



## Interpretation (Analysis) Of Some Ontological Concepts Alisher Navai Philosophy

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### ABSTRACT

Navai's works also used such philosophical terms, concepts, words that express their essence, that they are the words of ontology, that is, the philosophy of being, which are not yet widely used in philosophy. It is true that the words and terms in Navai's works are etymologically derived from Arabic, Persian, Mongolian, ancient Uzbek, ancient Indian and modern European Greek philosophy, which is the cornerstone of Western philosophy. means that The language of Navai's heritage is so complex that it is a mixture of different languages, especially the words and terms that were in use in his time are no longer in use, making it difficult to understand them now, to get to their essence.

### KEYWORDS

AlisherNavai's work, philosophical views, non-existent being, translation analysis, emotion, modern science, philosophical content.

### INTRODUCTION

Modern philosophical textbooks, manuals, dictionaries and other textbooks use scientific and philosophical terms, concepts, laws and categories, mainly formed in the philosophical schools of ancient Greece and Western Europe. This, without exception, also applies to

scientific literature in the Uzbek language. In particular, the word being and its associated concepts, principles, terms, laws, categories are expressed in the form of ontology and its laws. For example: philosophy in general, pantheism, substantia, etc.

One of the most delicate and controversial topics in philosophy, especially ontology, is the question of soul and spirit. First of all, it should be noted that the question of the form of all beings in the universe is also controversial. The word "creature" came into the Uzbek language on the basis of the Arabic word "vujud", which means body. Telo in Russian. If we look at the concept of soul and spirit from a pantheistic point of view, it is an intangible world created by Allah as a mysterious miracle. That is his problem. However, the problem is that since the creation of humanity, it has sought to know the secret of the soul and spirit as itself as an intelligent being. This question is as clear as ever. Different answers to this question have been sought in different schools of philosophy in different regions at different times, and different theories and doctrines have been developed.

Of course, modern science also shows its weakness in this regard. However, scientists at the University of California, Los Angeles, recently released a sensational report. It says that based on research, the soul in the human body weighs 22 grams. That is, a person who weighed himself during his lifetime is said to have lost 22 grams of weight after his death. In our view, first of all, this message has not completely solved the problem of soul and spirit. Secondly, it's just the noise of sensational fans. Third, it should be noted that it is a very abstract matter whether the soul or the soul, which is the intangible world, has weight. Our general conclusion is that for thousands and even millions of years, a mysterious topic has been a problem, and we, too, acknowledge our weakness in solving this problem and call it Allahu alam within the framework of Navoi tradition and Muslim etiquette.

## MATERIAL AND METHODS

In the philosophy of Alisher Navoi, the issue of soul and spirit is interpreted in an artistic, in some places in a figurative-figurative style.

Since the soul and spirit are an intangible mystical world, another intangible creature that clearly signifies the existence of the soul is pain or suffering. If it were to see or hold pain like a soul, it would probably not be a defect in a living being. Indeed, this is the basis for concluding that the universe is whole and perfect with the material and immaterial worlds. Usually, the disease is a picture of pain. Just as the soul itself is hidden, so is its pain. Its treatment has also been done in 2 different ways since ancient times. One is based on materiality and the other on intangibility. That is, the first is when a person is able to relieve his pain for a certain period of time or completely, partially or completely by psychic influence. The second material method is chemical, i.e. partial or complete relief of pain by various chemical means. His emergency method is surgery.

One of the main themes in Navoi's work is the issue of life and pain.

In Navoi, the basis of his ontological philosophy is an intangible being within the framework of Islamic beliefs such as angels - the world of the angels, the unseen, the mysteries of the unseen, insu-jin, satan, hizr.

Theological sources in other parts of the world have various legends about Gog and Magog. Historians and theologians point out that this narration was originally quoted in writing in Jewish divine narratives - called Gog and Magog. In the earliest Jewish sources, Gog describes the Magog, an invading creature from the north, as their homeland.

Gog and Magog are the names of two savage peoples in Judaism, Christianity and Islam. In the legends, Gog and Magog are described as tall, broad-shouldered creatures, some of whose ears cover their entire bodies, who will conquer the world on the Day of Judgment and destroy everything. The Qur'an (18: 94-98) states that Dhu'l-Qarnayn went to the place where Gog and Magog lived and built a barrier between the two mountains so that these peoples would not spread over the earth. Yet they tried to break through the barrier every night, but Allah restored the perforated part of the barrier to its original state in the adhan. Therefore, Gog and Magog could not cross the barrier. According to Islamic narrations, on the eve of the Day of Judgment, these nations will break through the barrier, cover the earth, finish drinking the water of all the great rivers and lakes, crush and destroy the person they meet. There are also many hadiths about Gog and Magog.

