



SHERMUHAMMAD MUNIS'S VIEWS ON KNOWLEDGE OF MAN AND THE WORLD

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ABSTRACT

This article discusses the gnoseological views of Munis Khorezmi, a mature poet and historian, enlightened scholar of his time, who lived and worked in Khorezm in the XVIII-XIX centuries. On the basis of his poetry, this article analyzes the poet's ideas about knowing the world and man, his philosophical thoughts on the understanding of being. In particular, the article reflects Munis's views on the role of enlightenment in mental and emotional cognition, knowledge of being.

This scientific article presents the views of the thinker on the world around man, on the priority of emotional cognition in knowing the inner world of man.

Some research and literature on Munis's views on knowing the world have also been analyzed. Poems on this topic are quoted and conclusions are drawn on this basis.

Methods such as comparative analysis, generalization, dialectics, synergetics, inductance, analogy, logic, objectivity were used to draw these conclusions.

KEYWORDS: *gnoseology, cognition, being, word, writing, communication, universe, man, mind, intuition, emotion, intuitive, pantheism, psyche, enlightenment, theology, nature, beauty, metaphor.*

INTRODUCTION

The theory of knowledge (gnoseology), that is, the knowledge of the whole being and the universe, the understanding of identity, has been one of the most ancient and eternal problems of philosophy. It is known from the history of philosophy that there are many theories about knowing the world we live in and the world around us, humanity as a part of it. Various scientific, religious and philosophical views have been put forward by Eastern and Western thinkers on this subject, the essence of which lies in the reasons for the creation of being and the question of self-awareness.

The problem of knowledge, like many Central Asian thinkers, is of special importance in the work of the Khorezm enlightened poet Munis Khorezmi (1778-1829).

Even though the main themes of his works were love, beauty, separation, as well as socio-political, enlightenment and moral issues, it can be

seen that he also focused on issues of cognition in his works of romantic, philosophical content and nature.

In the poet's views on cognition, the period in which he lived, the spiritual life and the enlightened environment, religious and mystical ideas prevailed.

LITERATURE REVIEW

Munis Khorezmi's work and his socio-philosophical views were researched by some scholars. Uzbek scholars such as Ayomi (Y.Yusupov), N.Jumaev, S.Hasanov, T.Akhmedov, M.Akhmedova and a Russian researcher E.Bertels, who analyzed Munis's poetry and views, studied his socio-moral and enlightenment ideas.

However, Munis's views on the knowledge of existence have been almost unexplored, scientifically and philosophically analyzed. Only some scholars, including the literary scholar N. Jumaev in his book "Munis Ghazaliyoti" (Tashkent. "Literature and Art", 1991. p. 160) partially analyzed the human mind and



emotions in Munis's love poems, his views on the human heart and inner experiences.

This source only emphasizes that spirit and emotion prevail in knowing the inner world and mood of a beautiful girl. The poet's views on the knowledge of the whole being and humanity are not covered, nor are they philosophically analyzed gneseologically.

In this research work, we used N. Jumaev's book "Munis Ghazaliyoti" to analyze the poet's views on the role of mind and emotion in the process of cognition. In addition, in order to provide a broad and philosophical analysis of Munis's gneseology, manuscripts written by him were studied. In particular, "Munis ul-ushshaq" by Munis. (Manuscripts Fund of the Academy of Sciences of the Republic of Uzbekistan. Inv.940.), Munis's collection of poems "Selection" collected and prepared for publication by the researcher Y. Yusupov (Tashkent "Literature and Art" edition, 1980. 366 p.) and the thinker's work "Savodi ta'lim" (Prepared by Nusratullo Atoullou oglu Jumakhoja. Tashkent. Teacher, 1997. - 48 p.) were widely used.

METHODS AND APPROACHES

The methods of logic, comparative analysis, synergetics, generalization, analogy, induction, and universality were used in the coverage of this topic, using Munis's historical manuscript sources and poems.

In the coverage of the article, mainly the manuscripts of the thinker, reflecting the romantic, socio-enlightenment thoughts, ghazals about nature were studied philosophically. Also, a comparative analysis of the scientific research of N. Jumaev, who studied the artistic skills of the poet and conducted research on his socio-philosophical views, will try to comprehensively shed light on Munis' attitude to the world and man, the human mind and emotions.

