

## Philosophical Foundations of Artistic and Aesthetic Views of Alisher Navoiy

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**Abstract:** AlisherNavoi is a poet who has a special place in the development of philosophical thinking in the aesthetic culture of our people with his rich works and high spirituality. His gazelles and rubays, created in his time in Persian and Turkic, serve to lead people to good. Artistic and aesthetic views of Navoi are directly related to the development of the Great Silk Road. We see that the artistic description of the heroes depicted in his Hamsa directly links East and West. This article demonstrates the aesthetic value of the poet's philosophically created works, the expression of national values in artistic images. It also contains a philosophical account of Navoi's interaction with his contemporaries and his relationship to religion in society. In the poet's work, artistic images reflect the rich sides of the national mentality, the coexistence of different nationalities. For this reason, Navoi's artistic and aesthetic views are characterized by unique artistic symbols, and the person who reads them acquires a new way of thinking and outlook directly in relation to society.

**Keywords:** aesthetic culture, national values, aesthetic views, AlisherNavoi, Hamsa, religious and secular knowledge, literature, word art, artistic image, national mentality, manners, culture

### INTRODUCTION

A particular culture is the same at any time and in any place - it is accepted and accepted with great taste and great respect. Having read the works of Navoi with pleasure, Behzod was not surprised by the miniatures. It is difficult to find a Western person, a representative of the East, who would not look at the works of da Vinci, listening with great pleasure to the melodies created from the heart of Mozart.

The philosophical scale of the classical literature of the Uzbek people is incomparable. The objects and aspects of his research covered almost all the features of artistic and aesthetic processes. The creative heritage of Navoi, Babur, Shabani, Mashrab, Ogakhi, Nodira, Uvaysi, Mukimi, Furkat and a number of other classics is distinguished by the breadth of research. In particular, it is commendable that Navoi studies are widely carried out not only in Uzbekistan, but also in the world. The creative heritage of the classics is fully or partially realized on the example of individual collections and works. In such works, the main emphasis is primarily on the study of the ideological features of the creative literary heritage. According to the artistic and aesthetic views of Alisher Navoi, everyone in words devotes himself to Allah, that is, he obeys Allah because of what he speaks from the heart. Because of the mighty power of the word, man distinguishes the beauties and sufferings of the universe. Thus, a person acquires secular and religious knowledge and rises to the level of a perfect

man. Navoi emphasizes the aesthetic and emotional power of the art of speech, and also pays special attention to the character and aesthetic culture of the poet-artist. Because morality is an integral part of Islamic aesthetics, and the life and work of a Muslim is considered the criterion of etiquette. "[3.25]. In Islamic culture, the Word frees a person from sins and encourages him to strive for goodness and beauty. In the Qur'an, Allah is recognized as a model of high aesthetic culture, saying: "Allah is beautiful and loves beauty." 25]. That is why Allah is always in love with beauty. He created 18,000 universes and wants all beings living in it to be beautiful. Also, a person who is created to rule the world of light, and everything that he needs will always be beautiful.

## MAIN PART

Artistic and philosophical views of Alisher Navoi serve to form an aesthetic attitude to reality in every person. These relations actually arose with the emergence of human society, with which it constantly developed and became an integral part of the material and spiritual activity of man. Therefore, aesthetic education, expressed in the work of Alisher Navoi, in a unique way meets the interests of the people and has a unique scientific and methodological base. Aesthetic education, expressed in the works of Alisher Navoi, is a part of Islamic education and makes a great contribution to the spiritual, moral and religious development of every Muslim. From this point of view, special attention was paid to the development of the aesthetic consciousness and culture of each person in accordance with the spiritual and moral ideas of Islam, combining socio-economic relations in our country thanks to independence. Because Islam not only embodies the interconnection of science, literature, culture and sophistication, but also enriches people's lifestyle, customs and rituals with feelings of beauty and goodness. Islam encourages a person to have an enlightened, spiritual, moral and aesthetic taste.