In fact, this is why the epic is called Saggi Iskandari, that is, the wall of Alexander. This refers to the "wall of doomsday" in Surat al-Kawf and Surat al-Anbiya.

In our view, the religious narrations of Gog and Magog are described in religious literature in the form of figurative creatures, and on its philosophical basis it is a description of the many calamities that befall humanity as a result of its unconscious actions based on natural and anthropogenic factors. True, with the exception of earthquakes, landslides, and floods, it cannot be attributed to nature or Allah for the more than 15,000 wars that have occurred in the history of mankind and caused the death of millions of people. The nuclear, chemical, biological-bacteriological weapons and other atropogenic, man-made factors that humanity is creating to destroy each other are

causing great disasters for humanity. One of them is the "Uxan virus" or "Coronavirus" disaster in the first quarter of the XXI century. However, such plague epidemics and pandemics have occurred in the past, causing millions of deaths. Unfortunately, it is difficult to say that humanity has come to the right conclusion from this.

Now we need to focus on another aspect of the issue. This is why Gog and Magog were repulsed by King Alexander. Why not scientists, chemists or any other creatures against it. Navoi's view and his statement reflect his philosophy that a just and prudent leader or king is a complex social structure that always leads society to good results and that society is self-governing. Because in the fight against coronavirus, the organizational system, established on the basis of the head of state and the government, their instructions, laws, decrees, decisions, orders, was prompt and accurate, so in our country this plague was eliminated quickly and without major losses. The level of knowledge, culture, human and civic responsibility and conscience of citizens in the markets and other outlets during the state of emergency, the spread of the virus, the spread of the virus, the misinterpretation of government decisions showed that it is different. It would be hard to imagine what the outcome would be if the state did not regulate these by its own laws and decisions. Navoi is a unique thinker and in his personal theoretical and practical work supports the theory of governing society on the basis of individualism. But Navoi puts enlightenment as the main quality of the king, that is, the leader of the society and the state. He says that every important work must be solved on the basis of knowledge. In particular, in the matter of the thinker's belief, religion is not a means of

fanaticism, but promotes the view of Islam as a religion of enlightenment.

### RESULT AND DISCUSSION

It is noteworthy that the online scientific publication Wikipedia about Gog and Magog is based on the stories of Alisher Navoi's epic "Saddi Iskandariy". Another aspect of this is that the arrogance of man's whimsical behavior is a manifestation of one of the basic laws of philosophy - the law of cause and effect. Fire is an intangible being that can be likened to a soul. Its feature is that, unlike the soul, it is only visible to the naked eye when it is burning, but it has no body and is not fixed in itself. Living and whole bodies burn up the body and vanish itself. Then we don't see it. It has neither body nor weight. Interestingly, as a result of his activities, as much of the burnt material remains as ash. It depends on the nature of the objects.

It is said that the Sun from the planets in the universe consists only of fire.

However, in astrophysics, the pressure of light on the surface has been proven. But to what extent it is compatible with fire, it is not clear. In our view, 2 of the four elements that make up the universe, being, are material and 2 are intangible.

Navoi, like any other creature, described man as made up of four elements, two of which are high quality air and grass, and the other two are low quality soil and water. He also describes that the human body is the material world, and that the mind and spirit belong to the malachite world. In this regard, there is a separate chapter in Hayrat al-Abrar, which is based on the Qur'anic saying, "Remember me, I will remember you," and the heart and

memory are interpreted as a gift from Allah to man.

In our view, in the description here, not only is air and fire above and aspiration as high quality, water and soil as low because of their descent, but also because of their importance and nesting in the structure of the universe as a whole, i.e. the intangible world.

Material beings are water and soil . Intangible - air and grass. We think that it would be more correct to call these elements "conditionally intangible", given that their content, structure, and chemical analysis have determined them, but they cannot be seen or touched.

In relation to such features, Navoi in "Khazayn ul-maoniy"

It's hard to find you, it's easy not to find you.

Man attains perception of being through his senses.

However, human instincts have long been able to use signals that are incapable of instinct, such as climate change, emergency sensory abilities in dogs and other animals. For example: dogs have been identified through their sense of smell, odor separation, cats, birds, insects through their actions. It has been used since ancient times to identify missing people by the flight of dead animals, if they are dead, and the dumping of dead bodies on the ground. Later, such functions were determined by means of tools, which are the fruit of human intellect. At this point, the role of the experiences that humanity has accumulated over the centuries, millennia is incomparable. The change of seasons, the probable change of the weather, the experiences of knowing depending on the situation on the canopy, and so on.