The study of Munis's epistemology requires further research in this area, in particular, the boundaries of the universe and its position in cognition, the methodology of cognition and the role of human senses in cognition, the relationship between man and the universe, causation in cognition. This provides an opportunity to get acquainted with the views and opinions of thinkers who have lived in the Central Asian region in the past, which are not yet known to the general public.

RESULTS AND DISCUSSION

These sources provide valuable information about the poet's cognitive poems, as well as the methods and means of knowing existence. In these literatures, Munis's gneseological views are described in his socio-enlightenment, love, and nature poems

through various imagery and word art. In particular, the poet skillfully described the methods and means of cognition in artistic images.

The novelty of this research work is the study of Munis's as-yet-unexplored gneseology, the scientific and philosophical analysis of his views on cognition, and its coverage to the general public.

In Munis's philosophy, the idea of knowing the world has a special place, as do other socio-philosophical views. Munis, as a thoughtful poet, pays special attention to the creative function of the human word in knowing the world. A poet is an artist of words. That is why he sees the word as the jewel of the human heart. According to the poet, the word is a divine blessing given to man by Allah. At the same time, the means of communication between people is the weapon of knowing the world.

It is well known that in philosophy the question of the unity of language and thought is regarded as a topical question of knowing the world. After all, language is a means of communication between people, a social phenomenon, a means for members of society to express ideas and exchange ideas. [1] In this sense, language, in addition to being a means of communication, performs the functions of knowing the world, recording, storing, and transmitting accumulated knowledge and experiences from generation to generation.

The expressive form of language is the word. In this sense, Munis, as a poet, paid special attention to the word. The word is a jewel in the human heart, which makes a person happy, gives beauty to the earth, tells the story of the essence of the world, but it is "troubled in the world", "black happiness", "chorus", and the people of the word are "humble". He writes of the worthlessness of the word in his time:

*Ҳоҳ назму хоҳ наср ўлсун фазилат аҳлидек,
Хорлиғ домониға чекмиш оёқ якбора сўз.
Сўз чу мундоқ хор эса, сўз аҳли мундоқ
хоксор,
Ваҳ, не тил бирла деолғай Муниси бечора
сўз. [2]*

English variant:

*Whether it is poetry or prose,
The single word set foot on the trap of humiliation.
If the word is so ruined, the poets are so ruined,
Wow, what language can poor Munis speak?*

Since the word is a product of human thought, the poet believes that with knowledge it is possible to know the mysteries of the world, to reach the essence of things and events. If you want glory, be humble, do not be lazy, move forward with courage in the face of problems, do not stop knowing, then the world will shine, says the poet:



*Дониш била мен топиб мулки маонийға
даст,
Буғз қилурлар аён аҳли жаҳолат манга.
Бўлмоқ улуғ истасане ажз ила бўл хоксор,
Мундин эрур жилвагоҳ авжи жалолат манга.*
[3]

English variant:

*With knowledge, I found a hand in the property of
meaning,
Obvious people are ignorant to me.
If you want to be great, be humble,
If you do, the world will shine on you*
So, in the poet's view, thanks to the word,
humanity knows the world, understands himself. In
this regard, Munis also appreciates the importance of
writing, which is a written form of the word:

*Ҳар сўзки, кўнгулдин ўлди мавжуд,
Хат бўлмаса, бўлғай эрди нобуд.
Қуръонки, эрур худо каломи,
Хат ичра аён бўлур тамоми.* [4]

English variant:

*Every word that comes from the heart,
If there was no letter, it would perish.
The word of Allah, the Qur'an,
Is also finished in written form.*
It can be said that Munis means that writing,
which is a written form of communication and
speech, is an important tool not only to know the
world around us today, but also to gain knowledge
about the past and expand our worldview.

While Munis emphasizes the importance of
the word in writing and the role of writing, which is
its written form, there is no doubt that the senses and
the mind are also important. Because we definitely
need an eye to write and read, and we definitely need
an intellect to know, master, analyze and think about
the letter we are reading and writing.

While the poet appreciates the role of the
word in cognition, he emphasizes the importance of
using the word art correctly. That is, he thought it
necessary to use all the semantic signs of the word
when writing something or speaking on a subject.

