

**SCIENCE**  
**PROBLEMS.UZ**

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Actual problems of social and humanitarian sciences  
Актуальные проблемы социальных и гуманитарных наук

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**2024**

# **SCIENCEPROBLEMS.UZ**

## **ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ**

*№ 7 (4) - 2024*

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-  
ГУМАНИТАРНЫХ НАУК**

**ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES**

**ТОШКЕНТ-2024**

## **БОШ МУҲАРРИР:**

Исанова Феруза Тулқиновна

## **ТАҲРИР ҲАЙЪАТИ:**

### *07.00.00-ТАРИХ ФАНЛАРИ:*

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

Турсунов Равшан Нормуратович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Холикулов Ахмаджон Боймаҳамматович – тарих фанлари доктори, Ўзбекистон Миллий Университети;

Габриэльян Софья Ивановна – тарих фанлари доктори, доцент, Ўзбекистон Миллий Университети.

Саидов Сарвар Атабулло ўғли – катта илмий ходим, Имом Термизий халқаро илмий-тадқиқот маркази, илмий тадқиқотлар бўлими.

### *08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:*

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Насирходжаева Дилафруз Сабитхановна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Остонокулов Азамат Абдукаримович – иқтисодиёт фанлари доктори, профессор, Тошкент молия институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Ҳожаев Азизхон Саидалоҳонович – иқтисодиёт фанлари доктори, доцент, Фарғона политехника институти

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

### *09.00.00-ФАЛСАФА ФАНЛАРИ:*

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Саидова Камола Усканбаевна – фалсафа фанлари доктори, “Tashkent International University of Education” халқаро университети;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Ўроқова Ойсулов Жамолиддиновна – фалсафа фанлари доктори, доцент, Андижон давлат тиббиёт институти, Ижтимоий-гуманитар фанлар кафедраси мудири;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

### *10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:*

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Ҳасанов Шавкат Аҳадович – филология фанлари доктори, профессор, Самарқанд давлат университети;

Бахронова Дилрабо Келдиёровна – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Мирсанов Ғайбулло Қулмуродович – филология фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

#### 12.00.00-ЮРИДИК ФАНЛАР:

Аҳмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Ҳакимов Комил Бахтиярович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Раҳматов Элёр Жумабоевич – юридик фанлар номзоди, Тошкент давлат юридик университети;

#### 13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Каюмова Насиба Ашуровна – педагогика фанлари доктори, профессор, Қарши давлат университети;

Тайланова Шохидат Зайниевна – педагогика фанлари доктори, доцент;

Жуманиёзова Муҳайё Тожиевна – педагогика фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети;

Ибрахимов Санжар Урунбаевич – педагогика фанлари доктори, Иқтисодиёт ва педагогика университети;

Жавлиева Шахноза Баходировна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети;

Бобомуротова Латофат Элмуродовна – педагогика фанлари бўйича фалсафа доктори (PhD), Самарқанд давлат университети.

#### 19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Шамшетова Анжим Караматдиновна – психология фанлари доктори, доцент,

Ўзбекистон давлат жаҳон тиллари университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарканд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

#### 22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодира Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабобевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси.

#### 23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атақулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

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### ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхатига киритилган.

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**Ижтимоий-гуманитар фанларнинг долзарб муаммолари**” электрон журнали 2020 йил 6 август куни 1368-сонли гувоҳнома билан давлат рўйхатига олинган.

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[scienceproblems.uz@gmail.com](mailto:scienceproblems.uz@gmail.com)

#### Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).

## MUNDARIJA

### 07.00.00 – TARIX FANLARI

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*Назарова Раъно Рустамовна, Нигматуллаева Гульчехра Нуруллаевна*

ОСНОВНЫЕ ФАКТОРЫ, КРИТЕРИИ И ПОКАЗАТЕЛИ, ОБЕСПЕЧИВАЮЩИЕ УСТОЙЧИВОЕ  
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## **ALI SHIR NAVA'IS AND MAHATMA GANDHI'S LOVE DOCTRINE**

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**Abstract.** Although Ali Shir Nava'i and Mahatma Gandhi lived at different times and in different societies, they professed different religions. Even if they were in a different situation, their worldview is based on a deep faith in God. This was to serve humanity. They both serve their people. He left an indelible mark on the history of mankind and gave invaluable ideas to all mankind. Our task is to study their philosophical ideas and apply them in the modern world.