Nowadays, it is common to detect events such as climate change, changes in the seas and oceans, earthquakes with the help of highly sensitive ultrasound devices, radio-based devices radars. Humidity in the air, its composition, and devices that detect various diseases are also improving.

One aspect is worth noting here: man, like other living beings, has a material body. The body is made up of flesh, bone, tissue, and is nourished by material things and, as a result, lives. However, it is also distinguished by its intangible world, such as soul, spirit, heart, memory, conscience, kindness (as opposed to animal instinct). This is a problem that has not yet been fully identified by anyone. Because this being has neither body nor quantity. These are relative and abstract. Unfortunately, there is no clear criterion, norm of spiritual nourishment, state of mind, qualities and attributes. They are evaluated only in the context of a continuous process in human activity.

The power of memory as an intangible being, the miracle of which is that it is perceived by a particular person and stored in memory - the reflected person or thing, remains in the psyche even after its disappearance. It is true that if matter did not disappear completely, but changed from one species and appearance to another, then man, for example, would not disappear physically, all at once, after the death of other living beings. The body, the body, slowly mixes with the laws of time and space. Plants and other creatures are doomed to do the same. Let's say we know a deceased acquaintance, the image of our relatives stays in our memory while we are alive. This is the case with consciousness, contemplation, memory, spirit, soul, which are the main subject and problem of philosophy.

**Ubudiya** – proved to be slavery. Sheikh Alouddawla Samnani spoke about the attainment of a higher rank from the tax-exalted body that has reached the highest level of sacrifice.

Imam Sharafuddin Yahya al-Muniri later expanded this view. He said, "What is suspected of being a single entity is not the complete annihilation of all beings except the obligatory entity (Allah), but the disappearance of things from the sight of the real being." One of the most important foundations of Navoi's interpretation of the intangible world is the soul. It is definitely about the human heart. If we look at it logically, the main source and the developing ore of philosophy, its power, is in fact the same soul. Many mystics and philosophers in general have divided the world into a large world - the world of kubra and the world of small - sugra. According to one interpretation, the universe is kubro, that is, the great universe, and the universe is considered to be the original origin, the essence, the essence, and the essence of God. The universe is all other creatures created by the power and command of Allah. However, another group of philosophers analyze the universe as the Kubro - the human soul. For example, the interpretation of the literary critic and poet Abduvahid Hayit is as follows:

"Olami kubro" is the heart. That is, what is in the world of images exists in the big world, in the heart. Of course, we are not talking about a soul known to us, but about the heart of a perfect human being, whose world has become a kubra, whose rays of guidance have been reflected, who has manifested Allah, who has been separated from the world of kasrat and achieved unity.

First of all, it should be noted that in the heritage of Navoi, the spiritual aspects of the heart, mind, soul, contemplation and so on, in other words, the wonders of the intangible world, are widely and originally described. Navoi devotes “Mahbo ul-Qulub” to the hearts of two grandfathers and in many places narrates it in a philosophical interpretation. He is a human being ....

**Now the philosophy that the world of the day is kubro is reflected here:**

Seeing and earning everything in the world,

He says his nickname is Kubro.

The essence of this is that a person sees everything, remembers it, thinks about it, forms the idea of some inventions in his thinking, realizes the consequences. It creates a new world, a new look and content. In other words, in the vernacular, a person is in the world of the mind, the world of the imagination, and there are thoughts and ideas that do not exist in the world. In this sense, the philosophical content of the second verse is exactly - the "nickname" of the day is synonymous with us - the world is kubro.

Let us now devote two words to the mystical philosophy's interpretation of the subject of the mind and the intangible being in general. The question of the universe, being, its creation, existence, way of life, duration, or transience has been and continues to be a controversial issue in Islamic philosophy, as it has been in the most ancient philosophical currents. In particular, it is uniquely described in the philosophy of mysticism, which is the basic philosophical teaching of Islam. In other words, the question of the study and description of the divinity and enlightenment of the universe has been the subject of intense

debate. In particular, ontological issues. The issue of the mind is stated in “Hayrat al-Abrar”:

The taxman called them throne judges,

The Sufi called them the world kubro.