Munis pays special attention to the place of
communication between people in knowing the
world. Cognition occurs in the process of
communication between object and subject. Good
and bad events are known only in communication, in
the golden fire, as if iron was tested by touching a
stone. People are also known only in communication.
The truth or falsity of knowledge is checked in social
practice. That is why practice is the criterion of truth.
The good or bad of a person is known in social
communication. The poet writes about this:

*Нахли тарабим ўйла курубдурки, баҳори
Не барг чекар бош, на қилур реша мулоқот.
Мунис, гуҳари фикру каломимга сочарлар,
То қилди манга дилбари андиша мулоқот.* [5]

English version:

*My tree is so dry
Neither the leaf nods nor communicates
Munis, until the beautiful girl communicates with
you anxiously
Thoughts cast pearls on your words
Munis's philosophy of cognition is closely
linked to his enlightened views. According to the
poet, the task of man is to acquire knowledge at a
young age, to mature at the expense of knowing the
mysteries of the world. Because the knowledge
acquired in youth is an example of writing inscribed
on stone. The poet likens youth to a bow and arrow to
old age. It is a good quality to take a step towards
excellence in youth:*

*Мунис, талаб эт камол – эрурсен чу йиғит,
Ким яхшидур этса фазл учун қайғу йиғит.
Ўқ қилғон ишин ё қила билмас ҳарғиз,
Қарилар ила баробар ўлғайму йиғит.* [6]

English version:

*Munis, when you are young, try to be mature
Whichever guy strives for good qualities, he is good
The bow can't always do what the arrow does
Can a young man be equal to an old man?*

When we think of Munis's views on
cognition, we see in his gneseology both a pantheistic
(philosophical doctrine that identifies Allah with the
universe - G.S.) and a rationalist (philosophical
doctrine of cognition based on reason - G.S.)
approach. That is, he emphasizes the importance of
both divine and emotional perceptions in knowing
the universe. In particular, Munis, like Alisher Navoi,
followed the advice of the Naqshbandi tarika and
followed the path of "metaphor" in knowing the
world. The purpose of the metaphor is truth. In the
metaphorical way of knowing the world, great
emphasis is placed on emotional cognition. In
addition, mysticism emphasizes intuitive (unseen,
divine) knowledge. In Munis's work, too, we observe
a tendency to divine knowledge, a state of retreat
from mental knowledge:

*Эй соқий, олиб кел менга бир соғари нўш,
То сипқорибон они қилай тарки ҳуш,
Ким ақл бериб ҳамиша кўнглумга халал,
Қўймас ани мажнун киби айларга хуруш.* [7]

English variant:

*O drunkard, bring me a cup of wine,
I want to drink it and be fainted,
The mind always disturbs me,
He won't let me drink it like Majnun.
However, Munis is not limited to intuitive
cognition, but also appreciates the role of the mind in*



cognition. The heart of the poet is always in dispute with the wise, and the people of the time do not appreciate them. Munis tends to know the world intelligently:

*Сен дур сочибон сўзунгдин андоқки садаф,
Дахл аҳли қошида йўқ анга қадри хазаф,
Доно ҳаргиз қилмади нодон била баҳс,
Хомуш бўлу ҳасудга бўлма тараф.* [8]

English variant:

Your words are like pearls in your mouth
There is nothing more precious in the world than that
The wise did not argue with the foolish,
If you are sad, be, but do not be jealous

It is known from the history of thought that in the matter of cognition there is a constant struggle between different opposing ideas about the mind and the senses, and such ideas. Sometimes the former wins, sometimes the latter wins. We often see this in the study and knowledge of a person's inner world, in the expression of his inner world and feelings.

One of the main themes of the poet's epistemology we are studying is also the relationship of mind and emotion. In other words, Munis sometimes praises the mind when he knows, and sometimes he praises the feeling:

*Ақл ила ишқ ихтилофидин кўнгул бўлди
хароб,*

Мулк вайрон бўлғуси тушса ароға ихтилоф.
[9]

English variant:

The conflict between reason and love made the heart devastating,

The property is to be destroyed, if there is a dispute.

From such poems it is possible to feel that there are some internal contradictions in the epistemological views of the poet. Munis writes that he hesitated between emotional cognition and mental cognition:

*Гаҳ ақл ўлдинг, гаҳи жунунлиғ қилдинг,
Фикри шарафу хаёли дунлиғ қилдинг,
Ҳар ишга қўл урдинг забунлиғ қилдинг,
Мунис, охир буқаламунлиғ қилдинг.* [10]

English variant:

Sometimes you are smart, sometimes you are crazy,
You have made the world glorious,
You've done everything wrong,
Munis, you finally did the chameleon.

