

*Farova Lola Abdurashitovna**Samdhti Explorer**luzakova@mail.ru Tel: (90) 191-50-50***PHILOSOPHICAL ANALYSIS OF MORAL NORMS IN THE PHILOSOPHICAL TEACHING OF ALISHER NAVOI**

Navoi's work was rich and multifaceted, and contained deep philosophical reflections on the essence of being, the meaning of human life. In the works of Alisher Navoi, the interpretation of being, knowing, developing, content and form, and similar philosophical problems with high skill in an artistic way, can provide evidence to consider him a connoisseur of philosophy. Philosophical ideas in the works of Navoi embody all the main signs of the worldview. In almost all of Alisher Nawai's spiritual heritage, including "Khamsa" as well as "Mahbub ul-qulub", one can observe the description of the basic concepts of philosophy.

Special emphasis is placed on the question of generosity and decency, which is considered a high human quality, in the First Epic of the "khamsa", where the question of decency, self-awareness and striving for spiritual maturity is prioritized. The fifth proverb of the epic is dedicated to karam vasfi, and this proverb consists of one hundred and eight verses. The work broadly interprets that cabbage, which embodies such human qualities as generosity, grace, charity, goodness, open handedness, shelf life, is one of the universal values that are important for a person, in particular for a perfect person, for his way of life, for his fate.

Alisher Nawai believes that the man of decency "ties the door of disrespect against him by the people and keeps the man from being joked and humiliated. Man puts his nature on the path of humanity, and man gives his client a rest at the address of humanity." At the same time, alloma said: "a decent person is good for all people and pleasant for all peoples. He is more beautiful than officials and more respectful of wealthy people...all bow and respect to the owners of humility and decency. When decent and beautiful hulked people grow up, the friendship of the people, their love for each other will develop more and more," emphasizes.

The epic "wonder-horror" also places a special emphasis on the issue of adab. According to the philosopher poet, what brings honor to a person is not his noble lineage or practice, but, on the contrary, hayoyu etiquette. Therefore, Hayo's resin is likened to the chemistry that turns the soil into gold:

Элга шараф бўлмади жоҳу насаб,

Lek sharaf keldi hayoyu adab.

Chunki yog'in manbai o'ldi hayo,

Qatrasi tuproqni qilur kimiyo.

Bo'lmas adabsiz kishilar arjumand,

Past etar ul xaylni charxi baland ¹.

The work brings wisdom about Anushirvon, who was elevated to the rank of King by his manners and imagination. It says that without anushirvon sitting on the throne of the kingdom, the nose was lit by fire in the love of a girl. The poor lover would not reveal his secrets no matter how full of blood he was like a thunderbolt, but lived in the ghoul's anduh until Mahbubi became a musharraf to visoli. And the comgor(happy) lover, who is finally lucky enough to have a conversation with his mistress, strives towards yori in a hunting place inside a flower bed. Anushirvon had surrendered all his will to Mahbuba, who was burning and laughing in love. By chance, his eyes fall on the nargis flower when the lover reaches out with the intention of embracing the flower-faced yore. At this moment, there is a change in the anushirvan, secluded in the chapter of etiquette and hayo, whose hands spontaneously give up the pursuit towards Mahbuba. She asks the beautiful lover of yor, who is fascinated by this case:

"Kim bu qo'l sunmog'i chekmak edi?"

Posuxani shohi Muaddab dedi

Kim: "bu visol ichraki voqe'durur,

Nargisi Shahlo ko'zi mone'durur"².

From the content of the above verses, it is seen that the change in the position of the Anushirvon is caused by the Staring of the flower – the nargis flower, which opens in a mirror shape. In anushirvon's imagination, the shapely resemblance to the eye in the petals of the ladder reminds us that the flower gaze is looking at this event with attention. It is clear that a guy in love with a decent man will be embarrassed by this.

Alisher Navoi, in his work "Mahbubul-qulub", divides Ishq into three, which is a universal value. The first is avom, which is a common occupation for ordinary people. The second form of Ishq belongs to specific people. They are people of high quality, distinguished by purity and fall in love with people with clean faces, they can appreciate jamoli. Finally, Ishq's third Khili is the Ishq of the siddiqs, who dream of seeing the truth, God's vassal and Jamal. On this road they will even perish³.

"When Qays sees Lailey while going to school and studying, a change in status occurs, which means that he has a crush on her. This is how Navoi describes this meeting:

Ya'ni ko'rub oni Qays mahzun,

Ruxsorini qildi qahrabogun.

Ham chehrasi rangi qahrabodek,

Ham ko'nglida qo'zg'alon sabodek.

Har dam yiqilurg'a jismi moyil,

Hushi dog'i lahza-lahza zoyil,

¹ Алишер Навоий. Ҳайратул-аброр. МАТ.ХХ жилдлик, 7-жилд. –Тошкент: Фан, 1991, –Б. 155.

² Алишер Навоий. Ҳайратул-аброр. МАТ.ХХ жилдлик, 7-жилд. –Тошкент:Фан, 1991, 164-б.

³Алишер Навоий. Маҳбуб ул-қулуб. МАТ.Ж. 14. –Тошкент: Фан, 1998. –Б. 70.

