

## ALISHER NAVOI ON SCIENCE

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**Abstract:** The article describes the views of the great scientist Alisher Navoi on science.

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### *Introduction*

The great thinker Alisher Navoi, in his eleventh article in Hayrat ul-Abror, praised science and called on people to acquire knowledge and to respect it. The great artist of the word decides to expose some flaws of Navoi's time from the first verses of the article:

*Dahr ishi to xalq ila bo'lmish sitez,  
Xor durur olimi johil aziz.  
Toki jahon zulmini qilmish pisand,  
Erga tushar meva, yig'och sarbaland.  
Razlga rif'at, bilik ahliga ranj,  
Tog' uza xorovu, yer ostida ganj.*

### *Discussion*

While Dahr, that is, the work of the world, continues to oppress the common people, the chorus of scholars, the ignorant, that is, the ignorant, will remain saints, says the poet. In the next verse, the thinker laments the parables of life, and laments that as the oppression of the world continues, the fruit will fall to the ground and become worthless, and the tree will continue to grow. By this idea, Navoi means that the people of science will continue to live in humiliation. As stated in the next verse, this is the reason why the people of knowledge are left in a whirlpool of hardships when they are given a rift, that is, a high rank. This situation is likened to the growth of a tree on a mountain and the hiding of a ganj under the ground. The use of such analogies by the word artist draws the poet's attention and shows that Navoi is a true talent. If such persecution continues in the society, the applicant will leave the city and achieve his goal after several years of hardship.

*Och etibon qornini muhtojliq,  
Tu'maga muhtoj etibon ochliq.  
Jismini chu za'f etibon andoqki nol,  
Xoma kibi til chekib, aylab savol.*

*Har ne yetib qoni' o'lub yer yurub,  
To o'zini o'z maqsadig'a yetkurub.*

The verse quoted says that in the difficult days of the seeker of knowledge, even if his body was zero, that is, like a balloon in a cut reed, patience was his true companion, and it was this quality that led him to his goal. In the end, he insists that science will bring him real honor. This situation gives the reader the impression that Hazrat Navoi is telling his own story

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*Ko'ngli bo'lub maskani mavoyi ilm,  
Qatra kibi paykari daryoyi ilm.*

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*Ibriyu, yunoniyu, suryoni ham,  
Hindi agar sursa, bilib oni ham.*

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*Ko'ngli uyin ilm etibon bir jahon,  
Qatrada ul nav'ki daryo nihon.*

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*Mushkuli aflok bo'lub bejadal,  
Bu Aliyi fikrati ollinda hal.*

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*Din ishida jahlu havo dofii,  
O'ylaki G'azzoli ila Shofiiy.*

The first verse states that the soul of the seeker of knowledge becomes the abode of knowledge, just as the soul of the river of knowledge becomes the abode of knowledge. To do this, the student of science must not tire of studying without distinguishing the nation. It is only in this state that science turns his soul home into a world. In the face of a scholar like Ibn Sina, the problem of all the heavens will be solved with rapidity. The seeker of knowledge who overcomes hardships will have the same level of faith as Imam al-Ghazali and Imam al-Shafi'i. It is clear from the content of the verses that Navoi urges people not to be afraid of the hardships of science, but to constantly seek and reform themselves, saying that science will benefit man for both worlds, from the earth to the heavens.

The genius poet completes the following verses in Nazmul Javohir

*Kim olim esa nuktada barhaq de oni,  
Gar bazm tuzar behishti mutloq de oni.  
Har kimsa yo'q ilmga, anga axmaq de oni.  
Majlisdaki, ilm bo'lsa ujmoq de oni.*

It is clear from the content of the above verse that a knowledgeable, intelligent person leaves behind all obstacles to achieve his goal, a person who bases his

knowledge on himself will never stumble on the paths of life, at the crossroads of life, will not be despised. The scholar emphasizes that the task of science is to serve human happiness.

Encouraging the study of science, Navoi calls for the study of real human qualities, their mastery and becoming a real person. So, to be knowledgeable means to be a real person in Navoi's understanding. Hence, a learned person both makes himself happy and makes others happy. If a Navoi scholar does not put his knowledge into practice, if he does not spend it on useful work, if he does not create it for the benefit of the people, he will not be considered a scientist, if he does not benefit others. So, Navoi wants science to be a tool for the common good, a tool to bring happiness to the people, a weapon, a factor that helps people to each other.

The possessor of knowledge, the scientist examines people, determines what kind of person, society is good, what is bad, examines the qualities in people, determines which of them are good, which are ugly, which are harmful. Who a person really is, what is the purpose of his life, how to live, how to do it, how to go, how to live well, what principles a society based on, whether the state is good or bad, what the country does, the people are happy Analyzes and teaches

The epic "Mahbubul-kulub" in the philosophical and moral-educational direction, written at the end of Alisher Navoi's life, consists of three parts and plays an important role in human education. The third part of the work, in its twenty-ninth article, states the following thoughts about the science of the thinker

#### *Results*

Learning is to strengthen faith, but not to gain wealth. A generous rich man is like a cloud without rain; a scientist who does not practice science is like a donkey with a book on it.

*Hammol qimmatli yuk tashisa ham,  
Unga ish haqi bir -ikki chaqadan boshqa naf tegmaydi.  
( Hammol nafis raxt ila gar ursaqadam,  
Yo'q naf anga g'ayri muzd bir -ikki diram.) (29- Tanbeh)*

In this way, the great poet emphasizes that any difficult problem in the world can be solved by science, and even the most difficult problems can be solved.

In the following verse, the genius warns that the key to any problem is to acquire the treasure of knowledge at a young age.

*Yigitlikda yig'ilmning maxzani,  
Qarilik chog'i xarj qilg'il ani.*

In his old age, he asserts that he will help. Naturally, when you are young, your body is healthy and strong, and your memory is clear. It is a guarantee that what has been learned will be imprinted on our minds for a lifetime. As stated in the hadith, "Knowledge acquired in youth is a pattern carved in stone."

Our great ancestor Alisher Navoi highly valued science and learned people:

*Whoever does it bows to the scholars,  
He said, "Bow down to the Prophets."*

In the epic Farhod and Shirin, Navoi demonstrates through science that Farhod was an intelligent, knowledgeable, humble, artisan, strong-willed, humane and faithful man. The reader of this epic will admit that one of the qualities of human maturity is knowledge:

*There is no knowledge left in the world,  
Science that has not been validated.*

### *Conclusion*

Apparently, Hazrat Navoi praised Farhod's human qualities, showing that he not only mastered knowledge, but also deeply mastered the values of patriotism and humanity. It is an indisputable fact that science is a tool that sharpens the human mind like a sword. A man without knowledge is like a tree without fruit. Science nourishes man like the fruit of a tree and opens the door to the world of culture and enlightenment. Because science is a means of guiding the affairs of human life in a truly correct way, great people are glorified among the people who possess the highest virtues, greatness, and aspirations through it. Through it, it is possible to distinguish between good and evil, to understand the virtues of friends and relatives, and to understand the rules of distinguishing between the good and the bad.

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