In the context of this verse, it is said that a Sufi connoisseur, who views religion only as a belief, considers the work of the tax mind to be from the "throne of the Mullah", that is, only from Allah, and the world considers the Sufi kungil to be kubra. Another confirmation of this is in Nasayim ul-Muhabbat, which says, But enlightenment is a mystery. ” That is, if from the point of view of theology, its judgment is clear and does not leave room for debate. However, it is said that it is difficult to study the universe when it comes to enlightenment, that is, scientific analysis. If you look closely, Navoi does not say that it is impossible to study and know at all, it is difficult to know and understand. Therefore, as the thinker has repeatedly pointed out, the wisdom has emerged that learning is as complicated as digging a well with a needle.

The definition of beauty, which gives love the power to "burn the world", and beauty, are related to the concepts of pantheism, which was widespread in the mysticism of the Navoi period. This doctrine “provided ample opportunity for progressive thinkers to sing life and man, and was a progressive direction for their time. So, Navoi's inspiring verses singing about the creative beauty can be called a description of the beauty of the world and the universe.

An example of this commentary is given in the example of this verse from the epic "Farhod and Shirin".

That everything in the universe exists,

There is someone in this world.

That is, the small universe is an integral part of the big universe, the small universe is the whole of the big universe as a whole, from the small, visible objects to the particles (particles) of the big universe. Allah is both the beginning and the end. However, in "Hayrat ul-abror" Navoi describes the human soul as the most mysterious and divine creature in the universe, in which the manifestation of Allah is. Therefore, comparing the heart with the Ka'bah, the Ka'bah in front of the heart is described as an insignificant address. In it, Navoi says, people simply visit and perform tawaf. For the greatness and majesty of man is due to this very heart.

It is this interpretation that some Navoi scholars and mystics consider the world to be the world of the soul, the world of the human soul. However, as long as all the material and intangible worlds in the world and in the universe are perceived and enjoyed by the human mind and heart, it cannot be denied that the world is the world of the mind. For God created man in the Qur'an and created his caliph on Earth, the same can be deduced from his holy word that the miracle in him is in the human mind, heart, and intellect. Vallahu a'lam.

The miracles of the intangible world - the cosmic changes in the material world are made through the soul, spirit, mind, contemplation, love, jealousy, fire in nature, being, the power of the air and the miracle of man.

Through the interaction of the two intangible elements that make up the universe with other material elements, such as air and grass, new structural elements are created. So they make up the whole of the universe. In particular, water is formed from hydrogen and oxygen,

which are the main constituents of the universe. This is materialism.

The Earth's crust is made up of these miraculous elements. Although both of them cannot be seen or touched with the naked eye, they are the source of the existence of the living organism and the plant world on earth.

The air is invisible to the naked eye, only it is felt if our breathing becomes difficult. In Navoi's words, it is nesnamoy, that is, an element of the invisible universe.

Scientists say that the bulk of the universe is made up of hydrogen. However, in our view this is mainly around the Earth and in the main part of the galaxy (the sun). Various ionic and helium gases make up the space, the closest part of the universe to the sun.

The Earth's atmosphere is its hard and solid protective shell. Meteorites and other cosmic objects from other galaxies decompose in the distant universe (atmosphere) without entering the Earth's atmosphere or into another environment that contradicts itself (if its trajectory is directed at the earth, it burns up due to friction with air, explodes and disappears). passes at close range, the Earth attracts an object of any mass).

Astrophysicists have been telling humanity for many years that a cosmic body is approaching the Earth at such a cosmic speed that its cosmic speed is so high that it could hit the Earth another thousand years later (precisely because a distant object is predicted to pass close to the Earth). like throwing the ball into the net. It is impossible to say for sure, but it is clear that the ball is flying in that direction). For example, Comet Helium (Tailed Star). It is true that some meteorite fragments, or in other words, cosmic objects alien to the Earth's rock,

are said to have landed on Earth. In our view, there may be natural objects close to the Earth in the galactic system. Interestingly, information about them is still shrouded in mystery. (Meteorites are mostly composed of gas in rare cases, metals, planets in gas, liquids, and solids.)

Mankind has made many inventions, especially in the field of aviation, by observing the flight (flight, landing) of birds, the state and movements of aquatic animals (fish, dolphins). The reactive motion of missiles and other flying devices has been created by the power of experience and thinking based on the laws of ballistics and the laws of energy conservation. But they are made through the elements that exist on Earth.

