

PECULIARITIES OF THE VIEWS OF ALISHER NAVOI ON EDUCATION AND NURTURE

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ABSTRACT

The article seeks to illustrate the peculiar features of the views of Alisher Navoi on the problem of education and spiritual nourishment. According to Navoi, the education of a person is a prime factor in the formation of his or her character, and also the biggest factor of his contribution to the societal development and maintenance of social justice.

Keywords: education, nourishment, nurture, social development, justice, equality, welfare, upbringing, humanism

INTRODUCTION

Alisher Navoi (February 9, 1441 – January 3, 1501) was not only the greatest poet of his own time, but also today he is considered to be one of the most distinguished philosophers who set the cornerstone of the universal world culture. There is historical information that Alisher Navoi's paternal grandfather was a cousin of Amir Temur's son Umar Shaykh and later served Umar Shaykh and Shahrukh. His father Giyosiddin Bahodir was a close associate of Abulqasim Babur and took an active part in governing the country at that time. There is historical evidence that her mother (name unknown) was the daughter of Sheikh Abusaid Chang, a Kabul nobleman. Alisher Navoi's childhood coincided with the last years of Shahrukh's rule, and he went to school at the age of 4, reciting poems in Turkish and Persian, memorizing them, and improving his literacy. He was fluent in Uzbek as well as Persian. In the West, Alisher Navoi is considered to be the greatest representative of Chagatai literature, while in the East he is honored with the title of "Charter of Nation and Religion".

MATERIALS AND METHODS

Present study seeks to employ various methods of scientific research, such as hermeneutical analysis, content analysis and comparison, and synthetic research.

ANALYSIS AND RESULTS

Alisher Navoi was noticed by the famous historian of his time Ali Yazdi, Mavlono Lutfi praised the talent of the young poet, his talent won the attention of Kamol Turbati. He was educated by such teachers as Sayyid Hasan Ardasher and Pahlavon Muhammad and had a close creative collaboration with Abdurahman Jami. Until 1469, Navoi lived far from Herat due to internal conflicts between the Timurids. After the accession of Hussein Boykaro to the throne of Khorasan (1469), a new stage in the life and work of Navoi began, he was appointed to the post of seal (1469), minister (1472) and governor of Astrobod (1487). Between 1480 and 1500, he built several madrasas, 40 rabots (passenger stops), 17 mosques, 10 khanaqahs, 9 baths, 9 bridges, and 20 swimming pools at his own expense. Hussein Boykaro gave Alisher Navoi the

title of "Mukarrabi Sultani" ("the closest person to the sultan"). According to him, Navoi could interfere in all affairs of the state.

Alisher Navoi's biography is reflected in the works of historians and statesmen such as Khandamir, Wasifi, Hussein Boykaro, Babur. For this reason, D. Yusupova argues that "the history of the study of the activities and heritage of Alisher Navoi begins with the poet's own time, with the works of his contemporaries." [1; p. 6] In his new position, Alisher Navoi paid special attention to the establishment of peace and tranquility in the country. He begins to organize the work of the Vaqf foundation. He attaches great importance to the development of trade and handicrafts in the cities. Thanks to the efforts of Alisher Navoi, the culture of farming in the villages has risen. The cities, especially Herat, became more and more prosperous. The great humanist poet Alisher Navoi, like other great figures of the medieval Renaissance, shows through his actions what a real person should be like. He fought against the injustices of his time, exposed the violence of officials, and protected the weak and needy. Alisher Navoi is known as a true patron of culture and art. His work pays special attention to the proper solution of socio-political issues, equal treatment of all social strata, all nationalities, the prevention of discrimination, the construction of public buildings that serve the interests of all.

At the age of 15, Alisher Navoi became a well-known poet who wrote in both Turkish and Persian. He studied logic, philosophy and mathematics in Herat, Mashhad and Samarkand. He got acquainted with the works of his predecessors Ferdowsi, Nizami, Dehlavi, Khorezmi, Sayf Saral, his contemporaries Atoi, Sakkoki, Lutfi, Jami. The development of his views on justice began with his acquaintance with the works of Ferdowsi and Nizami. We know that Alisher Navoi's "Khamsa" reflects not only the cultural life of the XV century, but also is the spiritual and moral encyclopedia of the whole nation. When we read his epic "Hayrat ul-abror", we see that the admiration of perfectness in this life has risen to a certain level ("abror"), and when reading "Farhod and Shirin", "Layli and Majnun" we realize that poet expressed his state with a peculiar artistic skill. We observe that the joy of the epic "Sab'ai Sayyar" has a special meaning not only in the story told by seven strangers from seven climes on seven nights, but also because the seven colors of the rainbow, seven statuses in classical philosophy and seven tones in music have a special meaning. In his work "Saddi Iskandariy" the ideal society, human perfection, morality, impeccable and pure feelings are glorified. Ibrahim Haqqul emphasizes that "Navoi's views on perfection are based on four priorities: the beauty of Allah, the purification of the soul, the power of the Spirit and the maturity of thought." [2]