**Key words:** Ali Shir Nava'i, Mahatma Gandhi, God, truth, love, sufi, nature, human, **neighbour**.

## **ДОКТРИНА ЛЮБВИ АЛИШЕРА НАВАИ И МАХАТМЫ ГАНДИ**

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**Аннотация.** Хотя Алишер Наваи и Махатма Ганди жили в разное время и в разных обществах, они исповедовали разные религии. Даже если бы они оказались в другой ситуации, их мировоззрение основано на глубокой вере в Бога. Это должно было служить человечеству. Они оба служат своему народу. Он оставил неизгладимый след в истории человечества и подарил всему человечеству бесценные идеи. Наша задача — изучить их философские идеи и применить их в современном мире.

**Ключевые слова:** Алишер Наваи, Махатма Ганди, Бог, истина, любовь, суфий, природа, человек, ближний.

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**Introduction.** The East has always been the “founder”. As the great German poet Goethe said: “Light from the East”.

Ancient India is considered one of the cradles of human civilization. His philosophical teachings and ideas are still being studied with great interest by philosophers. The main reason for this is that the millennial history, culture and philosophy of ancient India is as diverse as its population. Not fully studied culture of these nation, attracts the attention of everyone.

The study of the culture, religion, social and political aspects of modern Indian society must also take into account the foundations of their ancient culture, religion and philosophy.

Ancient India, considered one of the cradles of human civilization, was one of the countries where the first philosophical ideas originated. The philosophy of ancient Hindustan is rich in different directions and trends. In them, famous people who were determined to develop the values of philosophical thinking, outstanding sages of their time were looking for

solutions to many problems related to nature, society and human life, based on the ideals of the conditions of their time. Philosophers are still studying the teachings of the ancient Indian schools of thought.

One of the urgent tasks of today is to objectively illuminate the role of philosophical views in the development of civilization not only in the East, but also in the West, which arose in the philosophical schools of Ancient India.

After gaining independence, Uzbekistan has established economic, political and cultural ties with all countries of the world. Uzbekistan, one of such countries, has maintained strong friendly relations in various fields since the first years of independence. A good example of this is the cultural ties between the two countries. Because for several years, the two countries have done a lot in the field of science, art and education. One of the most important people in the history of India is Mahtama Gandhi.

**Discussion and results. Ali Shir Nava'i's love doctrine.** God created and made sense in everything. The person who devoted himself to God does see the reflection of God in every single item around. A lodestar of Sufi to Truth is Love. This feeling awakes imagination and dream. Without dream a “diver” cannot bring up “pearls of truth” from the ocean floor. “The one without a vivid imagination can never cognize the main issues of a problem. He is blind.”, - says a famous Sufi Ibn al-Arabl.

The beauty and perfection of the nature and creations of God fascinate him, and he falls in love with God. That is where the divine Love begins[1].

Nava'i considers love from the point of view of theology. His philosophical views are very close to the ones of Augustinus Sanctus and Plato. The same can be applied to the theory of Sufism. According to this theory material and spiritual worlds are bound by means of Love. That is shaped in the triangle of Gnostic (Arif) - Love - God, where Gnostic (Arif) symbolizes a wise man and lover who knows the true nature of Love. There are various names for the human Arif in the triangle as - Lover, Majnun, Mashrab, Majdhub etc. One would see the only element - Love between God and human, from any angle of the triangle. Human loves God and simultaneously he is loved by God. Anyone who is in love with God, sees His reflection in everything[2]. He finds Allah everywhere he looks:

Ey 'ishq, gharib kimiya sin,  
Bal aina-i jahannama sen.  
Ham dhatingga darj kimiyaliq,  
Ham aina-ijahannamaliq.  
Khurshid-i jahankusha sensen,  
Mir 'at-i jahannama sensen.  
Kim qildi senga nazarni ravshan,  
Kordi yir-u kokdagin - muayyan.  
Chun baqqali ikhtiyar tapti,  
Har sanki baqtiyar tapti.