Unfortunately, in recent years in Uzbekistan, too, instead of science, its development, effective use of scientific achievements, there is a growing tendency to indulge in fortune-telling, false fortune-tellers, fortune-tellers, fake doctors, various superstitions, magic. In our view, there are two reasons for this, if there is a stereotype of extreme simplicity passed down from ancestors, and the main factor is ignorance.

## CONCLUSION

In the case of blasphemy, repentance, from a materialist point of view, it can be said that the parables (symbols, parables) quoted in the sources of divinity from heaven are based on the conditions of the earth. For example, paradise is likened to the Garden of Eden, hell is a great fire, volcanic fires and lava fires. Vallohu a'lam.

Moreover, in the case of a divine interpretation of being, it should not be forgotten that among its elements there are approaches of a magical,

manipulative nature, such as magic, magic, fortune-telling, "divination".

However, regardless of the method and means used, it would be fair to say that the educational significance of statements in religious interpretation is incomparable.

“Hazayn al-Ma'ani” says about man's enjoyment of another intangible blessing and his perception of the world through it:

Grace, if you can't get it,

The scope of the role is not possible.

It is said in many places that many things in the universe were created in a way that no human could comprehend. In particular, in “Hazayn ul-Maoniy”, about the secrecy of the soul, that is, Zih el is the secret of the ghazal, which is said to be open to the public

Navoi's soul is open and hidden,

The secret of the stone is obvious

The two intangible elements that make up the universe interact with other material elements, such as air and fire, to form new constituent elements. In short, they make up the whole of the universe. In particular, water is formed from 2 gases - hydrogen and oxygen.

Nowadays, the so-called intangible world can include a virtual system of the Internet. Examples of this are the system of messages, transactions, transactions in the global financial system, which are distributed through the Internet. It is true that information transmission devices and technical equipment are on a material basis, but when compared to the volume of operations carried out through them, these devices remain insignificant. But the tool !!.

The operation of wireless Internet systems, especially through satellite communications, is a proof of technical progress and a miracle of intangible existence.

It is also expressed in the form of a mirror, a mirror, which reflects the mind and thinking - the heritage - that is, the universe. In fact, the word perception, which is often found in Uzbek philosophical sources, is derived from the word reflection, which also has an Arabic etymology.

For example: in “Hayrat al-Abrar’

Call to repel the imagination,

Adopting that kind of inheritance.

The effect of memory, cognition, knowledge, intellect, experience is that one does not learn the same thing over and over again. With experience and the power of memory, a person does not learn something over and over again, but, in popular parlance, "closes his eyes" or "knows like the back of his hand."

Cognition, cognitive theory, genealogy, cognitive method

The world of angels is angels

Devil + satan

According to Aqeedah, “The keys to the unseen are five. Only God knows them.

- 1) No one knows what the fetus in the womb will look like except Allah!
- 2) No one knows what will happen tomorrow except Allah!
- 3) No one knows when the rain will come except Allah!
- 4) No one knows where a soul dies except Allah!

5) No one knows when the Hour will come except Allah!

These five principles related to the science of the unseen are also mentioned in Navoi's Nosayim ul-muhabbat in the article "Imam A'zam". Only their locations and narrative style are slightly different.

Navoi is a scholar who has deeply studied the creative heritage of mystical sheikhs. In his Nosayim ul-Muhabbat, in his analysis of the works of the famous mystic Muhammad Ghazali, he quotes his philosophical views, in particular, his views on the philosophy of being. In particular, it cites the following passage, which focuses on the details of tangible and intangible assets.

May be he knows his guardianship. And everything is necessary, what he knows, his body is a real consciousness, and the opposite body is a state of mind (wherever you are, he is with you), but no one knows the nature (here the body is original), unless the body knows the body or not. araz (the temporal quality of something that is not original and then appears) is the essence of araz or the essence of araz is the body, and all three are unknown to the universe. It is impossible to comprehend the nature, and the nature of the guardianship is the fourth part, but the nature is the reality, and this mountain is not hasti nestnamoydur. They do not know this essence, they do not ask for it and they do not find it (and it does not belong to them) Girdborki, it blows the earth in the pure air . When one looks at it, one misses that the soil does not rot and vibrate and does not rot. Maybe every particle of dust is air, its engine. But the air is invisible and the soil is visible. So the soil is the nest in the engine and the air is the nest in the engine. At the beginning of the weather there is nothing but

mushahharlig in the movement of the soil. And the kingdom is all air, and the kingdom of air is invisible.

The situation described in this text is about material and intangible existence. That is, some flying creatures, artificial flying devices, reveal themselves in the process of flight. However, all the air that provides them with suspension and speed is invisible or non-existent.

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