

HISTORICAL ANALYSIS OF ALISHER NAVAI'S VIEWS ON SPIRITUAL AND MORAL EDUCATION

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Abstract: The article widely covers thoughts about the important historical roots of the spiritual and moral education of Alisher Navoi.

Key words: traditions, values, language, spiritual and moral education, lifestyle, art.

The formation of the spiritual and moral education of the current Uzbek people dates back to the distant past. This land and homeland, located between the two great rivers Amu Darya and Syrdarya, as a Turkic-speaking people, is considered the successor of Turan and Turanzamin, and has paid special attention to the education and upbringing of young people, who are considered its future, and the spiritual and moral outlook, and has been able to present the world with unparalleled intellectuals. Our historians who have studied the origin and formation of statehood of the Uzbek people, as well as the emergence and development of educational science, recognize the commonality of its culture, spirituality, religion, customs, values, language, spiritual and moral education, lifestyle, art with the Turkic peoples, and this people considers itself and emphasizes itself as an independent nation - the Uzbek people.

The important historical roots of spiritual and moral education in our national pedagogy are the teachings of Central Asian thinkers on the issues of spiritual and moral education. Central Asia, in addition to being a paradise land, a place with a rich genealogy, is one of the centers that has given the world thousands of world-famous people, rich in science, culture, spirituality, and contributed to universal human development. Central Asia, including Uzbekistan, has had world-famous scholars, architects, engineers, artists, poets, and scientists who contributed to the development of human sciences, who made a huge contribution to world spirituality and enlightenment. Studying their spiritual, moral, and educational teachings and using them for the education and upbringing of young people is of great scientific and pedagogical importance. The great scholars and enlighteners of Central Asia, such as Khorezm, Abu Nasr Al-Farabi, Ahmad Ferghani, Abu Rayhan Al-Biruni, Abu Ali Ibn Sina, Yusuf Khos Hajib, Alisher Navoi, Voiz Kashifi and other Central Asian thinkers, made a great contribution to the development of the culture of our people and the enrichment of their spirituality. The works they created clearly express the level of enlightenment, virtue, perfection of a person and the goals and tasks of his upbringing.

According to our scholars, a person can only reach the stage of virtue and perfection if he has the following qualities: first, qualities acquired from knowledge, second, truth found in the inner and outer appearance, third, behavior formed by reason, and fourth, health that is more than wealth. Such qualities can only be found in a person who is spiritually and morally formed. After all, at the heart of spiritual and moral education are such human qualities as intelligence, knowledge, decency, kindness, purity, honesty, conscientiousness, love of work, and loyalty to the Motherland. Thanks to independence, significant changes have occurred in the spiritual and educational life of our people.

In particular, from the first years of our independence, special attention was paid to the development of views on spiritual and moral values inherent in the principles of Eastern

ethics. A number of reforms were carried out regarding the development of social views on spiritual and moral values, such as patriotism, nationalism, humanity, nobility, duty, conscience, justice, and honesty, which serve the spiritual development of society.

Spiritual and moral values are important factors in raising our youth as healthy and well-rounded individuals, in the development of our society, and in the spiritual, educational, cultural, and moral advancement of humanity. During the years of independence, special attention was paid to the study of the science of Sufism and the implementation of a number of scientific and research works within the framework of the science of Sufism. The issues of studying and interpreting the spiritual heritage and pedagogical views of the works of our great scholars and Sufis were also somewhat liberalized. The science of Sufism is one of the sacred sciences that embodies high moral and mystical thinking that has called people for centuries to spiritual and spiritual purity, perfection, as well as healthy faith. The spiritual and moral ideas expressed by Central Asian thinkers in their works directed the people to the level of enlightenment, virtue, and perfection.

In particular, the upbringing of a perfect person is of primary importance in the work of Alisher Navoi (1441-1501). The great Uzbek poet and thinker Alisher Navoi was born on February 9, 1441 in the city of Herat. A love for literature and artistic creativity awakened in him as a child. Alisher loved to listen to and recite poetry.

Alisher studied in Herat and Mashhad, studied logic, philosophy, music, calligraphy and other sciences, Arabic and Persian languages. Alisher was known to the public as a talented poet at the age of fifteen. He used the pseudonyms "Navoiy" for his poems in Uzbek Turkic, and "Foniy" for his poems in Persian-Tajik. All his poems in Uzbek are collected in the four-volume collection "Khazoyinul Maoniy": "The Wonders of Childhood", "The Rarities of Youth", "The Beauties of Middle Age", and "The Benefits of Old Age", and his poems in Persian are collected in the collection "Divoni Foniy". Navoi laid the foundation for Uzbek literature and the literary language. He proved that the Uzbek language has the same potential for creating works of art as the Persian and Arabic languages, and in some places it is superior to them. Navoi's artistic heritage is very rich and multifaceted. Along with creating poetic collections and large epics, he also wrote prose works and scientific treatises that reflect the spiritual life of Central Asia in the 15th century. Among them, the works "Khamsatul mutahayyirin" dedicated to Navoi's mentor, the great Tajik poet and thinker Abdurakhmon Jami, "Majolisun nafais" containing information about the life and work of many poets who preceded him and were his contemporaries, and "Muhokamatul lug'atayn" honoring his native language hold a special place. Towards the end of his life, Navoi wrote the epic "Lison-ut-tayr" ("Bird's Language") about the development of human society, and the scientific and philosophical work "Nasoyim ul-muhabbat". In general, the democratic direction and humanism in Navoi's work, respect for human dignity and the struggle for people's happiness and prosperous life made his works timeless. Eastern thinkers created didactic works dedicated to human perfection and rich in advice. "Mahobhorat", "Kalila va Dimna", "Qobusnama", "Qutadgu bilig", "Mahzan-ul asror", "Matla-ul anvar", "Akhloqi Muhsiniy" are among them. In the work "Mahbub ul-qulub", created in accordance with this tradition, Navoi reflected the qualities characteristic of a perfect person of his time. He spoke about the morality of people belonging to 39 different social groups: he described the hadith scholars who devoted their entire lives to understanding the mysteries of theology, the astrologers who devoted their energy to discovering the secrets of the sky, those who sacrificed their lives for the sake of love, individuals who gained prestige in the nation, etc. However, he did not consider any group to be superior to another. When the historian Mirkhand began writing