Topib anga jismi notavon za'f,
 Ko'nglida dog'i zamon-zamon za'f.
 Tag'yir pazir ko'zga holi,
 Ko'zga neki, har dam o'zga holi.
 Chun zo'r keturdi ishqibebok,
 Avval qadah oldi hushini pok⁴.

When we look at this situation from a botanic point of view, we see a manifestation of figurative love. But if viewed from the apparent side, one can notice that the avom ishqibebok is depicted in it."

The main characters in Alisher Navoi's epic "Farhad and Shirin", Farhad and love in their sweet relationship, also make a figurative sense. In the image of the sweet, there is also a hint of love for the creator. In both epics, worldly and divine work are expressed in harmony. That is, the idea that in order to achieve divine love, it is necessary to initially go through worldly love, prioritizes.

The hero of the Lord Nawab, described as a perfect man, Sweet outlines the following points:

Menga ne yoru ne oshiq havasdur,
 Agar men odam o'lsam ushbu basdur⁵.

With this, the value of sweet humanity is hinting that benihoya is high. Also, Sweet chin says that a person has nothing to do with shame, with inferiority, with trampling on human dignity.

Characters such as Layly and Shirin in Alisher Navoi's epic "Layly and Majnun", "Farhad and Shirin" are portrayed as perfect human beings.

In the work, Mehinbonu is embodied as a just ruler, who eats the grief of el-yurt, shows dedication to the improvement of the state and the development of science, concentrates universal values. He provides close support to Shirin with Farhad. Those in his service are also defined as self-conscious, high-spirited people with a passion for science. Mehinbonu appreciates his sweet love with Farhad, helps them in every possible way. Girls in the court of Mehinbonu are also interpreted as Komila, Akila human beings:

Biri ash'or bahri ichra g'avvos,
 Biri advor davri ichra raqqos.
 Biri mantiq rusumida raqamkash,
 Biri hayat ruqumig'a qalamkash.
 Birining shevasi ilmi haqoyiq,
 Balog'atda biri aytib daqoyiq.

⁴ Алишер Навоий. МАТ.20 жилдлик. 9-жилд. –Тошкент: Фан, 1992.– Б. 75.

⁵ Алишер Навоий. "Хамса". –Тошкент: Фан, 1960, –Б. 263.

Biri tarixda, so'z aylab fasona,
 Biri hikmat fani ichra yagona.
 Hisob ichra birining zihni borib
 Muammoda birisi ot chiqorib.
 Bu fanlarda bular bir-birdin ahsan
 Yuz ul fanliq aro har qaysi yakfan⁶.

It turns out that ten flower girls under Mehinbonu have no equal in morality, mature, intelligent and knowledgeable women, each of whom perfectly occupies any field of Science and art or profession.

Navoi sees the foundation of the universe in love. For a person, a companion in the paths of life, a sympathetic beloved pleases that he must be kept alive:

Бўлмаса ишқ, икки жаҳон бўлмасун,
 Икки жаҳон демаки, жон бўлмасун⁷.

As a conclusion, it can be said that through his creative and practical activities, Alisher Navoi glorified such qualities as decency, generosity, correctness, faith, Fidelity, respect for parents, respect for a woman, humility .

The one who sent the people to prosperity, happiness, dreamed of a state system in which everyone was equal, free from oppression. He preferred science to property and wealth. His socio-political, spiritual and educational views, such as goodness, love, friendship, justice, peace, stability, are also becoming important as a priority principle and norm in the construction of today's civil society⁸.

According to the Lord Navoi, these universal values not only make a person majestic, Fasil and magnificent, but also bring him closer to God, inclined to divine qualities. Of course, the above moral requirements arose from the ideology of the Alisher Navoi period. They are considered ideas that have been polished, harmonized, became the meaning of life, instilled in education for centuries.

In fact, these ideas are still considered very important today in the context of the development of the XXI century. The reason is that the upbringing of the future generation is a very urgent issue at the same time. The distance of some young people from national and universal values, the slowness of their faith, conditions are being created between them for the spread of a vein of harmful vices, such as fraud, drug addiction, cannibalism, laziness, theft, invasion. This makes it necessary to further strengthen the focus for the upbringing of the future generation, to take a special approach to the development of the spiritual and moral world of young people.

In general, in prose and prose works attributed to the pen of Mir Alisher Navoi, decency is recognized as every absolute soul derivative, that is, both debt and Pharisee, for a person. Especially if this aspect is shed in women, excellent light on the beam. Because an educated, intelligent, IBO-

⁶Алишер Навоий. Фарҳод ва Ширин. МАТ.Ж. 8. –Тошкент: Фан, 1991. –Б. 272.

⁷ Алишер Навоий. Ҳайратул –аброр. МАТ.Ж. 7. –Тошкент: Фан, 1991. –Б. 203.

⁸ Рашидов Ш. Навоий муножотларида фалсафий масалалар талқини // “Алишер Навоий ижодий меросининг умумбашарият маънавий - маърифий тараққиғидаги ўрни” Халқаро илмий анжуман материаллари. – Навоий. 2017. – Б. 348.

fanciful woman sets the stage for their perfection by weighing all the positive qualities in her children who are the owners of the future.

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