Translation:

Oh love, thee art is a wonderful chemistry,  
Or maybe thee art is a mirror of sorcery  
The true nature of yours is being chemist,  
And reflecting the world s substance is your gist.

For brightening the whole world the sun is thee art,  
 For reflecting the whole world the mirror is thee art.  
 Attentively who looked in you close and tight,  
 Could see on earth and sky clearly every sight.  
 For everyone had a crave for looking in,  
 Eveiywhere he looked - lover was all he 'd seen.

Nava'i describes two main qualities of Love: the quality of reflection and the quality of chemistry. On the one hand, feeling all the might and magic of God in everything around, makes us curious that leads to cognitive processes which require the accumulation of all the initially hidden potential in our hearts - we start investigating and discovering. It is the quality of reflection. On the other hand, having its "chemical qualities" love purifies our hearts from egoism and bad habits, leading us to highest virtues. Here Nava'i stresses on the "self" as the greatest obstacle on the way to the Beloved. In the state of annihilation of all individual qualities the Lover does not see anything except his Beloved [3].

A Man is gifted with the highest intelligence and cognition from the very beginning (the heart of human being is treasure of knowledge), but is bom with the minimum collection of abilities. Through labor, search and cognition, human is supposed to develop intellectually and morally. In other words, he should reach the state of perfectness that was shown to the Angels, according to Qur'an, by discovering the divine knowledge hidden in his heart. God enjoys watching the development and perfection of human evolution. A Man gets closer to God through each step, discovery or even mistakes he makes. The truth in the interpretation of Nava'i is that a Man will consequently understand the existence of God, and the main purpose of the creation of the world and people. That is why Nava'i urges us to think, obtain vast knowledge, and enrich spiritually.

Through cog nition a human realizes the perfectness of his own spiritual body, beautiful balance of the being and inevitable laws of life processes. This realization will stimulate a human to obtain even more knowledge. Knowledge leads to wisdom. Wisdom provides sapience that is high morality. Humanbeing's main task is to flourish the divine gift – the nature, the Earth, progress it to the highest civilization and to keep the virtue. Nava'i promotes justice, conscience, patience, gratefulness, generosity, love and tolerance as much as he criticizes arrogance, bribery, and egoism. Nothing gets humans so far from God as does amoality, gluttony and egocentrism. Learning is the only way to self-understanding. Knowledge clarifies the world and human relationships, the meaning of life and common virtue. Humans can reach the unknown through analyzing processes. As soon as human gets rid of consumer attitude chains, he starts understanding the reasons for his creation as the highest creature, his responsibilities for the further development of society, nature and the world. This responsibility prohibits him to be indifferent to the ongoing economic-social, political processes, issues that threaten the humanity, and of course, forces him to do his best in order to disseminate virtue. The one who analyzes Sufi poetry of Nava'i, will see that common denominators for his ideas are learning, self-perfection, loving and valuing beauty, high morality and humanism:

Kamal iyt kasb, kim alam uyidin  
 Sanga fard olmaghay ghamnak chiqmaq.  
 Jahandin natamam otmak bi 'aynih,  
 Irur hammamdin napak chiqmaq.

Translation:

Goal reaching perfection while living your life,

You are not supposed to be undignified.

Becoming late still being imperfect - is

Like leaving the bath though being unpurified

Love is the key for understanding of the world. The one who discovers the philosophy of love for himself will understand the idea and mystery of everything in the world. Nava'i says in **Sadd-i Iskandan** (The wall of Alexander):

Yaqin anglasam ghayr bardur 'adam,

Ozung 'ashiq-u 'ishq-u ma'shuq ham.

(SI, 13)

Translation:

Existence is oblivion - all I cognize,

Thee art Lover, Love and Beloved - no minds.

Still, Nava'i defines the path of love as a challenging and hard to pass one. The one who journeys on it must vanish himself on the way. Nava'i says:

Muni bilkim jahan fanidur asru,

Haqiqat ahli zindamdur asru,

Bu kim Haq ayladi Insanni mavjud

Anga mavjudlikdin barcha maqsud.

