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### Abstract

In this article is reveals the work of the great thinker Alisher Navoi based on Islamic sources for human perfection and happiness. It is explained that the scientific analyzes in it are relevant even for today's period.

### Key words

the great thinkers, poetic works, reverent, Islam, the general well-being, gifts of religion, the Koran, tawhid.

In the modern world, in the face of growing global problems, leading representatives of social thought in many countries are increasingly turning to the heritage of the great thinkers of the past. For in their immortal works one can find solutions to many pressing problems that concern humanity at the present time. One of these titans of thought is the great Uzbek poet and thinker, a prominent statesman and public figure of the Timurid era, Nizamiddin Mir Alisher Navoi, whose work is attracting increasing attention from the world community. Navoi, along with such classics of world literature as Homer, Dante, Shakespeare, Ferdowsi, Nizami and others, continues to provide rich material for the science and literature of our time.

A number of leading universities and research centers conduct research into the life and work of the great thinker, which indicates the emergence of Navoi Studies as a global scientific discipline. It is noted with deep gratitude in the science of the West and the East that Alisher Navoi is one of the leading representatives of world literature, who has made a significant contribution to the general history of the development and improvement of cultural relations between Central Asia and Western Europe. As the poet's bibliographers testify, to date, more than a thousand books about Navoi's life and creative biography have been created on a global scale, in particular in Western Europe.

Over the past 30 years, Uzbek Navoi Studies has entered a new stage of development and flourishing thanks to the rejection of the ideological cliches of the totalitarian past. The religious and philosophical worldview and theological aspects of Navoi's work, which were either kept silent or interpreted one-sidedly during the years of Soviet power, were rethought only during the period of Independence. "Today, when our country has entered a new stage of its development based on the main principle "From national revival - to national progress," the foundation of a new Renaissance era - the Third Renaissance is being formed, and the priceless literary heritage of Alisher Navoi is becoming more important than ever." [1].

Alisher Navoi was a deeply religious man. In his poetic works, he not only expressed his beliefs, but also masterfully propagated religious values, Islamic ideas and principles. Navoi's work "Munojot" (Pray to Allah) is entirely devoted to the presentation of his reverent, reverent attitude towards Islamic teachings. This is a kind of confession of a person who, with all his essence, realized the greatness and power of the Creator. He is deeply convinced that it was Allah who created him from nothing, carefully raised him, endowed him with numerous benefits, bestowed favors and directed him along the right path, giving him the opportunity to become perfection. And therefore his prayer is already the path from the darkness of unbelief to the light of faith, the path along which a person goes in search of God and finds Him, and joyfully realizes his unexpected closeness to the Creator.

Navoi's "Munojot," scientist as S. Madaliyev correctly emphasized, is "the tearful repentance of a Sufi in love with his Lord, who repents not only because he is a sinner and is ashamed of his sins, but also because, first of all, he is overwhelmed by a feeling of love for to the Almighty" [2].

We know that Islam does not approve of a one-sided humanistic philosophy that "deifies" man. Islam, unlike other religions, does not agree with the view that human nature is sinful from birth, vicious, that life is continuous suffering, and the ultimate goal is solely the atonement of sin. Islam rejects the idea that life leads to an absurd and worthless end. Faith in Allah, according to Navoi's deep conviction, gives a person's life meaning and content. Navoi considered the goal of a true believer's life not only to strive for heaven, but also to serve the people; he does not neglect human life on earth, he pays attention to the living conditions of man here and now. This ratio is proportional; he evaluates every moment of existence according to its relative impact on the general well-being of man and the harmony of nature and society.

Navoi's Islam is the embodiment of humanism and theism. Navoi exalts man above other creatures of the Creator, is based on faith, which constitutes the value-semantic basis of the life of a believer. Here's what he wrote:

"You are an unsurpassed creator,  
you have revealed so many wonderful things,  
He endowed everything with beauty,  
as if in a magic mirror.  
You have created many valuable things,  
chains of mountains and ribbons of rivers -  
But man was dearer to you than all treasures."

