



JUDICIOUS APPROACH OF ALISHER NAVOI ON THE HARMONY OF EDUCATION AND UPBRINGING

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Annotation

The article focuses on the multi-dimensionality of Alisher Navoi's work and his ideas of humanity, his education, destiny, existence, happiness and good living. Education plays a key role in a person's maturity, and the environment in society determines a person's spiritual image. Human education is also reflected and philosophically analyzed in Navoi's "Khamasa" epics.

Keywords: man, human existence, education and upbringing, society, existence, loyalty, allegiance, love, goodness, justice, sciences, nature

Introduction

Alisher Navoi combined his artistic-philosophical views with enlightenment and pedagogical views and called his people to settle down. In his work "Khamasa" he writes about education - man, his mental abilities and education. He combines his pedagogical point of view with his philosophical point of view, noting that all people have the same spiritual and moral basis, that the only thing that makes us human is education. It comes to the conclusion that education, in turn, originates from labor and lays the foundation for labor education.

Discussion and Results

Navoi exposed the unbearable problems of labor education in his time and emphasized the need for all citizens to work cleanly, get equal education, and create a single goal. Such education and work, says Navoi, will lead today's society on the right path, encourage it towards a more prosperous life, and improve the life of the entire population. Alisher Navoi supported the activities of teachers who were experts in education. He dreamed of establishing the principle of equality in education. Alisher Navoi came to the conclusion that only through education, people, the whole nation can educate patriots who can combine their personality with national concern. Alisher Navoi's socio-economic and educational, educational, progressive views were clearly stated and left as a special testament to the future generations. These educational views are widespread not only in Movarounnahr and Khorasan, but also in Iran,





Azerbaijan, East Turkestan, India, Egypt, Turkic countries, and later in Europe and America. The work of the poet, his views on education are widely expressed in the works of Eastern scholars and enlighteners. Head of Department of Warsaw University (Poland) Janusz Krzyzowski "... Alisher Navoi's legacy is eternal, his artistic genius knows no boundaries of time and space. When reading the beautiful lines of Navoi, who sings about love, loyalty, modesty and tenderness, one can feel the sounds of a great and noble soul. These are the knots of the heart, five and a half centuries later which has been exciting millions of people," he says.

Based on the theory of public education, Navoi says that the purpose and task of education is to educate citizens in a conscious moral spirit. He says that in raising a child, even in raising a person, love for the whole person should go hand in hand with raising a child. According to Navoi, education determines the social status of a person. In his works, labor education ensures the formation of a person in work, under the influence of the surrounding social conditions and qualities inherent in human nature. Navoi reveals the social importance of labor. If a person is educated by work in the environment where he lives or in a certain society, work ensures his physical development. In the Middle Ages, Navoi taught all the people around him to work, to settle down, to work in the garden, to work with his own hands, to build his own garden. He regularly involved people in this process. The fact that human life is based on labor formed the basis of Navoi's unique idea of humanity. Indeed, work is the fruit of social development. It develops due to changes in society and human life. Navoi's educational lessons cover all types of education. Conclusions about labor education have not lost their importance even today. We will not be mistaken if we take the following couplet to be the focal point of Navoi's theory of education and upbringing.

*Odami ersang demagil odami,
Onikim yo'q xalq g'amidin g'ami
(If you are a man do not dare call a man
Those whose cares not about the people)*

Alisher Navoi rose to the rank of prime minister under Sultan Hussein due to his deep knowledge. Many libraries, mosques and madrasahs, medical centers and other social facilities were built in Herat during the Navoi era. It is said that the Sultan had great respect for the poet. One day, Navoi came to the sultan to fulfill one of the five Muslim duties and asked him to allow him to make a pilgrimage to Mecca. The Sultan said to him: "Because of your morals and spiritual maturity, you are superior to a pilgrim!" he refuses. After some time, Navoi again asked the sultan for permission. This time, too, the Sultan objected to the poet's pilgrimage: "If you go to Mecca, various evil political forces around me can overthrow me, so I need you here."