Irur Haq amrigha ma'mur bulmaq,

Bu Tshdin ozgadln ma'dhur bulmaq.

Chu mahbub-i haqiqi ul durur ul,

Aning vasli sari qat'aylamaqyul...

Bu yul ichra ki bihad dard-u ghamdur,

Uzaq tartar, vali ikki qadamdur.

Bin ozlukni qilmaq buldi fani

Yana bir daghi tapmaq buldi ani.

Kishi ozlukni tapmay am tapmas,

Tingiz kichmay diirr-i yaktani tapmas.

Translation:

**Keep** in mind everything will in world pass on,

For the real lovers of God world is dungeon.

God indeed brought human into existence -

Ultimate goal of creation in essence.

Meaning of human s life is to obey God,

Leave the other issues away he is taught.

God is real beloved in the world ever,

Setting off to reach Him must one endeavor.

The path to Him is full of grief and pains,

Taking too long, only two means it contains;

The first is through passing away outright,

The other is becoming an eremite.

As long as cognizes himself, a man finds Him,

One never finds pearl unless gets a sea swim.

“In order to find and lose oneself, a person should first of all feel the love”, - says Nava'i. Love between people plays an important role in the love doctrine of Nava'i. He keeps the saying of *majaz qantarat ul-haqiqa* in his mind, which is love to a person will eventually lead to the true love to Allah[4].

Bu ozlukdin qutulmaq charasazi,  
Nima yuq dylakim 'ishq-i majazi.  
Majazi 'ishq buldi subh-i anvar,  
Haqiqi 'ishq anga khurshid-i khavar...  
Majazi 'ishqdin ortansa janing,  
Barib sayl-i fanagha khanumaning.  
Haqiqi 'Ishqdin isgay nasime,  
Yitib aning nasimidin shamime.  
Bulub ma'shuq-i asli charasazing,  
Haqiqatgha badal bulghay majazing.

Translation:

For getting rid of your greed and your ego,  
You must experience falling love into.  
For a love you get is a ray of bright dawn feast,  
Of true Love - like sun that rises from the East.  
Once you are exhausted from love in disgrace,  
So your cries of agony reach outer space.  
From the true love there will appear breeze of down,  
Should you feel slight touch of that breeze on your own,  
Conceiving God will be for you ultimate goal,  
Human love will turn to Divine soul.

For Nava'i love to a human is not limited in a general sense and he gives a wider look into this issue.

Human love represents physical and moral perfectness. It appears in various contexts. One example of human love is the one between people. Human is an integral part of the nature. He is amazed by the beauty of the nature, worldly reality which is another display of Love [5]. Devotion to the science, doctrines or philosophy represents a certain passion or love to an exact sphere. One more type of human love is the love to closers, family members, or patriotism i.e. love to one's country, etc. Human love can appear towards many other things as its main idea is hidden behind the philosophy of Life. In addition, it is remarkable that Nava'i considers Love to be the pleasure to get knowledge, delicate manners and moral perfection. For him human love is a bridge to Divine one. The general conclusion from the ideology put forward by Nava'i in his lyrics expressing Love being essential for human is generally about gaining knowledge, longing for perfection, love and value of beauty, moral perfection and humanistic qualities.

Love is a tool that helps humans to reach their aim:

Munda gar yakhshi takhayyill aylasang,  
Yaki 'ishq sirrin ta 'ammul aylasang.  
Muttasif bulsang sifatullah ila,  
Jazm itarsln khatir-i agah ila

Kim sen — oq sen har nikim maqsud irur,  
 Sendin ozga yuq nikim mavjud irur.  
 Dhatning ijmaligha tafsilsin  
 Ham vujud ashkaligha ta 'vilsin.  
 Oz vujudunggha tafakkur aylagil,  
 Har ni istarsin ozungdin istagil!

Translation:

Should you think thoroughly this matter over,  
 Or 'd you reveal the secret of Love's power.  
 Should you be filled with divinity ever,  
 Would you be of all at once aware.  
 For the ultimate matter of all is -you  
 Would nothing has been if it were not for you  
 Beauty of God is embodied in you,  
 Structure of being is reflected in you  
 Do conceive throughout your own body - self,  
 Whatever you crave for - do crave from yourself.