According to a number of researchers, a person without faith does not have a real stable source of inspiration. Faith ensures his reliable, guaranteed and sustainable existence and carries philanthropic values. A.I. Ionova noted: "Faith in God is humane in that it fills human existence with meaning"[3].

Human faith in continuing life is one of the main gifts of religion, which chooses the better, from the point of view of self-preservation, of two possibilities - the hope of continued life or the horror of destruction. Belief in Allah is the result of belief in immortality; religion saves a person from capitulation before death.

Islam claims that there is a reason for the creation of man, a purpose for his existence, and a higher purpose for the life of the human race. Belief in a higher goal sets a reliable guideline for all human life in Islam. As A.A. Guseinov writes: "Faith is precisely what connects a person with true life; Only by believing in God is a person confident in his own life, which in itself, without this faith, is a playground of all sorts of accidents and a victim of all sorts of hostile forces. For religious consciousness this has not only a theoretical, but mainly a practical meaning"[4].

Navoi defines faith as a necessary basis for conscious human existence, as consciousness of the meaning of life, as the power of life, as that through which a person lives. This is not something that is acquired as a result of special efforts, training, etc., but something that is inherent in a person, given to him along with consciousness. Faith is also knowledge, but knowledge of a special kind, the kind of knowledge to which reason leads a person, having realized his limit.

Самый первый и главный догмат ислама – единобожие (таухид), который выражается формулой: «Ля иляха илляллах» – «Нет бога, кроме Аллаха» – был для Навои непоколебимым кредо. Принцип таухид несет в себе гуманистические ценности, поскольку ограждает человека от обожествления отдельных личностей и поклонения им. Даже пророки, заслуживающие почитания и уважения, по исламу не должны быть объектами поклонения, так как они являются нуждающимися созданиями, как и все люди.

The very first and main dogma of Islam is monotheism (tawhid), which is expressed by the formula: "La ilaha illallah" - "There is no god but Allah" - was an unshakable credo for Navoi. The principle of tawhid carries humanistic values, since it protects a person from the deification of individuals and their worship. Even prophets, who deserve veneration and respect, according to Islam should not be objects of worship, since they are needy creatures, like all people.

Tawhid protects against the worship of idols, which, as we know, can be worse than murder, since the pagan cult is in close connection with matters worse than simple murder: the sacrifice of people, and

sometimes even children. We can remember the pre-Islamic period of ignorance (jahiliyya), when fathers buried their daughters in the hot sand with their own hands.

In this regard, it should be said that Islam, at all times of its historical existence, has been a system of values oriented towards a humane attitude towards people. Navoi also considered man to be the crown of creation. Here are his words:

"The world of animals, subsoil, water and plants - emerald -  
You have put the most perfect work into all this.  
There is a stamp of grace on any of your creations,  
Man will delight us more than all creations."

The unification of different peoples based on the understanding of a single religion, as well as the idea of humanity as a community of equal people can be found more than once in the Koran. It says: "Of His signs are the creation of the heavens and the earth, the variety of your languages and colors. Verily, in this is a sign for those who know"; "Oh people! We created you male and female and made you nations and tribes so that you might know each other. After all, the noblest of you before Allah is the most pious. Verily, Allah is Knowing, Competent! This idea gives rise to a value-based attitude towards one's own kind, regardless of their belonging to a particular race or nationality. Nationalism in Islam is considered an inhumane phenomenon. One of the hadiths narrates that the prophet of Islam said: "Allah has removed from you the arrogance of "jahiliyya" 176 (pre-Islamic era, the period of paganism) and the exaltation of its ancestors." The idea that all people, regardless of skin color and nationality, are equal, also follows from the act of creation of man described in the Koran, which states that all people are the descendants of the first man - Adam.

By focusing the believer's attention on the existence of the afterlife, Islam declares that a person's salvation in the future is determined not by his ethno-tribal or social affiliation, but by faith in the One God. The Koran says: "Neither your relatives nor your children will help you on the Day of Resurrection". Thus, the basic principle of Islam, tawhid, is based on the idea of equality of all people, regardless of their nationality.

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