



"WONDER IS THE TRUTH OF ENLIGHTENMENT"

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Abstract: In this article, the interpretations of the phenomenon of wonder, which is considered the primary basis for a person's recognition of the Creator, identity and existence, in the works of Socrates, Plato, Aristotle and Alisher Navoi.

Key words: "Theaetetus", "Phaedrus", "Metaphysics", "Amazement", "Three Wonders", enlightenment, mind, soul, cognitive perception.

As much as it is a simple process for a person to be surprised, surprised, surprised by everything that depends on his life, but it is beyond his power, it is also a natural phenomenon to search for the key to this strange secret and to exaggerate the quality of something for which the reason is unknown. As wonder and stupidity encourage people to know, the phenomenon of wonder is the basis, the beginning, the way, and the destination for a person to think, feel, understand, and express his feelings.

"Awe" is not just an emotional-physiological reaction of a person to unexpected events or reality, but a way of understanding the essence of a person - the meaning of life, the world and human relations, cognitive perception. "The human soul incessantly seeks its source (Creator - U. A). This aspiration is self-perception of the world and self-realization due to the fact that it happened through the human being, observing the beauty of the phenomena of the world, he is endlessly surprised.

Ancient thinkers explained philosophy in the form of "love of wisdom", and the "beginning of wisdom" in connection with "admiration". In this case, the concept of wonder does not mean some kind of positive emotional feeling, but literally knowledge. According to the Greek thinkers, the real miracle is not in chaos - it happens in existence, the development of this existence is wonder, and knowing its essence is the beginning of wisdom.

That's why Socrates was surprised by every event, "birth, death, reason for existence, how a person thinks". Although the sense of wonder is studied and interpreted in different aspects in the works of Plato, who graduated from the school of Socrates, "Theaetetus", "Phaedrus", and "Metaphysics" of Aristotle, who was educated at the Academy of Plato, Plato's and Aristotle's opinions on this matter intersect at one point: "The beginning of philosophy is a surprise."





According to Plato, there is nothing more powerful than knowledge in the world. Knowledge is better than all pleasures and other things. As a person sees a secret in every phenomenon of existence, he naturally feels the urge to philosophize in order to understand this secret. The core of this incentive is surprise the driving force is knowledge, and the status of a true philosopher is the pursuit of truth.

Plato repeatedly emphasizes that philosophizing the process of knowing the essence of existence in existence, and this knowledge is the science of achieving happiness, and at the same time, only with this science of wonder can a person be able to understand himself, existence, and God. According to Plato, the visible world is only a game of shadows, and the eternal soul, which can see the real being, belongs to the world of ideas. Intelligence and admiration take a person to the heights, and greed pulls him down.

Plato interprets these two aspects of the human soul as a struggle between the charioteer (mind) and the foaming horses (hirs). When the horses rise, the soul (soul, soul) passes from the world of ideas to the world of shadows, when the charioteer takes the reins, the shadows retreat and show the world of ideas. Speaking of wisdom as a supreme virtue, the basis of morality, as a divine blessing, Plato emphasizes that only a person who believes in God can achieve the status of wisdom, that the essence of existence is understood, the key to the secret is found, and the wonder does not disappear even when the cause of the phenomenon that causes surprise is explained. That is, according to Plato, wonder is a source of eternal life for a person, and it is always at the core of philosophy. Philosophy has no other source than wonder, philosophy without wonder is lifeless understanding.

If we simply explain the programmatic approach, which is the basis of Aristotle's work "Metaphysics", "All people naturally seek knowledge", the desire to learn in humans turns into cognitive curiosity, which is a natural need to acquire knowledge. According to Aristotle, a person seeks to understand the reasons for any knowledge, and the thinker says from this that "a person can be amazed only until he knows why something is the way it is." But the first reasons, ie according to Aristotle, a person who knows the history of creation of the universe and man, "the first causes and eternity", is considered to have reached the peak of true wisdom. That is, according to Plato, a person is always confused about "actually existing" things, only God is above wonder, only a person who loves wisdom and strives for it joins the circle of divine knowledge; And Aristotle, unlike Plato, regards wonder only as one of the external motivations for philosophizing.

These views of Socrates, Plato and Aristotle about human wonder, human stupidity, human wonder and at the same time the desire to know its reasons were later





developed by many Western thinkers such as Francis Bacon, René Descartes, Thomas Hobbes, Schelling, Hegel, Helderlin, Erich Fromm. Most of them expressed in one form or another the idea of "surprise - reason - knowledge" relationship, "the origin and reason of everything that surprises a person can/should be studied."

In Eastern-Islamic literature, including Uzbek classic poetry, created on the basis of the verses of the "Holy Qur'an" and the hadiths of Muhammad, the phenomenon of wonder is perceived, explained, understood and understood as a way for a person to understand God, the existence created by Him, and his own essence. One of the biggest manifestations of this literary-historical process is the "Three Wonders" chapters of Alisher Navoi's "Hayrat ul-Abror" epic, the phenomenon of "surprise" in our classic literature, the theoretical and practical essence of the law of wonder, is a concept that has been understood and understood from the inside. In this, Alisher Navoi, relying on the existing deep traditions in the history of Eastern-Islamic enlightenment, Sufism, shows that the phenomenon of wonder is the primary basis for a person's acquaintance with the Creator, his identity and understanding of existence through the three-level world through colorful symbols.