Having high morality is the only way for comprehending the true nature of humanity and it deserves the divine Love. Intention of raising a perfect human runs through the poetry of Nava'i[6]. Love is a vital force that activates and perfects humans.

**Mahatma Gandhi's love doctrine.** A characteristic of Indian ethics is that nonviolence is extended to all living beings The word *jiva* means *every* living being; another term used, for example, in the Bhagavad Gita, is *sarvabhuta*, all beings. Radhakrishnan has once described *ahimsa* in a modern way as a “fellow feeling for all living things, enfolding in its merciful arms even the lowest forms of animal life.”[7]

The description of *ahimsa* as fellow feeling comes very near in its meaning to benevolence and love. Mahatma Gandhi identifies *ahimsa* with “universal friendliness”. Further, he merges Christian love into *ahimsa*. “I accept the interpretation of *ahimsa*, namely, that it is not merely a negative state of harmlessness but it is a positive state of love, of doing good even to the evil-doer.[8]

In the same context he refers to love as “the active state of *ahimsa*”. The Gandhian conception of *ahimsa* means “universal, positive love”. Gandhi adopts non-violence as a synonym to *ahimsa* and states that the nearest word to non violence is “charity” Gandhi's personal secretary Mahadev Desai also says that *ahimsa* means ‘gentleness [9].

*Ahimsa* has been translated into English by various writers as non-killing, non-injury, non-hatred harmlessness inoffensiveness, non-cruelty, non-aggression, tenderness or good will or as Gandhi does, non-violence and love.

But it is not an adequate definition to replace the term “*ahimsa* by another term like “love” In that case we have to explain this second alternative word with new ones again.

If we want to translate *ahimsa* as “love” we have to remember that every word in Sanskrit has its own history and cannot be translated easily without doing some sort of violence to its meaning. Therefore it might be reasonable to describe *ahimsa* as “Indian love”[10] , just to do justice to its own heritage.

The greatest contribution of Mahatma Gandhi to mankind is his teaching about love. All his activities and thoughts are based on the principle of love. We see that the spirit behind Ahimsa, Sathyagraha etc. are “love”.

Before going deep into Gandhian concept of “love” let us see what love is. Love is usually understood as an emotional state between individuals belonging to a social context [11]. The intense love that is experienced between two persons is called

“Prema” in Sanskrit [12]. Prema can also be called as “Bhakthi” if its quality is pure, noble and self denial, as in devotion. St. Augustine terms love as the dynamic emotional pull that a person feels towards God. Love is the universal force which prompts all beings to seek its perfection. There is also erotic love, which is the affinity that arises between members of the opposite sex as in hetero-sexual love. There is no doubt that love is the most fulfilling and noble emotion in man. Emotion is qualified as a value-oriented dynamic which can bring about a total transformation of the personality. “The same in its purest and the most intense state leads the lover to the peak experience of beatitude. Ultimately it can effect the total fusion of the lover and the beloved. But Gandhi gives more wider and spiritual interpretation to the concept of love” [13].

According to Gandhi love is very basic and important for every man especially for a believer. Belief in God and love of neighbour should go hand in hand. Gandhi writes, “To believe in God but not love people is a contradiction in terms. Faith implies truth and love. If these qualities could shine forth within us in their perfection we could ourselves be God. Love and truth are two faces of the same coin and both of them are most difficult to practise and the only things worth living for. A person can’t be true if he doesn’t love all God’s creatures; Truth and love are therefore the complete sacrifice’.[14]

The very nature of man is to love his neighbour. But loving his neighbour, he is not doing any virtue but only fulfils his nature. To quote Gandhi “The law which is most in harmony with human nature is that of winning over others by the power of love - soul force. When therefore a man wins over an enemy through love, he simply follows the law of his nature. He has not become a God in doing so” [15].

Gandhi divides love into spiritual and physical. Spiritual love is real and genuine. Where there is pure love, there is no room for impatience. Such love can’t be physical but only spiritual. “Physical love is nothing but lust spiritual love brooks barriers. But that love involves “Thapascharya” and so great is the patience required” [16].

