

## THE SCIENTIFIC SIGNIFICANCE OF THE HARMONY OF THE WORKS OF ABU ALI IBN SINA AND ALISHER NAVAI

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### ABSTRACT

The article compares some of the works of poetry and prose of Abu Ali ibn Sina, who is one of the thinkers of the East, and Alisher Navoi, sultan of the Gazelle dynasty. Among them "At-Tayr" - "Bird Business", "Big Collection on Musical Science", "Lison ut-Tair" by Alisher Navoi. Both Ibn Sina and Alisher Navoi based their work on the issue of man, and it should be noted that these works are important in the spiritual development of man.

**Key words and phrases:** "At-Tair" - "Bird's work", "Big collection in musical science", "Mantic ut-tair", "Lison ut-tair", "love", "enlightenment", "Truly", "Tawhid", "khairat", "fano"

### АННОТАЦИЯ

В статье сравниваются некоторые произведения Абу Али ибн Сины, одного из мыслителей Востока, и Алишера Навои, султана династии газелей, в стихах и прозе. Среди них «Ат-Тайр» - «Птичье дело», «Большой сборник по музыкальной науке», «Лисон ут-тайр» Алишера Навои. И Ибн Сина, и Алишер Навои ставили в своих работах проблему человека, и стоит отметить, что эти работы важны в духовном и духовном развитии человека.

**Ключевые слова и фразы:** «Ат-Тайр» - «Птичье произведение», «Большой сборник в музыкальной науке», «Мантик ут-тайр», «Лисон ут-тайр», «любовь», «просветление», «Истинно. », «Таухид», «хайрат», «фано»

The great genius Abu Ali Husain ibn Abdullah ibn Sina was born in the year 370 Hijri (980 AD) in the village of Afshana, now Asfara, Bukhara, in the family of Abdullah and Sitorabanu. Ibn Sina was educated by An-Nasili. Ibn Sina memorized the Qur'an at the age of 10, and became a famous doctor at the age of 16. Ibn Sinon is known as "Shaykh ur-Rais" in the East, and "Avicenna" in the West.

Ibn Sina died in Hamadan in 1037 at the age of 57. It is known that the thinker created more than 280 scientific works on various disciplines.

The most famous of Ibn Sina's works is Al-Qanun Fit-Tib. His work "The Story of Yusuf" is the first work written on the basis of the Qur'an, in a symbolic-metaphorical way, works such as "Risalat-at-Tair", "Uyg'oq oglu Tirik" are also in a symbolic-metaphorical style, "Salomon and Ibsol" is a work written in the style of a romantic adventure. We should also mention that Ibn Sina, as a poet, created epics, qasidas, ghazals, rubai, and fards.

Ibn Sina is not only a great physician, but also a great philosopher, a follower of his teacher Aristotle and his teacher Muhammad Abu Nasr Farabi, possessor of many sciences. There is valuable information about Abu Bakr ibn Muhammad Baraqi from Khorezm, a high-ranking scholar of Bukhara, a scholar of jurisprudence, hadith and tafsir, a scholar of theology, Ibn

Sina's teacher after the philosopher Natili. According to Ibn Sina, this teacher was untalented, but he treated his students well, and he despised Ibn Sina as a medical scientist. ) dedicates his work to this master.

The work begins with praise to Allah and praise to our prophet. Then the essence of the work and the disputes about it will be discussed. In the work: "first, the soul of us people came from the other world, when a person dies, the soul goes back to its own world..."... "most people come from the other world of consciousness (mind and soul) and unite in this world and they understand that he will return to the next world." These are the thoughts of Ibn Sina based on Surah 89, verse 27 of the Holy Qur'an, that is, "O calm, quiet soul, you are pleased with the blessings that God has given you, and God is pleased with your good deeds. return to the presence of God!"

