your lifetime!" (Navoi, Smiatenie pravednikh, 1968)

The main goal of every state and society is the interests of a person, his happiness. And in order to be happy, a person, according to A.Navoi, must take every interest in earthly life, use and subjugate the forces of nature, work and engage in self-improvement. To achieve perfection, a person must study the sciences. This process requires persistent intellectual efforts, scientific and philosophical understanding of the world.

"Friend! If you want to reach the goal, you can

And the sea of knowledge in the world to acquire,

On the path of search, cheerfully hurry up!

Hope is the light of a searching soul.

To become a scientist, you are young or old,

Conditions: good will and gift." (Navoi, Stena Iskandera, 1968)

Whoever fulfills all that He has promised,

obtains all that He has desired.

You gave your word, so keep it,

As the commandment of the prophet himself." (Navoi, Stena Iskandera, 1968)

A.Navoi's characterization of a truly intelligent, spiritually and morally developed person includes ethical categories: sincerity, honesty, adherence to moral purity, integrity, responsibility. He realized that these categories act as value-ethical existentials of human life (Novikova, 2007), as well as are important factors in the development of scientific knowledge. Among the various value forms of the human psyche, the most important is "good will", conscious self-regulation by the subject of his activity, manifested as purposefulness, determination, self-control. The will is the source of the realization of moral principles, the basis of human practical activity.

The human mind, in the process of cognition of existence, improves itself and comes to the knowledge of the supreme truth. Therefore, A. Navoi considers scientific knowledge in inseparable unity with the spiritual and moral perfection of man. However, acquiring knowledge requires not only hard work, but also certain moral qualities - modesty, patience (sabr), contentment with small things (kanoat), good manners. Patience is the basis of human life, therefore, great importance was attached to this principle in the philosophy of Sufism, to which A.Navoi showed increased interest. In his work "Beloved of Hearts", the poet-philosopher gives the following explanation: "... Patience means to endure all difficulties to the truth, to endure everything heard and seen, no matter how bitter it may be...It is the way to solve problems. It is a boring companion that will bring you to the goal..." (Navoi, Vozliublenniy serdets, 1948). At the same time, abstinence from arrogance and pride is necessary in science: "A person who does not hide his ignorance, asks about everything, will eventually become a scientist, and one who does not turn to others out of pride, harms himself. By constantly accumulating knowledge, a person becomes wise. Knowledge is like a river formed from a stream... Whoever acquires knowledge by his own labor will become wise. Whoever deprives himself of knowledge is popularly reputed to be a self-willed ignoramus. Whoever makes an effort and diligence in acquiring knowledge will become (noble) and learned in the world." A scientist is not decorated with such qualities as ignorance, lack of competence, arrogance, arrogance towards other people, disrespectful attitude to other people's opinions, since he considers himself the bearer of the ultimate truth. "Truly, there is nothing more unfortunate than ignorance. How stupid it is to be complacent! What a misfortune to be overconfident!" (Navoi, Vozliublenniy serdets, 1948) For A.Navoi, the humanistic ideal is a perfect person (al kamil inson), embodying the unity of intellectual and moral perfection.

The works of A.Navoi reflect ideas about the dialectical development of the world of all things. All existing objects and phenomena are dialectically interconnected, all emerging things are causally determined, based on the principle of determinism, depend on each other. All the material systems of the world are undergoing change, they are constantly being updated, moving and improving, therefore, Navoi concludes, the mind is unable to know everything because of these changes and changes. (Tillaev, 2017)

"Everything is changing, it's time for everything,
Today is not like yesterday.
But the mind, although it cannot know everything, is
better than the absence of it." (Navoi, Stena Iskandera, 1968)

Thanks to the power of the mind, man is able to reveal the deep secrets of nature. Only by learning the secrets of nature, by establishing the truth, can practical tasks be solved. Any action cannot be without knowledge.

"Let it be difficult to understand the essence of the atom,
Let it be impossible to know the truth
When aspiration reveals your mind,
You will discover a world of wonders before you." (Navoi, Stena Iskandera, 1968)

An outstanding poet, philosopher, who saw the power of reason and the vices of immorality, believed that the moral qualities of a person are above all, they determine his activities in society, his relationships with other people, and moral requirements and prescriptions largely determine success in the scientific and cognitive process. The current trend in the development of scientific knowledge indicates that the subject of knowledge involved in the virtual space, in the field of artificial intelligence, prefers rationalization and expediency. In this situation, the value and ethical guidelines of science and scientific activity fade into the background.

The great humanist's striving for morality, understanding its importance in the development of society, drew his attention to Sufism (Komilov, 1996), since it created teachings leading to the moral purification of man, ways to achieve high morality and truth. Sufism leaves a person alone with his conscience, makes him think about himself, improve himself, and educates him in the spirit of justice and moral purity.

The relationship between morality and knowledge is one of the eternal problems of philosophy. The history of the development of science, if we recall the creation of the atomic and hydrogen bomb, modern genetic engineering, the environmental situation, biotechnology, nanoscientific research, etc., testifies to its relevance at all stages of the development of human civilization. It seems that Sufism not only drew attention to the problem of the relationship between humanistic ideals and science, but also created its own conceptual structure. The stages of knowledge are connected with the stages of comprehension of the Truth: Sharia, Tariqa, marifat, hakikat. As the Sufi ascends to the Truth, he approaches more and more psychologically and morally to the state when he has a predictive (karomat) property, when divine, unusual, supernatural phenomena are revealed to him. It is precisely at this stage that a person cannot cognize the divine world only with the help of reason. And here intuition is necessary, peculiar only to the chosen ones (orif), who acquire the ability of foresight (karomat). A. Schopenhaur's judgments on the role of intuition in cognitive activity are interesting. The philosopher believed that "the greatest insight into the essence of world processes is achieved by brilliant natures who are capable of such penetration not through rational conceptual thinking ... but with the help of intellectual intuition." (IAnguzin, 2000) The bearers of intellectual intuition are individuals endowed with the ability to artistically poetic, irrational exploration of reality.