From this point of view, we see that in the work of Alisher Navoi, aesthetic experiences of a person in the holy book of Islam "The Holy Koran" are expressed in a unique artistic and philosophical way. Also, in the works of Alisher Navoi, aesthetic feelings of a person are expressed on the basis of mysterious industrial poetry, deep religious and philosophical observations. Indeed, Islam has a high aesthetic culture and religious rituals that are deeply rooted in the life of the peoples of Central Asia. Alisher Navoi, as a creative person who knows the traditions of Islamic architecture, created a unique world of sophistication in the field of creativity. Architectural monuments of the Islamic world sponsored by Alisher Navoi, such as Nizamiya, Khusraviya in Merv and other madrasahs, fascinate the world of sophistication. Therefore, in Islamic aesthetics, "a mosque is the house of God, a place of worship; madrasah is a place where the Word of Allah is read and knowledge is studied" [1. 27]. Today, door decoration with carvings and paintings, the production of various forms of plaster on the walls, and the decoration of columns with patterns based on Arabic graphics are widespread. Haji Ismatullah Abdullah says: "Due to the special attention paid to the beauty of Arabic script and its use in various forms with taste and elegance, Arabic script is known not only as a means of conveying meaning, but also as an art form. giving people a high aesthetic pleasure." [2.267].

The Quran commands Muhammad; "Tell my servants to say the most beautiful words." Therefore, each of us should understand that people should always believe in Allah, glorify

His blessed name and treat each other with sincerity and kindness. The revelation to our Prophet Muhammad came from Allah; "The prophets only need to speak directly." "(O Muhammad), call upon the path of your Lord with wisdom and good instruction. Argue with them in the best way." Indeed, the Prophet (peace and blessings of Allaah be upon him) always declared in his thoughts to his companions that people should live with moral perfection and wonderful feelings. Some people, unaware that their lust is satiated with a spoonful of soup, do their inhuman deeds by beating their pride to the ground. In ancient times there was a story about a greedy Arab named Karun. Karun has amassed countless things in his life. But he did not give up his property. Once, when asked to give alms, he refused. Then the earth swallowed him up to his waist. I'll give you the rich man who's scared, he said, and nothing changed. When people approached wealth, Karun exclaimed: "I will not give, I will not give!" he shouted. Then the earth swallowed him whole.

The question arises as to why the thinker is so cruel to the flatterer. Because the one who flatter in the first place does it for his own benefit. The second disadvantage of flattery is that if a person who hears flattery falls into this cell, then arrogance increases. Now he has created a "little god" out of himself and refuses to listen to criticism or protest. In a society at the height of flattery, stagnation prevails instead of progress. For this reason, the famous philosopher I. Muminov analyzes the great thinker of his time, Alisher Navoi and his moral thoughts. It should be noted that the teacher repeatedly refers to the creative and moral views of Alisher Navoi in his works. He is called "The Great Thinker-Enlightener", "Fan of Science and Creator", "Great Humanist", "Singer of Morality and Qualities". In his articles on the work of Navoi, the scientist analyzes the importance of humanity, justice, love for science, the customs of various professions, modesty and decency, kindness, generosity and generosity, kindness, honesty and other human qualities of Hazrat Navoi in the education of modern youth. gives Alisher Navoi, - says the philosopher, - in his works, for example, in "Farhod and Shirin" he glorified honesty, justice, wisdom, humanity in high artistic forms. He exposed injustice and oppression, deceit and deceit, hypocrisy."[6. 197].

Humanism plays a special role in the work of Navoi. According to him, devotion to the Motherland and the people is, first of all, concern for his fate. Indifference to a person, indifference to his fate and happiness is completely alien to a noble person. Navoi's verse, urging everyone to take care of people and praising humanity, has been an example for all of us for centuries:

Одами эрсанг, демагил одами,  
ОНИКИМ, ЙЎҚ ХАЛҚ ҒАМИДИН ҒАМИ.

It is commendable that this topic occupies a special place in the work of Navoi. It is commendable that he has a special place not only in art, but also in practical activity. This is a thinker who remained faithful to high humanity not only in artistic creation, but also in practical activity. He built madrasahs, medical offices and sanatoriums for people, nation, widows and orphans. He provided free medical care to patients. We must all learn from this example of humanity. According to the Uzbek national tradition, finding an ointment for the sick, cheering up the weak and the poor, helping orphans and widows and showing compassion are humane deeds that are rewarded from a religious point of view. This means

that it is better to cheer up a needy, helpless, helpless person than to rebuild the Kaaba, which has been destroyed in terms of merit.