Gandhi teaches that our love should be selfless. If there is a selfish motive behind our love, it is not worthy of that name. In pure love there is no taking or giving. The only reward of love is “love” itself. Gandhi explains it very deeply. [17] “In pure love there is no giving and taking. Putting in another way ‘there is no giving on earth without taking. Love gives because it is its true nature. It therefore does not calculate whether there is corresponding gain. It is unconscious of the giving and more so of the takings. Love is its own reward. When there is that ineffable love, there is a joy which is above all the so-called joys we experience from outward circumstances” [18].

Loving one’s enemy is true love, loving those who love us is not love at all. Gandhi writes, “It is not generosity or love, if we have good-will for others only as long as they and we agree in thought and action; that is only amity or mutual affection. The use of the word love is wrong in such cases, let us call it friendship. Love is the friendly feeling for the enemy” [19]. Again “mutual

love and mutual trust are not trust and love. The real love is to love them that hate you, to love your neighbour even though you distrust him. I have sound reasons for distrusting English men. If my love is sincere, I must love the English men in spite of my distrust. Of what avail is my love, if it be only so long as I trust my friend, even thieves do that. They become enemies immediately the trust is gone"[20]. So according to Gandhi, love is supreme, it sees no boundaries, it accepts no restrictions such as friend and foe, white and black, rich and poor etc. Our love should start from our neighbour. Through our neighbour it widens further[21].

So to understand better, his idea of love, it is necessary to explore Gandhi's concept of neighbour. This concept is contained very well in his doctrine of "Swadeshi"[22].

Swadeshi is a compound Sanskrit word which etymologically means "one's own country". Gandhi defines it as follows. "Swadeshi is that spirit in us which restricts us for the use and service of our immediate surroundings to the exclusion of the more remote"[23]. In other words "Swadeshi is that spirit which dictates man to serve his next door neighbour to the exclusion of any other". Thus it emphasizes one's special duty and obligations towards one's immediate environment.

For Gandhi the Swadeshi doctrine is a religious discipline. "Swadeshi, as defined here, is a religious discipline to be undergone in utter disregard of the physical discomfort it may cause to individuals"[25]. Also it should be one's rule of life. So one has to practise it even if it involves some self denial. Since it is a religious discipline and rule of life, the doctrine of Swadeshi should be applied to every walk of life.

First of all, in matters of religion, this Swadeshi spirit requires a man to stick to his ancestral religion in which he was born and brought up. But it doesn't mean that he should admit everything blindly. On the contrary, he should study it thoroughly as far as he can and, if he finds it defective, he is duty bound to serve it in purging it of its defects. From this Gandhi comes to the conclusion that there is no need of conversions especially for a Hindu. By reason of Swadeshi spirit, a Hindu refuses to change his religion not necessarily because he considers it to be the best, but because he knows that he can complement it by introducing reforms". It also demands reverence to and study of other world religions because only by this will one be able to understand one's own religion better and find out its defects. Of course this is to be understood, bearing in mind the special background of Hinduism which is the most tolerant religion because of its freedom from dogma.

Love of neighbour: the only way to love God. After examining Gandhi's concept of neighbour, now let us consider the relation between his love of neighbour and love of God.

One of the main Characteristics of the Vaishnava sect, to which Gandhi belonged by birth, is that in this world God is to be found in His creatures. Gandhi not only merely believed in it but was never tired of asserting its importance. "I claim to know my millions. All the 24 hours of the day I am with them. They are my first care and last because I recognize no God except the God that is to be found in the hearts of the dumb millions".[26] Again "God is not a power residing in the clouds.

God is an unseen power residing within us and nearer to us than finger-nails to the flesh".[27]

Because of this God is called Daridranarayan. Daridranarayan is one of the millions of names by which humanity knows God who is unnameable and unfathomable by human understanding and it means God of the poor, God appearing in the hearts of the poor. Also as

one have already seen, while dealing with Gandhi's idea of God, one of his main definitions of God is "Love".

And the best way to love this God of Love, or this God who is found in the creatures is to love one's neighbour. Therefore, for Gandhi, religion means spending oneself for others [28]. Also religion without compassion is "fraud". Compassion is at the root of religion and one who forsake it forsake God.