If we analyze Munis' views on mind and emotion in poetry, he says that the human psyche and mind are common, but in the struggle between them, psyche prevails:

*Балойи ишқ юкин руҳ тортадур, не ақл,
Ки пил қуввати ҳаргиз ўқузда топилмас.* [11]

English variant:

The burden of love is the burden of the soul, what a mind,

The power of the elephant is never found in the ox.

So, in the opinion of the poet, as the literary scholar N. Jumaev said, "the human psyche is stronger than the mind. Only a spiritually active, struggling, optimistic person can endure the pain of love." [12] Because mental weakness, insecurity, and emotional sluggishness make any strong-willed person weak as well. This is especially true of the pain of love, mental anguish, and fear.

Munis says that the superiority of the mind over the mind can be seen not only in overcoming the various sufferings and worries that befall a person, but also in knowing the inner world, heart and soul of people:

*Мани мажнунга ишқинг дарсидин бу навъ
фаҳм ўлди,
Жунун бир рамздур, билмаслар они оқилу
зийрак.* [13]

English variant:

From the lesson of love, I learnt from Majnun,
It is a symbol of craziness, and those who do not know it are wise and intelligent.

The poet is saying here that the pain and condition of the lover can be known not by the mind, but by the feelings and the heart. This means that the inner world of man can be understood only with our senses and heart.

Although Munis paid great attention to emotional cognition, his goal was in mental cognition. Every word I say, adorned with the pearl of meaning, wants those who read it to be glad:

*Ёраб, тилима каломи хуш жорий қил,
Маъни гуҳарини қилқим исори қил,
Ҳар сўзки саҳифа узра таҳрир этсам,
Кўрган киши кўнглини гирифтори қил.*
[14]

English version:

Introduce a kind word to my tongue,
Make the meaning of pearl a present,
If I edit every word on the page,
Make the heart of the one who sees it.

In general, Munis, in his views on cognition, chose the path of metaphor in mysticism, and did not limit himself to it, but went from metaphor to truth. Although Munis had a pantheistic understanding of being, he had an emotional and rational approach to cognition. While appreciating the role of the word in cognition, he tried to combine mental cognition with emotional cognition in his work.

CONCLUSION

From Munis's views on the knowledge of the universe and man, the following conclusions can be drawn.

First, Munis emphasizes the place and role of the word in his views on cognition, i.e., he



considered language to be an important tool in human knowledge and worldview. Humanity not only acquires knowledge through language and speech, but also serves as a key factor in the development of consciousness and knowledge, and in the transmission and dissemination of thought to others.

Second, the thinker believes that humanity knows itself and the external world not only because of the existence of the spoken word, but also through the use of writing, which is its written form. Because with the help of writing we gain knowledge about the past, the knowledge is passed on to the next generation.

Third, the thinker emphasizes the role of emotional cognition by stating the mental and emotional modes of cognition. In the poet's view, emotional knowledge is superior to mental knowledge, and it helps in knowing the truth. In particular, it is possible to know the inner world, inner experiences and feelings of a person emotionally (intuitively). The mind knew it was incapable of knowing.

Fourth, the poet does not deny the role of the mind and senses in knowing the world, but rather believes that we receive primary knowledge through our senses, and that the concepts and knowledge acquired develop human thinking through the mind. Although he did not emphasize it in his works, it is not surprising that the poet praised the role of human senses such as sight, hearing, smell, and feeling in his poems on beauty, elegance, floral fragrance, and natural landscapes. Because it is possible to see that the poet enjoyed the beauty of the world, was inspired by it, from his poems, which expressed his inner feelings, experiences, impressions about being and nature. So it is important to first understand that Munis shows that the human senses are the most basic means of knowing the material world.

Fifth, the enlightened scholar says that knowledge of the universe and humanity is possible not only through the human intellect and senses, but first and foremost through the study, education, reading and learning, in short, through enlightenment. Because without knowing how to read and write, sages and teachers believed that nothing could be achieved without teaching and knowledge. Although his enlightening poems promote the development of the country and people to live happily in society, reading, studying, being a professional, in fact, at its core is the issue of knowledge. That is, to understand the being, the world around us, to understand humanity and identity, to learn the secrets of a good and happy life.

Sixth, Munis, like other mystical scholars, emphasizes that intuitive, that is, divine knowledge is possible.

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