his work "Ravzat-us-Safa", Navoi advised him: "Let your work be understandable to both the king and the beggar." The great poet, expressing high universal ideas in his poetic and prose works, took a worthy place in the hearts of millions of readers. That is probably why, today, at a time when it is more important than ever to educate the younger generation in the glorious pages of the history of the Motherland, universal traditions, and the spirit of high spiritual and educational beliefs, the personality and life-long works of such thinkers and geniuses as Hazrat Navoi connect the past with the present, serve as a beacon that, like the sun that shines on everyone equally, illuminates the spiritual world of our contemporaries and calls for perfection. Works devoted to the education of youth, morality, science and education occupy a wide place in Navoi's work. The thinker encourages children to acquire knowledge and skills, to love work, and at the same time emphasizes the need for each person to use the knowledge and skills they have acquired for the benefit of the people and the homeland. According to Navoi, the school brings light to the people, shows them the right path, and makes children knowledgeable and enlightened. Alisher Navoi described his thoughts on science, enlightenment, and education in his works through positive images of perfect people. He extensively expresses his thoughts on the upbringing of children in his works such as "Hayrat ul-abror" and "Mahbub ul-qulub". After all, an important task of children's literature is to educate the younger generation as a perfect person. The criterion of life is a person's activity, behavior, human qualities and virtues. He calls for a person to devote his life to service that is useful for himself and for the whole society, to learn a profession, to be enlightened, to acquire good qualities, to be correct, honest, truthful, generous, wise, merciful, intelligent and polite, and condemns bad habits. These qualities are instilled in a person from a young age, and Navoi, taking these into account, expresses views on the upbringing of both young and old.

Navoi's work began to be studied on the basis of scientific criteria in the 20s and 30s of the last century. The first steps in this area can be noted in the articles of Abdurauf Fitrat "Navoi's Persian poetry and his Persian divan" (Maorif va oqitguchi journal, 1925) and "Farhod Shirin's epic" (Alanga journal, 1930). Research works of such scientists as Olim Sharafiddinov (Alisher Navoi, 1939), M. Shaikhzoda (Genial poet, 1940), V. Abdullayev (Navoi's life and work in Samarkand, 1940) were created.

A collection of scientific articles by A.Borovkov, E.Bertels, H.Olimjon, H.Zarif, O.Usmonov, M.Sahykhzoda and other scientists was published. The publication of the complete edition of the work "Khamsa" (Porso Shamsiyev, 1960), the academic edition of "Khazoin ul-maoniy" (Hamid Sulaymonov, 1960) and the 15-volume "Works of Alisher Navoiy" were important events in Navoi studies. Until the 90s of the last century, the list of studies devoted to the life and work of Navoi would have made up a book. Since the years of independence, the study of Alisher Navoiy's work has begun on the basis of new principles. Studies such as I. Hakkulov's "Sufi mysticism and poetry" (1991), S. Hasanov's "Navoi's seven gifts" (1993), M. Muhiddinov's "The rain of two worlds" (1994), H. Kudratullayev's "Literary and aesthetic views of Alisher Navoi" (1995), A. Qayumov's "Sun of poetry and thought" (1995), A. Khayitmetov's "Navoi Khanate conversations" (1996), A. Abdugafurov's "Lessons of the Big Five" (1996), N. Kamilov's "Sufi mysticism" (1996, 2010), S. Alimov's "Naqshband and Navoi" (1996), N. Jumayev's "Magic in a series of lines" (1997); These include the dissertations of scholars such as M.Muhiddinov, Sh.Sirojiddinov, A.Erkinov.

Navoi's works were known in Europe as early as the 16th century. The second part of the work "The Visit of the Three Young Boys of the King of Sarandib" by the Armenian writer from Tabriz, Christopher Armani, published in Italian in Venice in 1557, describes the adventures of

Bahram and Diloram, taken from Navoi's epic poem "Sab'ai Sayyor". Also, by the 17th century, the Georgian poet Tsitsishvili creatively translated Navoi's work "Sab'ai Sayyor" and created the epic poem "Yeti Gu'zal".

By the 20th century, the publication of Alisher Navoi's works and dictionaries based on his works began in Europe. The French orientalist Cartmer included Alisher Navoi's works "Muhakamatul Lug'atayn" and "Tarihi Muluki Ajam" in his collection published in 1841. Russian scholar I.N. Beryozin also included excerpts from the poet's works in his book "Turkish Chrestomathy". Y.E. Bertels, through his comparative study of the creative work of Alisher Navoi and Persian-Tajik writers, proved that Navoi was an original poet. Now, work on studying Alisher Navoi's work in a broad scientific aspect is continuing in our country, as well as abroad. In conclusion, our great grandfather Alisher Navoi has been serving the education of a perfect person for centuries with his creativity. "The greatest wealth," said the President of Uzbekistan Sh.M. Mirziyoyev in his Address to the Oliy Majlis, "is intelligence and knowledge, the greatest heritage is good upbringing, the greatest poverty is ignorance. Therefore, for all of us, mastering modern knowledge, as well as becoming spiritually mature, truly enlightened, and possessing high culture, should become a continuous vital need. In this regard, the works of Alisher Navoi are an invaluable treasure.

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