People are divided into two groups in understanding the matter of Maad. A small part of people who are not very strong in terms of intelligence and intelligence denied the existence of Maad. All sane people believe in its existence. These can be divided into several groups. Those in the first group deny the existence of the soul, saying that "return" is only to the body (body). The other group believes that both the body and the soul will return to the next world.

Man did not become a man because of the raw material called matter, but because of the spirit placed inside the body. If the form disappears, its substance also disappears or turns into another element. A person is a person not because of matter, but because of spirit. Ibn Sina reconciles the opinions and says: The first opinion is reliably stated in the science of theology and medicine. The second point is clearly explained in metaphysics: God, the greatest and eternal creator, is not a material body that changes from one state to another. The action of the teacher is related to his will and knowledge. God's name and knowledge are eternal, and will always be so and so. Let's assume that the soul appears together with the body, then the soul must have the image and form of the body embodied in matter. When the soul is separated from the body, it loses its essence and becomes something else or remains unchanged.

In addition to the above poems of Ibn Sina, there is also "At-Tayr" - "Bird work". One of Ibn Sina's literary creations is his "Essay at Tayr". This work is actually written with symbols, and it is also important to know the thoughts and ideas of the scientist about the soul, truth, and money [page 2,129]. Farididdin Attar, one of the great figures of the East, "Mantiq ut-tayr", it can be said that Ibn Sina's work inspired him to write works such as "Lison ut-Tayr" by the great Nawai. After Ibn Sina, who wrote the first small work on "Bird", those who wrote works in this field made it deeper and wider.

Ibn Sina's "Bird Treatise" tells about a bird walking in a flock. There are sentences in the work: "If we were able to do such a thing, we would have freed our legs first. Could a sick doctor heal a sick person?" - they say. I got out of the cage and wanted to fly. They said to me: "There are many bulls (valleys) in front of you. If we don't cross over those bulls, we will not be able to get rid of the difficulties, we will save you from our trail, three and one, and show you the right path," said the chained birds, let them be free. To a bird...[page 3,74]. (i.e. to Ibn Sina).

In Alisher Navoi's work "Lison ut-Tair" there are seven valleys, namely "demand", "love", "enlightenment", "rejection", "tawheed", "surprise", "fano". wander the valley and realize that they are Semurg in the valley of enlightenment.

The eighth mountain in Ibn Sina's work, and the King of Kings between it, says that he personally undertook the secret and liberation of them by freeing them from shackles. So this king is God. The definition and description in it of impotence and fainting in the process of seeing it... all these are explained as characteristic of God.

Then, when the bird returns to its homeland and tells its "conversations" to its friends, they drive it crazy.

If we pay attention to the works and poems of Alisher Navoi, there are certain patterns and theoretical analytical processes. In particular, the types of love under the terms such as khos, avom, siddiq, etc. In Ibn Sina's work, the reality is tight, the expression is tight, the author has read neither the explanation nor the judgment, and the reader is left with no "work". In this work, metaphorical narrative is more dominant. In the work of Alisher Navoi, there are pieces and stories within the work. Especially the story "Qaqnus". The story is in a metaphorical spirit Qaqnus and qaqnuschas or father qaqnus. In our opinion, the reference is to Farididdin Attar, so to speak. Qaqnusbacha was Alisher Navoi himself. It is even said that Phaysogurs (Pythagoras) discovered music from the melody of Qaqnus from Mungli [4]. "The Story of the Blind and the Elephant" is also presented in the play, in which chalamullas are embodied in the form of blind people and a spiritually perfect person in the form of a sage originally from India. This story is also expressed in the works of Hazrat Jalaluddin Rumi entitled "Masnavi and Ma'navi".

Thus, in this article, we tried to compare some of the works of Ibn Sina and Alisher Navoi as much as possible. Therefore, both Ibn Sina and Alisher Navoi placed the human issue at the basis of their works, and we considered it permissible to emphasize that these works are of great importance in the spiritual and spiritual development of a person.

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