The sultan, who could not find any reason for the poet's third request for permission, finally allowed it. Rushing home, Navoi meets a young man from a poor family. The young man asks the poet for help. At that time, there seemed to be no number of people who came to Navoi for help. A group of ordinary people were waiting in front of Navoi's house. When people saw Navoi, they fell at his feet and said, "What will happen to us if you go on Hajj?" Only you care and protect the interests of this nation!" - they asked. Not wanting to disappoint the crowd, the poet sits at home and makes the young man who came with him the heir to his property.

Most philosophers and scientists believe that education is superior to education, in fact, a rude person cannot succeed in learning, even if he is a scientist, he is of no use to society, because he has no use. In our people, it is not for nothing that it is said that it is easy to be a scientist, but it is difficult to be a person. Among the people, the most educated and polite people have the most prestigious and high positions. Their best qualities are that everyone trusts them and follows them. In this life, every person must first know himself, then the total knowledge, wisdom, enlightenment and spirituality created by God, recognize his Creator, and rejoin the unity in a pure spirit. In this way, human spirituality and morality will rise to a higher level. Navoi writes about it like this:

*O'z vujudingga tafakkur aylagil,
Har neni istarsan, o'zungdan istagil
(Think about it upon your body*

If you want something, want it from yourself)

In this transitory world, Navoi urges people to be kind to others, to do all the righteous deeds prescribed by our religion, to restrain the desires that lead people astray, to regularly donate to the poor, to be merciful and compassionate, to always feel the sorrow of the people, to live in their concern. .

Navoi not only expresses important views on human education and training in his ghazals, rubai, and epics, but he himself is also known as a great humanitarian poet, because he is an example to others in terms of humanity. He always shared the sorrows of ordinary people.

Alisher Navoi admitted that a person without spirituality does not belong to humanity when he said, "A man who does everything, a man who knows his thoughts." A perfect person should embody good and noble qualities that lead to perfection in the fields of human, moral, science, and faith.

In "Hayratul-Abror", the first epic of "Khamsa", the sultan of words, who promoted the ideas of philanthropy, honors and praises people who have mastered knowledge and craft. Alisher Navoi poetically interpreted the seasons of human life in the





seventeenth article of his epic. The grace of the spring of youth is compared to the beautiful spring of the seasons. The Khazanrez period of human life and the conditions characteristic of old age are described in relation to the autumn season. The reader feels that man is a part of nature. The circumstances of nature are very similar to the seasons of life. The colors that are symbols of the seasons: green means awakening, and yellow means fading, old age. In this article, the great word artist polishes the poetic scenes rich in philosophical meanings by skillfully drawing images of nature: sunrise, early spring rain, the morning breeze "sweeping" the garden "sprinkled with water" as if cleaning it, and the garden is filled with the fragrance of flowers; the branches of the tree are like hair on the face of the river, they are spread, they are brooms to sweep the earth, the wind bends the branches of the trees to the ground, and the cloud is a sprinkler of water, so the sky swept the garden of the world, sprinkled it with water, and now the basilisks began to bloom. The grass that covers the earth is like the stars that have a blue face. Nature wraps around, leaves and flowers appear on the trees. Later, the buttons of the green dress - fruits appear. The garden is full of fruit. This is:

*Bog' o'lib ashjar-u samardin so'ra
Komildek fazlu hunardin to'la.
Balki bo'lub ravza gulistonidek,
Yo'qki hiradmand kishi jonidek*

In the eyes of the poet, a garden full of fruits is the fruit of the gardener's work, and at the same time, ripe fruits are like perfect people who have mastered the noble craft. The creatures created by their wisdom are as valuable as the tools created by the craftsman. The virtuous are likened to creative people who have mastered their craft. Their souls are like the flower of paradise. The gardener picks the fruits. A garden without fruit is like a pearl without a pearl. And the garden is like the sky without stars.