Again in the opinion of Gandhi, "Service of the poor is not one among the ways, but the only way to worship and love, God" [29]. Gandhi can't find any higher way worshipping God, than by serving the poor and identifying himself with them. Religion is service of the helpless. God manifests Himself to us in the forms of the helpless and the stricken. So every devotee is asked to serve others by body, soul and mind. Moreover for Gandhi, love of God is not something abstract or impersonal, but it should take the form of incessant service of men living around. Because in Gandhi's opinion, the aim of life is to serve the creator through the selfless service of humanity" [30].

"It follows therefore, that according to Gandhi, love of God and love of creatures are intimately connected; Nay the only way to love God is to love his creatures: And the unique way, at each one's disposal, to love God's creatures is to follow the doctrine Swadeshi or in other words to love one's neighbour. Thus we come to the conclusion that for Gandhi, the only way to love God is to love one's neighbor" [31].

Gandhi considers that love of neighbour is a means to one's liberation. To understand it better it is necessary to have a general idea of liberation in Hinduism.

Though Gandhi practised the path of knowledge, it seems that he did not lay much emphasis on it. For him, knowledge meant not metaphysical or philosophical knowledge but a knowledge of God [32], attained mainly through meditations and silence. Also his conception of God was not so much an abstract reality as Truth of daily life. To quote the words of R.R. Diwakar "his (Gandhi's) Jnana Yoga did not lay much stress on metaphysics, but on direct apprehension and knowledge by identity. He knew that God could not be recognised only by intellect or by reading or hearing about Him. Knowledge by identity, by communion, by meditation, by silence and silent prayer was the way he followed more than argument, discussion and logic". [33]

Gandhi followed also the path of devotion. This was a logical sequence of his definition of God as "Love". Since God is love, the effective way to approach Him is the emotion of love. So he wrote. "The identification of the worshipper with God should be still closer than that between the lover and the beloved". [88] He was so devoted to God that he could say that he could live without air and water but not without Him. Also he longed for the union with God as early as possible. Now it was a torture for him to live separate from God. "It is an unbroken torture to me that I am still so far from Him, who as I fully know governs every breath of my life, and whose offspring I am" [34].

In practising the path of devotion, Gandhi considered prayer very important, for he was convinced that nobody could lead a religious life of devotion without prayer.

Prayer is the very soul and essence of religion and therefore prayer must be the very core of the life of men, for no man can live without religion [90]. He was also sure that prayer would produce its effects not only on the life after death, but also for a better living here. Gandhi says; "Apart, therefore, from its bearing on man's conditions after death, prayer has incalculable value for man in this world, of the living. Prayer is the only means of bringing about orderliness and

peace and repose in our daily action”[35]. Because of this he was ever ready to live without food for days together but not a single moment without prayer.

Though a pure devotee of God, Gandhi was not satisfied with merely following the path of devotion. In fact for him, it was only a prelude to the path of action. So he is called a Karma Yogi par excellence.

Gandhi was a Karma Yogi par excellence. Also he was a Bhakthi Yogi more than a Jnana Yogi, but he was a Karma Yogi more than either. For his love of God was not something abstract or impersonal. To Gandhi, the only way to love God was to follow a life of service or to spend oneself in serving others. And this was the way to attain Moksha or Salvation. To cite Gandhi's own words. “I am endeavouring to see God through Service of humanity, for I know that God is neither in heaven nor down below but in every one”. Again “If I am to identify myself with the grief of the least in India, say if I have the power, the least in the world, let one identify myself with the little ones who are under my care. And so doing in all humility, I hope some say to see God, Truth, face to face”[36]. And in another place. “For me the road to salvation lies through incessant toil in the service of my country and there through of humanity. I want to identify myself with everything that lives”. In his Autobiography Gandhi also writes that :

*“To see the universal and all - prevailing spirit of “Truth face to face one must be able to love the meanest of creation as oneself identification with everything that lives is impossible without self-purification”[37].*