In the chapter "The first wonder" the human heart escapes from the darkness of non-existence and reaches the dawn of existence, the journey of the soul to the world of property, the recognition of the Creator by the human heart; In "The Second Surprise", the human heart flies to the world of angels, knows that the candles and torches of high places are chanting the name of the Creator in their own language based on divine instructions, goes to another world out of surprise; In the chapter "Third Surprise" the soul's search for its own space and homeland during its journey to the property of the human body is shown on the basis of various symbols and realities. In "Uch Hayrat" there are three names of the heart (human heart): "Khoja", "Humayunbol Qush" ("Tayiri Qudsiy", "Sharafkhayol Qush") and "Oshufta Hal (Parishanhol) Musafir". That is, according to Alisher Navoi's concept of wonder, when mankind was made a nation, the heart actually had the quality of master, and the soul can achieve the status of master given to itself in the past only through wonder.

That's why Alisher Navoi describes the miracle in every detail of the image of the morning in "Avalgy Hayrat", describing the manifestation of the Creator's power in the heart with extremely jewel-like detail by means of colorful symbols, "When the khoja (human heart) opens its eyes from the night of nothingness (after being created, after being created), the people of the morning He found life from his prophecy (from the prophecy of God's introduction of his soul into the human body), the breath of existence (breeze of life, the spirit of existence) blew into his lungs and swept away the





wind of non-existence as if he was blowing away smoke (the gultoji of the universe - man came into the world).

It is at this point that the first wonder of mankind begins. Alisher Navoi calls the first bud of this state of confusion "alienation" (the alienation of the human soul, not knowing its essence), "madness" he is madly hitting the side, he is interested in what he encounters, but he does not understand them, he does not realize them), "he turns yellow like the morning with every breath, he even passes away like the dawn (as if the soul has left him)", it is expressed in the style: That is, in the "evening of man" when he wakes up, he does not understand who opened his eyes and for what reason. One cannot believe from which direction Nasimi Vujud is blowing. Because of this, he cannot perceive himself or his environment for a long time. The phenomenality of Alisher Navoi's artistic genius is that "the truth of a soul waking up from sleep surrounded by the infinite universe, not on earth, but in its own house, is brought to life in the reader's imagination through metaphor, the whole through part, and eternity through a moment. The reader imagines that we are talking about a huge process."

After that, the next "surprise" stage of the state of surprise begins, which Hazrat Navoi calls it "amazing" (wonderful, interesting, surprising, strange):

**"A hundred mists watched in wonder,
Wishing to know the secret."**

The mind watched hundreds of thousands of wonders in the world it came to, but it did not understand anything. He saw a secret in the wonder of these miracles, but he did not know the "wire-wire" of the spell. Then a dream arose in the heart of a person to search for the key to this strange secret, to know the reason and essence of the situation that surprised him. However, no matter how much the mind thought about it (about knowing the secret of surprise), it seemed more and more impossible (difficult, difficult) to reach this goal. "About every creature, 'What is it?' He asked himself such questions, could not find an answer, and was sad because he did not know the purpose of his coming to this world. He is as if surrounded by a veil, his eyes are in darkness; To the ground he fell down and prostrated, saying his weakness and crying a lot, saying, "Why am I here?!" Then, for the first time, the human heart understood its position - its weakness. Astonishment, he learned the first knowledge about himself - that he is a weak, powerless creature, and surrendered. Surrender - opened the way to health, heart health. However, even then, the heart remained in the state of "Kasr Harim" (the address of injury or closed roads due to weakness), "ajzu tahyur qiyam" (the qiyam of weakness and wonder (standing in the position of folding hands in prayer)).





After the heart had given up its "weakness and surrender with sadness and sorrow", a call came from the "unseen voice" saying: "Get up, walk in the world that has been given to you, look at the world of greenness." :

**"Who wanders wildly around this gulshan,
Ayla nazar sabzai ravozi sori.**

That is, when the wonder, confusion, alienation, wonder, ignorance, and weakness in the human heart turned into submission and peace before the Creator, the path to enlightenment was opened by divine instruction ("gayb hatif"). Alisher Navoi's program "the first path to enlightenment is the wonder of the mind" is extremely compatible with the concept of "the beginning of philosophy is wonder" promoted by Socrates, Plato, and Aristotle.

Only Alisher Navoi sees the phenomenon of "surprise" not as a state that occurs as a whole or as a whole, but as a gradually developing process, as a way of understanding one's self and the Creator, the universe and a person, and all this state is only and only a divine instruction ("gayb hatif"), he interprets that locked hearts and soul eyes can be opened only by the grace of the Creator. This opinion of Alisher Navoi also clarifies the most important factor related to the phenomenon of wonder: the mind does not know anything by itself cannot understand. The Creator of creatures never abandons creatures, including the human heart, only the choice is left to the person: when the heart desires, the path to guidance begins. Knowing the Creator, overcoming the ego, repentance, morality, self-knowledge, the highest point of knowledge related to the meaning of human life is wonder, and the phenomenon of wonder is a derivative of enlightenment according to the law of high didactics, which forms the basis of Eastern-Islamic educational literature.

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