Alisher Navoi, combining his artistic and philosophical views with enlightenment and teaching views, called on the people to settle down, emphasizing that the settled people will develop education and create a civilized country. In his book "Khamsa" he writes about education – a person, his mental abilities and upbringing. He combines his pedagogical point of view with his philosophical point of view, noting that all human beings have the same spiritual and moral basis, and that the only thing that makes us human is upbringing. He concludes that education, in turn, stems from labor and lays the foundation for labor education.

Navoi exposed the unbearable problems of labor education of his time, emphasizing the need for all citizens to work hard, receive equal education and create a common goal. Such upbringing and work, Navoi says, will turn the development of today's society in the right direction, lead it

to a more prosperous life, and improve the lives of the entire population. Alisher Navoi supported the work of teachers who were educators. He dreamed of establishing the principle of equality in upbringing. Alisher Navoi came to the conclusion that only through education can people, the whole nation, cultivate patriots who can combine national identity with their own identity. Alisher Navoi's socio-economic and enlightenment, educational, progressive views are clearly stated and remain as a unique testament to 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 poet's views on creativity and education are widely reflected in the works of Eastern scholars and enlighteners. Janusz Krzyzowski, Head of the Department of the University of Warsaw wrote: "... Alisher Navoi's legacy is eternal, his artistic genius knows no boundaries of time and space. When reading the beautiful lines of Navoi, who sang about love, kindness, modesty and tenderness, one can feel the sounds of a great and noble heart. It is continuing to excite millions of people five and a half centuries later". [3; pp. 54-56]

DISCUSSION

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 the upbringing of children, even in the upbringing of the individual - love for the whole person must go hand in hand with that process. According to Navoi, it is upbringing that determines a person's social status. In his works, he wrote that labor education ensures that a person is formed under the influence of labor, the social conditions around him, and the innate qualities of human nature. Navoi reveals the social significance of labor. If a person is brought out in the environment in which he lives or in a particular society, labor 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 has been involving people in the process on a regular basis. The fact that human life is based on labor formed the basis of Navoi's unique idea of humanity. Indeed, labor is the fruit of social progress. 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 today.

"Odami ersang demagil odami,

Oniki yo'q xalq g'amidin g'ami", - he wrote. [4; p. 5]

It would not be wrong to say that Navoi is the central point of the theory of education and upbringing.

Alisher Navoi rose to the rank of prime minister during the reign of Sultan Hussein due to his deep knowledge. During the Navoi term, many libraries, mosques and madrasas, medical centers and other social facilities were built in Herat. It is said that the Sultan had great respect for the poet. One day, Navoi came to the sultan to perform one of the five fards of a Muslim and asked him to allow him to perform Hajj in Mecca. The Sultan replied to him, "Because of your moral and spiritual maturity, you are superior to a pilgrim!" Sometime later, 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 may overthrow me, so I need you here."

The sultan, who could find no reason to reject the request of the poet for the third time, finally gave permission. Navoi hurries home and meets a young man from a poor family. The young man asks the poet for help. At that time, there seemed to be no end to the 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 will take care of and protect the interests of this people!" 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 philosophical scholars consider upbringing to be superior to education, in fact a rude and impolite person cannot succeed in acquiring knowledge, even if he is a scientist, he is of no use to society because he is of no use. It is not for nothing that our people say, "It is easy to be a scientist, it is difficult to be a man." Among the people, the most educated, polite people have the most prestige and high status. Their best qualities are that everyone trusts and follows them. In this life, each person must first know himself, then all the knowledge, wisdom, enlightenment and spirituality created by Allah, recognize his Creator and rejoin in unity as a pure soul. In this way, human spirituality and morality will rise to a higher level. Navoi writes about this:

“O’z vujudingga tafakkur aylagil,
Har ne istarsan, o’zungdan istagil” [4; p. 17]

CONCLUSION

In this transient world, Navoi urges people to show unselfish kindness to others, to do all the righteous deeds prescribed by our religion, to refrain from misleading desires, to regularly donate to the poor, to be merciful and compassionate, to always grieve for the people, to live in their worries.

In short, Navoi not only expresses in his ghazels, rubais and epics important views on the education and upbringing of human being, but he is also known as a great humanist poet, because he is an example to others in terms of humanity. He has always shared the miseries and worries of the common people.

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