As for the study of the language of Uzbek classical fiction, we can say that the literary language is a molded form of a common language, which covers all its linguistic features, is reflected in fiction in all its aspects. However, it would be wrong to regard any work of art as an example of a literary language, since this excludes the fact that a work of art is an example of individual creativity... In his works, the poet (creator) accidentally discovers new, unexpected ideas and concepts, sometimes based on humorous, and sometimes deeply philosophical ideas. The artistic imagination of the creator is made up of his linguistic abilities, how much he enjoys the language of people and how skillfully he can use the peculiarities of the language he speaks in an artistic text... However, only knowledge and application is a limited opportunity for the author, who is therefore a creator, to create new artistic possibilities of the language. Here the creator creates artistic fantasy, forms new facets of artistic and aesthetic thinking. Consequently, a person expands his creative potential. The lexico-semantic potential of the language, the mentality of the reader and his creative preparation are the basis of the hermeneutic development of the ability to express an artistic text in such conditions. However, this does not apply to any artist. To contribute to the development of public consciousness, artistic thinking through art, to ensure its design is the lot of classics only. Because from the creation of the classics, from which a person learns the horizons of existence, new aspects of it appear that he has not yet realized. From this point of view, the study of the text of a work of art, reflected through it of the artist's creative world, on the one hand, is very difficult, but on the other, it is extremely important. In this regard, in recent years, a number of serious studies have been carried out in the world and, in particular, in the Uzbek literature.

The text of a literary work, the linguopoetics of a literary text, has its own history. The works of Abu Nasr al-Farabi are important for the study of the text of a work of art in oriental studies. In his works dedicated to the art of poetry and the laws of the art of poetic writing, he expressed a valuable understanding of the text, style and analysis of lyric works from an artistic and aesthetic point of view. Of the works directly devoted to the genre, weight and other poetic features of Turkish literary monuments, as well as to the peculiarities of the text and literary language, the works of Navoi "Mezon ul-avzon" and "Mejlis un-nafois" are of great importance. ... In his work "Mukhtasar" Babur expressed valuable views on the literary-linguistic and textual features of lyric works created in the ancient Uzbek and Persian-Tajik languages.

In recent years, a number of large studies have been carried out to study the textual and poetic features of Uzbek classical literature. Significant research was also carried out on the linguistic and stylistic features of the works of famous representatives of Uzbek classical literature Navoi, Babur, Muhammad Salih and others. After Uzbekistan gained national independence, opportunities were created for the development of a number of new territories that were previously prohibited. Radical reforms were also observed in literature and in the development of literary consciousness.

In modern conditions, when new aspects of national culture come to light, the creation, study of literature, which is its integral part, and its socio-political analysis require special attention. The Uzbek national literature over the course of its many thousands of years of history had

various connections with the literature of a number of peoples. In the composition of the literature of the Muslim East, Arabic and Persian literature, as well as samples of ancient Eastern literature, such as Chinese and Indian in antiquity, had a certain influence on its development.

Any national language in fiction shows all its characteristics. Modern fiction has already gone beyond its function of a cultural phenomenon aimed at meeting only the aesthetic needs of humanity. The globalization process has expanded the social function of literature. The tasks of literature were immeasurably faced by society and humanity as a whole. Today, many global universal human problems are reflected in works of art in a unique way through figurative language.

It should be noted that the priorities of Alisher Navoi's creativity are that in the upbringing of the younger generation Navoi's heritage is today as a harmoniously developed personality: firstly, in Navoi's view, a perfect person, that is, a perfect person without any flaws. and flaws, this is not fiction. a person in real life embodies all external and internal knowledge, human qualities. Secondly, the fight against life's hardships, such as moral purity, self-control, oppression, injustice and injustice, constitutes the basis of Farhad's humanity and serves as the basis for his formation as a perfect person. It has the effect of the Naqshbandi sect, futuvvat, that is, the flow of valor. Thirdly, the love of two young people for each other in the epics of Navoi in Soviet times was interpreted only from a secular, external point of view, although when analyzing the doctrine of the upbringing of an ideal person and a harmoniously developed generation, its secular and divine, external and internal aspects are closely intertwined, clarifying the relationship is one of the necessary questions.