*Chun uzubon mevalarni bog'bon
Bog' bo'lib anjumi yo'q osmon.
Sahni gulistonki, samar yo'q anga
Bir sadafdekki, guhar yo'q anga.*

A garden without fruit gives a "fruitful heart" and the branches of a tree look like a sick person like a "disheartened person". Branches and leaves turn yellow like a patient's face, like the yellow face of a lover, like the fire of love's grief burns the leaves. The khazanrez period of life is like a sickness caused by separation. The damp wind of autumn, which scattered yellow leaves in all directions, no longer left "color and purity" on the leaves.





*Qolmadi man naxlida bargi havas
Balki uchurdi ani sovug' nafas*

A person's desires and desires are compared to a leaf of a tree. People who have spent their lives on such frivolous passions will not learn from their meaningless life when they reach old age, "like a tree stripped bare"? Is not their old age like a garden without fruit? Through the lyrical digression in the seventeenth article, His Holiness Navoi urged people to value the seasons of their lives and not spend them in vain, fully expressing their emotions in the following verse:

*Ohki umd o'tdi jaholat bila,
Qoldim o'lum vaqti hijolat bila...
Umd kuni uyquda qoldim tamom,
Emdiki uyg'ondim, o'lib erdi shom.
Andaki qilmoq kerak ish, qilmadim,
Ish qila olmas kunini bilmadim...
Yaxshiroq ul umrdan o'lmoq yiroq,
umr nekim, andin o'lim yaxshiroq!*

The great thinker urges us to appreciate the great gift of life, not to waste it, to create goodness, to spend it meaningfully, and to live for great purposes. Human qualities are the greatest state for a human child. Seeing eye, hearing ear, speaking tongue, perceptive ear, loving heart are given, man should use them with good intention. Since we have been given the hand to eat, the feet to walk, and the mind to think, we should consider and respect all of these as human happiness. Indeed, the great creator created man as the most honorable, the most noble:

*Barcha jahondin qilib ashraf seni,
Ayladi rozig'a Musharraf seni*

Given such a great position, a person should spend his life only on goodness and goodness. At least if he is not capable of doing good, he should not hurt people or do evil.

*Yaxshilik gar aylamasang ish chog'I,
Aylamagin bori yomonlik dog'i...*

The artistic interpretation of the seasons of life in "Hayratul-Abror" will continue to amaze humanity for many centuries. It calls for love of life and goodness.

Navoi's wisdom, which has become a slogan in all educational institutions, "Odami ersang demagil odami, Onikim yo'q xalq g'amidin g'ami" He always encourages others to do good. In addition, Navoi helped the needy, patronized the scholars as much as he could, and did charity work for the well-being of the country. At that time, there



was not a single scholar or needy person who was not patronized by Navoi. He devoted his whole life to science and good deeds for the prosperity of the country.

Navoi's heritage is such a great treasure that our nation has not yet learned and used it. As His Holiness Navoi said, a person should always do good in life and should never be grateful for the good he has done and not be deprived of its reward. Alisher Navoi knew by heart not only his own ghazals, but also thousands of verses of his contemporaries. In Navoi's poems, first of all, the spiritual basis, the intellectual-educational root of the word is very deep. Therefore, when reading Navoi, the mind, heart, and emotions should work almost equally. But the main way to understand Navoi's poetry is knowledge.

*“Yaxshilik tuxmini sochg’ilkim, budur dehqonga so’z,
Harnekim ekding bugun, biron hamon tut oni ko’z”*

*“Teran dengizlardan gavhar-dur unar,
Insonga keragi – yaxshi bir hunar”*

When we read Navoi's ghazals, we can clearly understand the command of Allah Ta'ala and the hadiths of our Prophet, may God bless him and grant him peace. In the epic "Saddi Iskandarii" it is said:

“If his words are true, you can see his face, if you cannot see his face, then his words are false”.

CONCLUSION

It is emphasized that a person can only speak the truth, and gain respect for a person with his honesty, and lying is a loss of spiritual and moral image.

With the honor of independence, this breed began to be respected. A statue of Alisher Navoi was erected in our capital. Parks and streets were built in his name. His works were reprinted and reached the homes of our people. When we read Navoi's ghazals, rubai, especially "Hamsa", he calls our future youth to be knowledgeable, religious, religious, faithful, loyal to the Motherland, and loving to parents.