*Love is based on the conscious or unconscious recognition of affinity between ourselves and other beings. In other words, if this affinity or equality is recognised and felt, there will be love. As Gita says to be “alike to friend and foe”, lead to the same result as “love your enemies”, but the way to express it differs. Santi Parva gives a clear expression to this equal regard for friend and foe by advising one to cultivate ahimsa towards all creatures and compassion for all, and do good to all (sarvabhutahita). One should cultivate non-enmity, forgiveness, good-will for friend and foe, friendship for all, and equality in treatment with all[38].*

*In terms of charity and equality Gandhi has explained ahimsa : “In its positive form, ahimsa means the largest love, greatest charity If I am a follower of Ahimsa, I must love my enemy. I must apply the same rules to the wrong-doer who is my enemy or a stranger to me, as I would to my wrong-doing father or son.”[39]*

In the opinion of Gandhi, the service of the poor, to be sincere and efficient with regard to salvation, should be mentioned by love or Ahimsa. “I love all mankind as I love my countrymen because God dwells in the heart of every human being and I aspire to realize the highest in life through the service of humanity”[40]. As Gandhi himself says, all his writings in general, and his autobiography in particular, were written solely to bring home this truth to his readers. “My uniform experience has convinced me that there is no other God than Truth. And if every page of these Chapters does not proclaim to the reader that the only means for realization of Truth is ahimsa I shall deem all my labour in writing these Chapters to have been in vain. And even though my efforts in this behalf may prove fruitless, let the readers know that the vehicle, not the great principle is at fault”[41].

Again this service should be voluntary and without desire for rewards or in other words, with the spirit of renunciation in action. A man who renders voluntary service “will not waste a thought upon his own comforts which he leaves attended to or neglected by him maker on high he will take only what he strictly needs and leave the rest. He will be calm, free from anger and

unsuffled in mind even if he finds himself inconvenienced. His service, like virtue, in its own reward and he will rest content with it” [42]. And it should be with the spirit of renunciation, because only such a kind of service will lead one to liberation. When a man serves the poor voluntarily and selflessly, he will be ready even to spend himself fully in serving others. To quote Gandhi, “We, thus arrive at the ideal of total renunciation and learn to use the body for the purpose of service so long as it exists, so much so that service and not bread, becomes with us the stuff of life. We eat and drink, sleep and wake, for service alone. Such an attitude or mind brings us real happiness and the beatific vision in the fulness of time” [43].

For Gandhi, the service of the poor was not simply one among the means of salvation, but the only means to achieve it “To see universal and all pervading spirit of Truth face to face one must be able to love the meanest of creation as oneself”.

Again “Self-realization I hold to be impossible without service and identification with the poorest” [44]. Also I must reduce myself to zero, so long as a man does not of his own free will put himself among his fellow creatures, there is no salvation for him” [45]. On yet another occasion, “If I found myself entirely absorbed in the service of the community, the reason behind it was my desire for self-realization. I had made the religion of service my own, as I felt that God could be realized only through service”.

Therefore, in his life time, Gandhi did avail himself of every opportunity to do any service to others. “Service of the poor has been my heart’s desire and it has always thrown me amongst the poor and enabled me to identify myself with them” [46]. R.R. Diwakar confirms this by saying that “Gandhi did not allow his love of God to be abstract or impersonal but he saw God in humanity, in human suffering and translated his love into incessant service of men in distress and coined it into innumerable acts of service for the poor and the needy, for the depressed and the oppressed” [47].

**Conclusion.** Ali Shir Nava’i, during all his life, glorified friendship of the nations, called for solidarity and tolerance, education and good deeds, and exalted universal values. He didn’t separate his destiny from the destiny of all mankind, he devoted all his life to the spiritual progress of mankind.

To conclude, it may be said that Gandhiji’s message of non-violence is an attempt to re-establish society which is standing on the verge of total extinction with the advancement of modern science and technology. It is a sure and steady course for the development of mankind. It breeds mutual cooperation, love and sympathy. It is opposed to bloodshed and destruction. Violence and terror find no place in his remodeling of society.

The reason for the closeness of the ideas of Ali Shir Nava’i and Mahatma Gandhi is that they place a person at the center of the universe. They believed that the world has always existed only thanks to humanity. The ideas of these two great people are still relevant today. He believed that the world will exist as long as there are ideas of humanity, peace, friendship, tolerance, love and non-violence. They believed that humanity would be happy.

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