Over the centuries, the inclusion of the formation of thinking skills in aesthetic and philosophical observation, thinking among young people based on world philosophy, in particular, the artistic and aesthetic values of the East, in our opinion, serves to further strengthen our national mentality based on the idea of national development. Because it is in the artistic and aesthetic values of the East since ancient times that the harmony of nature and humanity, the fact that man is a part of nature, as well as a flower, spiritual perfection, as well as great values. Which ensure a stable relationship between man and nature, morality, delicacy, humanity, composure, see the relationship of spiritual and aesthetic values, such as tolerance, harmony, as important factors for the sustainable development of man and society, know peace and knowledge as the main path to happiness, search truths in the East, especially in the Muslim East. was typical for all artistic and philosophical teachings in which he acted, including the artistic and aesthetic teachings of Alisher Navoi.

Although these ideas have a long history, they have not lost their value for individuals and society. Today, it is on the basis of such artistic, aesthetic and philosophical values to teach young people to think freely, to resist various forms of propaganda, fanaticism, fanaticism, extremism, intolerance, to resist various threats of the modern world, especially moral threats, sustainable development of society and humanity. serves to understand the responsibility for. It is impossible to form artistic and aesthetic thinking among young people without studying the rich artistic and philosophical heritage of our ancestors.

In today's era of globalization of social life and the intensification of dialogue between cultures and civilizations, an important condition for the preservation of national identity and national pride is knowledge, understanding and development of the values of our national

culture. For this, it is necessary that in every person, along with the values of Eastern philosophy, a modern aesthetic worldview is formed. "It is well known that the recognition by other peoples of the values inherent in the spirituality of any nation is certainly an expression of deep respect for the history of this nation. Such recognition serves the pride and dignity of the people, further strengthening of the national identity. In this sense, we are glad that in recent years respect for the inexhaustible genius of our great ancestors is growing, interest in studying their rich scientific heritage is growing in foreign countries. Proof of this are scientific and artistic works about their life and work published in different countries of the world, as well as monuments erected in memory of our great ancestors. Among them are the monuments of Ibn Sina in Belgium, Mirzo Ulugbek in Lithuania, Alisher Navoi in Moscow, Tokyo and Baku and Ahmad Fergani in Cairo, Egypt. [7.48].

Alisher Navoi is a great man who shaped an entire era in the history of consciousness and thinking of our people, artistic and aesthetic culture, an incomparable representative of our national literature, an immortal artist of words, who praised the pride and honor of our people. world. In addition to his endless poetry like the Sea he expresses his views on education in great works of art like Hamsa, in his unprecedented moral works like Mahbub ul-Kulub, as well as in works like Munojat, Waqfiya, and Mejlis un-nafois.

## METHODS AND RESULTS

Alisher Navoi, who promoted the aesthetic ideas of Islam, served to develop not only the culture and literature of his country, but also the entire Muslim world. Like our great ancestors, it is important today that we study deeply the subtle and complex aspects of our sacred religion. In his artistic and aesthetic views, Alisher Navoi had a great influence on the growth of human divine love, the treasury of religious knowledge, and spiritual culture. According to Navoi, all the qualities that honor a person can be included in the priorities of the idea of an ideal man. However, among them he singled out such qualities as faith, contentment, generosity, enlightenment, loyalty, generosity, humility, justice and manners, and repeatedly emphasized the description of various events in almost all of his works. These qualities not only make a person glorious, virtuous and noble, but also bring him closer to God, gravitate towards divine qualities, says the great thinker. These ethical requirements follow from the ideology of the Navoi period, more precisely, from the ideas that have evolved over the centuries, were included in the rules laid down in education.

The question of raising an ideal man is upbringing in the current conditions of independence. "In the historical development of our people, such noble values as honoring parents, keeping the family sacred, the duty of children, respect for the elder, respect for the younger, mutual kindness, chastity, honor, modesty, teacher and student etiquette, which have been ingrained in our blood for centuries. loyalty is important in our national upbringing" [4.321]. The decline in the value of certain values in interpersonal relationships, the frequent appearance of drug addiction, fraud, greed, selfishness, theft and other vices among young people requires attention to the upbringing of a harmoniously developed generation. The issue of the ideal man is also given special attention in the works, speeches and speeches of the First President Islam Karimov... The President defines an ideal person as follows: "When we talk about an ideal person, we mean, first of all, educated, enlightened people who are very smart, able to think independently and whose behavior is an example for

others. A conscious, knowledgeable person cannot be deceived with gossip. He weighs everything on the scales of reason and logic. The one who bases his thoughts and conclusions on logic becomes a mature person "[5. 6]. The idea of an ideal person and the values of humanity in the work of Hazrat Navoi help to expand the worldview of young people, educate them, and protect the consciousness of young people from the influence of the aforementioned harmful ideas. Alisher Navoi, for example, talks about jealousy in many places. One of his deep rubies says:

Жоҳилки, ҳасад бўлгай анинг жаҳлига зам,  
Нур эл кўзидан англаса ўз кўзида кам  
Кўзларни алишмоққа чекиб тиғи ситам,  
Эл кўзини ҳам ўйгаю ўз кўзини ҳам.

There are different opinions about jealousy. Such a person generally hates good. You cannot see when you are doing good to another, and even when you are doing good to yourself, you burn with envy. Now imagine that if jealousy is again ignorant, A. Navoi draws attention to the same thing. The jealous gaze makes the light in his own eye appear less bright than the light in his hand. The jealousy of an ignorant person is so driven by this jealousy that he pulls out a razor blade intending to roll his eyes. He says it blinds his eyes and hands

In his work, Navoi pays special attention to education and considers education as one of the factors that shape the consciousness and personal life of a person. In particular, the role of life influence in the upbringing of a person is recognized. Consequently, the role of life's influence in the upbringing of a person did not escape Kaikovus's attention.

Navoi emphasizes that a man's beautiful profession must inevitably benefit society. He even compares a person who doesn't benefit people to a plant. Interestingly, although this plant has its own body structure, it does not give shade and benefit to anyone. In our opinion, when a person thinks about the interests of another person, the problems of society, humanity and key points are solved. A person realizes that he connects him with society. Clearly visualizes duties and responsibilities to society.

According to Navoi, the goal of education is to educate a person ready for the present and future. The study of youth science was the focus of Caikovus. According to him, science develops a person in all respects, increases his spirituality. Young people have strong tendencies for truth, deception, deceit, verbal and vile actions, and a spirit of hatred. The work of Alisher Navoi "Mahbub ul-kulub" serves as an important historical and scientific source for introducing the ideas of the ideology of national independence on social justice into the minds of the younger generation. If a teenager or adolescent does not develop a love for books and knowledge from an early age, if his knowledge is superficial and his understanding is narrow, he will not be able to distinguish a healthy idea from a harmful one, secularism from atheism and harm from ignorance. Ideological health requires a proper response to any supernatural ideas, ideological immunity to alien and harmful ideas, reasoned and critical discussion with various fanatics, and the development of a sense of confidence in the correctness of their views.

Alisher Navoi considers science to be one of the most important qualities of human perfection. He describes science as a factor and a powerful force that saves a person, a people from ignorance, ignorance. Accordingly, in his works, he calls people to enlightenment. He considers teaching a human duty for everyone. Because the purpose of acquiring knowledge

is to serve people, the country in order to live a happy, prosperous life. The ideal man, whom Navoi dreamed of, should not only be educated, but also possess the qualities of patience, generosity, honesty, truthfulness, politeness, and so on. Navoi considers a truly perfect person to be clean, hardworking, clear conscience, honest, truthful, generous, polite, modest, creative, kind. He says that in order to instill such qualities in people, it is necessary to cultivate these noble qualities in them, and describes the moral qualities and explains their consequences. So, good behavior is based on etiquette, which in the eyes of Navoi is the beginning of all human qualities. Education is the main source.

Unique words and terms are used in artistic, historical, scientific and spiritual works in the field of education. The breadth of Navoi's worldview, his curiosity in various fields, especially his deep knowledge of the social sciences, full of humanistic ideas.

## CONCLUSION

In conclusion, it should be noted that the study of the creativity of Hazrat Navoi plays an important role in the formation of young people as harmoniously developed personalities. The poet's ideas, educational and moral views on the formation of a perfect person are of great importance in the history of our national mentality. His artistic and aesthetic views are directly combined with philosophical thinking and serve to call a person to perfection. Because of his curiosity about the upbringing of a child and a close understanding of him, Navoi paid special attention to him in his works and described him with interest in poetic and formulaic words.

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