

Views on Science in Alisher Navoi's Epic “Hayrat Ul-Abror” (Wonders of Good People)

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Annotation: This article analyzes the views of Alisher Navoi in the chapter on science in “Hayrat ul-abror” in the first epic of “Khamasa”. There is an opinion about how Navoi evaluated and described science.

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It is no exaggeration to say that the pillar of the world is science. In all of Navoi's works, the theme of science dominates. Speaking about “Khamasa”, the literary scholar, Doctor of Philology N. Jabborov writes: “Khamasa” is an incomparable language. Much research has been done on this great epic. No scientist has tried to unravel the mystery of this priceless treasure of poetry. It is God's destiny that a poetic poem that strikes Nizami's paw in a worthy manner will emerge” [1.138]. As the scholar noted, we want to think about “Hayrat ul-abror”, which is the first epic of “Khamasa” by the scholar-poet, who successfully managed to hit Nizami's paw.

Science is the basis of social development. Science also plays a special role in the upbringing of a harmoniously developed generation. This is the reason why science is described in the works of Hazrat Navoi. This is confirmed by the fact that the eleventh article of the first epic of the Big Five “Hamsa” “Hayrat ul-abror” is devoted to the definition of science. [1.94]. This article addresses the following issues related to science:

- high search for the shield of knowledge;
- in the form of an angry candle;
- the scientist's eclipse, despite the fact that it is as bright as the sun;
- the ignorance of the ignorant.

According to the poet, the affairs of this ancient world are reversed. The fact that the scholar is the saint of the ignorant is proof of this:

Dahr ishi to xalq ila bo‘lmish sitez,

Xor durur olimu johil aziz.

In the works of Hazrat Navoi, the art of parables is skillfully used. In other words, the great thinker adorns them with folk proverbs while giving simple life examples. This, firstly, increases the artistic value of the byte, and secondly, ensures that the idea reaches the heart of the reader faster and is more effective. The idea expressed in the following byte is proof of this:

Razlg‘a rif‘at, bilik ahlig‘a ranj,

Tog' uza xorovu, yer ostida ganj.

According to the poet, it is not in vain that the abominable are valued and the learned are left in trouble. An example of this is the natural phenomenon: an ordinary rock is on the top of a mountain, and a rare treasure is underground. It is not easy to express the reality of life so deeply and effectively. The great value of the works of Hazrat Alisher Navoi is that when we read them, we begin to understand the essence of the events we see with our own eyes. Let's learn to look deeper. We develop the ability to look at the world differently.

In an article on science in “Hayrat al-Abrar”, the poet states that after such a profound thought, a poor man left his city in search of knowledge:

Zulm durur ushbuki bir notavon,

Ilm tilab shahridin o'lg'ay ravon.

The image of the poet in the article plays a special role in expressing the poet's artistic intentions. She has a hard time finding clothes to wear and food to eat. Still, he does not give up. He continues to seek knowledge. Of course, hard work pays off. He has a great reputation in theology as Ghazali and Shafi'i. The title of the article states that “a scientist is as glorious as the sun, but he is also a catastrophe.” This poor scholar will have to serve at the door of the ruler who has earned him the shame and ignorance. While communicating with the tyrant, the scholar prays for him. The saddest thing is that a scientist who has reached a high level of knowledge due to many years of hard work and hardship humiliates both his science and himself in the face of an oppressive ruler. The poet expresses his regret, describing the scholar as a tyrant:

Johil agar ulduru olim budur,

Olim emas, o'ziga zolim budur.

As stated in the hadiths, Alisher Navoi emphasizes that science brings honor to its owner in this world and in the hereafter. It is said that a scientist's practice is based on his knowledge. The need not to replace science with the fabric of the world, no matter how hard and effortless it may be, impressively expresses the scientist's conclusion that science should not be despised in the eyes of the ignorant:

Olim agar qat'i amal aylasa,

Ilmig'a shoyista amal aylasa.

Solmasa ko'z jifai dunyo sari,

Boqmasa tuz dunyoi foniy sari.

Oni sharaf gavharining koni bil,

Gavhari kon, har ne desang, oni bil.

It is known that at the end of each article of “Hayrat ul-abror” there are relevant stories. These stories are important in that they help to validate the issues raised in the article on the basis of touching real-life events and to inculcate them in the minds and spirits of the reader. The story at the end of this article is about Sultan Muhammad Khorezmshah's conversation with Imam Fakhr Razi in the bathroom. In response to the Sultan's question about who will be honored and disgraced on the Day of Judgment, the Imam said that the knowledge of the scholars and their good deeds based on this knowledge will benefit them, and the answer of the people of the kingdom will be difficult. The conclusion to be drawn from the article and the story is that the prosperity of the two

worlds of man is with knowledge and its application. The following conclusion of the poet is a proof of this:

Ilm Navoiy, sanga maqsud bil,
Emdiki ilm o'ldi, amal aylagil.

In conclusion, the ideas expressed in this article on science by “Hayrat ul-Abror” are as important in our time as they were in the time of Alisher Navoi. The wisdom contained in this work is also valuable in that it can be programmed in a very responsible work, such as the upbringing of a harmoniously developed generation in the face of global reforms.

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