The ideas of Sufism opened up great opportunities for human thinking, for freedom, for the vastness of human thought, for human self-awareness. And at the same time, the problem of cognition of the world was posed. It was not limited to just one mind, but was a complex system, the highest element of which is intuition. We should not proceed from the fact that the objectively existing world is exhausted only by the world of material empirical reality. The essence of Sufism, "which has taken its place in the heart of the people, is expressed in the ideals of Honesty, Truth, Beauty, Perfection, in the ideas of Humanism, which gave inspiration to great scientists, writers, and literati." (Komilov, 1996)

The basis of any valuable knowledge is the division of phenomena into favorable (useful) and unfavorable (harmful). The same common denominator (benefit - harm) We will discover in the historical approach to such human values as freedom, truth, happiness, love, goodness, justice. Here, the emotional coloring, the sensual uniqueness of the experience, joy, happiness, the meaning of life naturally come to the fore, i.e. we are talking about the existential components of human existence. Each of the spiritual values is so peculiar and irreducible to anything that no logical operations can bring us closer to comprehending this

qualitative originality. After all, we do not live in an abstract world, but in a humanized world. This world has its own color palette, which is related to our attitude towards it. We perceive the world through consciousness, and, as you know, it is woven from the experience of relationships with the phenomena of life, dialogues with nature, man with man, from human meanings, from the desire to know oneself, to comprehend the truth.

"To the one who wants to know the truth,
There's no need to look far for her.
She's with you everywhere. There is no reason
Follow her to a remote Ching...
And the one who wants to find meaning in everything,
He will find the answer to everything in himself.
Looking for knowledge, wander around the world,
But in order to know everything, know yourself." (Navoi, Stena Iskandera, 1968)

Life is love, goodness, happiness, surprise. Love drives the truth. A.S. Pushkin wrote: "There is no truth where there is no love!" The philosophy of love occupies a worthy place in the work of A. Navoi. Love acts as an integral element of the humanistic ideal, a harmoniously developed personality, and a creative search for truth. Love, according to Navoi, is the path of nobility and courage, the test of loyalty and friendship, gorenje hearts and continuous movement from one goal to another, the manifestation of man of all his abilities and spiritual qualities. Three qualities are characteristic of this love: firstly, sacrifice, the idea of self-sacrifice in the name of the highest good, a combination of the struggle for personal happiness with the need to fight social evil; secondly, it requires moral purity, cleansing the heart from bad inclinations, combining knowledge with moral improvement; thirdly, love acts as the unifying social principle, combining beauty and virtue, strengthens the mind and will. (Aripov, 1991)

Love in A. Navoi's work acts as a broad socio-philosophical, ethical and aesthetic category, a spiritual value that represents the guiding and organizing force of human activity - intellectual, moral, artistic and aesthetic, educational, physical, etc. A.Navoi noted that beauty is the mystery of the universe, and love is a means comprehension of beauty. Meeting with the inner existence of the world is possible only in a state of love. The "thought of the mind", which is given only the outer side of the object, should always be accompanied by the "thought of the heart". The "heart" is not a separate instance, opposite to the mind, it is the integrity of the inner being, one of the radiations of which can be the mind. The heart opposes only a detached mind, detached from this wholeness. What is not given by the heart is not given at all in the exact sense of the word, does not affect a person and, ultimately, makes objective cognition impossible. The attitude to the world around us through the "thought of the heart" is the attitude of love.

The problem of the philosophy of love as a humanistic value was given much attention by philosophers of subsequent eras. In their concepts, thinkers emphasized the priority of love over theoretical scientific knowledge. Love not only constitutes a person as a person, but also is a means of a deeper, and therefore more accurate discovery of reality. For example, A.F. Losev, commenting on Plato, wrote: "A lover is always a genius, because he discovers in the object of his love what is hidden from everyone who does not love... A creator in any field. In personal relationships, in science, in art, in socio-political activity, there is always a lover; only new ideas are open to him, which he wants to bring to life and which are alien to the unloving." (Losev, 1968)

IV. CONCLUSIONS

Thinkers of Central Asia already in those distant times associated the theory of knowledge with personality, the spiritual world of man, the existential component of human existence. A.Navoi considered the humanistic model of knowledge through the prism of Sufism. The scientific and philosophical concept of the scientist is characterized by proximity to the modern interpretation of the thought process, scientific knowledge, and a deep understanding of the role of science in social progress. Modern science is undergoing fundamental changes caused by socio-cultural transformations. The face of science is changing, and its place in the information and digital society is changing. Common sense tells us that the cognitive process cannot be limited

to the purely logical development of knowledge, it also has a subjective, spiritual and value component. Its tasks, functions, ways and methods of interaction with the outside world are being understood in a new way. Due to the transition of science to the post-non-classical stage of development, there is an active process of forming a humanistic paradigm of science, the rational and ethical prerequisites of which, in our opinion, were laid by the great scientist, philosopher A.Navoi.

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