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 mental 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 gnoseologically.

In this research work, we used N. Jumaev's book “Munis Ghazaliyot” 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 gnoseology, 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 Atoull o glu 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 gnoseological 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 gnoseology, 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 ҳоҳ наср ўпсун фазилат аҳлйидек, Ҳорлиғ домонига чекмиси оёқ яябора сўз. Сўз ҷу мундоқ хор эса, сўз аҳли мундоқ хоксвор, Ваҳ, не тил бирла дейлай 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:

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:

*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:

"Ий соқий, олиб кел менга бир сотгири нўш, То сипкорибон онни килий тарки қуш, Қим аъл бероб ҳамиш ва кўнглумга халап, Қўймас ани мажнун киби айларга хуруш."

*English version:*

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 Мажнун. However, Munis is not limited to intuitive cognition, but also appreciates the role of the mind in
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 мажнунға ишқинг дарсидин бу навъ фаҳми ўлди,
Жунун бир рамадур, билимлар они оқилу зийрқ. [13]

English variant:
From the lesson of love, I learnt fro 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:

Earth, tell me how I am, and I will tell you how you are.

Majnun's madness is the base of these words. [14]

English variant:
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.,
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.

**REFERENCES**

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5. Munis. Selection. 260p