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**SETTING OF PHILOSOPHICAL ISSUES IN THE CENTURIES OF**  
**ALISHER NAVAI AND ZAHIRIDDIN MUHAMMAD BABUR**

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**Abstract:** *Alisher Navoi's activity was socio-political, artistic, scientific, philosophical activity. He contributed to the development of Sufism. Muhammad Babur is a scholar who made a great contribution to world science and culture. He is a great statesman, a talented general, a talented writer, a philosopher, a poet and a writer, a wise historian, an intelligent scientist and a translator.*

**Key words:** *Hamsa, Baburnama, poet, writer, statesman, warlord.*

The thinker Alisher Navoi (1441-1501), who left a huge mark in the history of world culture, contributed to the development of the science of philosophy in his time. His activity was noticed in the Central Asian region in the 15th century. This activity was socio-political, artistic, scientific, philosophical activity. Navoi's activity in the field of science and enlightenment began at a very young age. He contributed to the development of Sufism. The fields of "Word", "Sharia", "Ariflik", "Ethics", "Politics", "Perfection", "State", "Virtuous Society", "Holy Family" have a strong place in his philosophy. The creation and activity of Navoi's worldview are connected with the place and philosophy of the Turkic peoples in the world development. In Navoi's works, the ideas about a just king and virtuous society are different from the opinions of scholars who preceded Navoi. In his philosophy, Navoi acknowledges that the whole world, existence, and universe were created by God. The whole world, including nature and society, is the manifestation of God. This opinion of his is fully based on the general principle of Sufism that God is the creator of all existence, all other things and phenomena, including man, are his particles. It is known that, according to the rules of Sufism philosophy, man was created by God, and unlike other creatures, he has a divine mind.

Navoi achieved great success with his epic works. In 1482-1485, he created his "Khamsa", and in 1499, the philosophical epic "Lisonut-Tair". His work "Lisonut - tayr" became an artistic embodiment of the progressive, philosophical thoughts of the 15th century. Creation of Navoi's "Khamsa" was a big and responsible test for Uzbek classical literature and its perspective.

As we mentioned, three types of issues can be identified from Navoi's epics. These are: 1. Philosophical issues; 2. Socio-political issues; 3. Moral and educational issues.

While Navoi dwells on philosophical issues, in his thoughts objective existence and theology, man and his identity, religion, mysticism and others form the basis of philosophical views. These issues are especially reflected in "Hayratul - Abror". Navoi's philosophical views are diverse. Although it contains materialistic elements, it observes the phenomena of nature and society from a theological point of view. He raises the level of philosophical views with his humanitarianism, rational observation

and philanthropic tendency. According to Navoi, theology, God, is the only beginning - substance of all existence. In the beginning, there was no one and nothing but God alone. God has unlimited power and capabilities. As a result, God demonstrated his power and capabilities and created the whole being. Thus, Alisher Navoi recognizes objective existence. At the same time, he deifies it. He advocates the recognition of existence, arguing against those who deny objective existence and the atheists who reject it. It even encourages them to love, improve, and worship for the sake of human happiness.

In Navoi's philosophy, man is the beauty and honor of all existence:

You gave such a strange example.

You made everything beautiful.

Ganjing aro was prosperous in cash,

Lek boridin was a malicious person.

Konyu animal, if you are a plant,

Each one is a gem of high quality.

You made everything funny,

You made every human being noble—

He praised man. Along with recognizing religion, Navoi respects and respects scholars who praise it. In particular, he praised scholars such as Bahovuddin Naqshband and Khwaja Ahrar Vali, the great exponents of Sufism, in their works. He strongly condemns the ideas that oppress people, lead them into the vortex of ignorance and ignorance, lure them with the promises of heaven and terrify them with the tortures of hell.

One of the great figures is Zahiruddin Muhammad Babur (1483-1530). Muhammad Babur is a scholar who made a great contribution to world science and culture. He is a great statesman, a talented general, a talented writer, a philosopher, a poet and a writer, a wise historian, an intelligent scientist and a translator. In Babur's works, great poems and rubai, the work of man and the Motherland is described as a holy blessing. His work "Boburnoma" is an encyclopedic work. Along with conflicting, social, historical events, very valuable, philosophical reflections and life details related to science, culture and spirituality, various spheres of the life of the people are reflected in it. The activity of Zahiriddin Muhammad Babur can be divided into two periods. The first period is the period of Turkestan until 1506. The second period is the period of Afghanistan and India after 1506.

In the first period, he sat on the throne in Ferghana and aimed to eliminate the disunity between the Timurids. In the second period, Babur was known not only as a politician, the founder of a dynasty, a military commander, but also as a very talented scientist, a scholar of Islamic sciences, Sharia, sects, a great master of words, a poet and a preacher. Babur's socio-philosophical, artistic-ethical, political and legal, mystical, reformist views are extremely comprehensive. The main directions of Babur's philosophy are humanitarianism, enlightenment, artistry, and patriotism.

Babur greatly respects and misses his country. One day, when they brought him a melon from Fergana, he cried bitterly.

Babur appreciates knowledge and patronizes it. Philosophically analyzes the fact that science does not appear by itself:

Who wants knowledge, a seeker of knowledge needs knowledge,  
A seeker of knowledge needs knowledge.  
I am not a seeker of knowledge, a seeker of knowledge.  
I am a seeker of knowledge, I need knowledge—

describes people's passion for science. The philosophy of goodness occupies the main place in his works. In particular, he makes the following point:

Whoever is faithful is faithful,  
Anyone who punishes will be punished.  
It's bad if a good person doesn't see it.  
Anyone who is bad is punished.

During the period of Timurids, in addition to the above-mentioned thinkers, there were many scholars who contributed to the development of Central Asian philosophy. For example, Turdi Farogi, Bobrahim Mashrab, Mujrim Obid, Shermuhammad Munis, Muhammad Sharif Gulkhani, Muhammad Reza Ogahi, Mirza Abdulqadir Bedil and others are a clear proof of our opinion. In their time, these scholars introduced the philosophical views of the Uzbek people to the world. For this reason, studying the philosophy of Amir Temur and the Timurid era is an urgent problem today. Their philosophy glorified the ideas of patriotism and humanitarianism, which are suitable for the goals and tasks of today's youth. The activities of our great ancestors can serve as an example for inculcating national ideas.

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