

## THE IMPORTANCE OF PERFECT HUMAN IDEAS IN THE VIEWS OF ALISHER NAVOI FOR THE PRESENT

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### ABSTRACT

In this article, Alisher Navoi touched upon the glorification of the idea of perfect man in his works and its importance for the present time. It was emphasized that the educational significance of Alisher Navoi's works is high in the education of modern youth. The fan, who got acquainted with the article, realizes how important the works of Navoi are for the education of a perfect person.

**Keywords:** a perfect person, spirituality, parents, humanism, creative imagination, ability, manners, temperament, family.

### INTRODUCTION

Alisher Navoi is a great person who forms a whole period in the history of consciousness and thought, artistic culture of our people, an incomparable manifestation of national literature, the pride of our nation, an immortal word artist who glorifies the honor of the world. If the interpretation is correct, there is no one in the universe who speaks Turkic and Persian, if he does not know Navoi, if he does not love Navoi, if he does not look at Navoi with Fidelity and e'tiqod. "If we call this great breed a saint, it is a saint of Saints, a thinker, a thinker of thinkers, a poet, a sultan of poets." [1]

The deeper the literature of the peoples of the East is studied, the more clearly the literary ties between these peoples are seen. And the study of literary relations gives a fuller picture to determine the creative power, sphere of influence of genius artists, representatives of the literary school. In this regard, the study of Navoi's heritage is of particular importance.

The study of Navoi's heritage is not the only task of Uzbek scientists alone. Since Navoi, as the head of a great literary school, has a strong influence on the literature of many peoples, such as Dohi Nizami, the study of his creativity is also a broad field. When the world Orientalists examined the Navoi heritage with the aim of studying the literature of the Uzbek people, researchers of the Eastern peoples studied the life and creativity of this great artist, who devoted his whole life to the happiness of the people, with the aim of studying his culture in depth the history of his literature, identifying the sides Because Navoi Tajik is famous in Iran, Indian culture as a patron of a great culture, and in the literature of Azerbaijan, Turkmen, Kazakh, tatar, Turkish, Karakalpak peoples showed its strong influence. [2]

Alisher Navoi is the most famous representative of the Turkish world literature. Because no one has been able to serve as well for the prosperity of this language and literature. Navoi's creativity is the highest peak of Turkish literature. Because no one had written to him so much in such a language and an abscess (ICA). Navoi is the greatest poet of all nations. Because he considered himself to be his own poet of the Turkic peoples, which spread from "Hito(y)to

Khurasan". He united them under one literary language flag, "yakkalam". With this, it had a great influence on the economic, political, spiritual prosperity of the nation.

The world - wide idea of Navoi's Works has brought the fame of Uzbek literature to the world through the expression in high artistic form of such beautiful feelings as humanity, folk art, friendship, peace, kindness and loyalty, pure love and loyalty, enlightenment. Although the great scientist, poet Alisher Navoi did not create a whole work in the field of universal education, he expressed his thoughts about it in various scientific and literary works. Alisher Navoi expressed his thoughts on universal education by creating a harmonious image of a person in his artistic works.

In the thoughts of Alisher Navoi on the issues of Science and education and education, the ideas of humanism are at the forefront. According to Alisher Navoi, a person is higher, more dear and more valuable than anyone else in the world. Alisher Navoi defended the interests of all people with a pure conscience of his time. He studied the rules of universal morality necessary for Man, reflected his views on the image of the heroes of the work. Alisher Navoi encourages people to be morally and decently, and describes morality as follows: "Morality is a person's heavy-bodied dress, and libos is the body's sangin debacle. Therefore, it is also moral to decorate a person with" [3]

According to Alisher Navoi, the best qualities for a person, and not the crown, the state, etc., are better than any wealth. Alisher Navoi tells the people that it is necessary to bring benefits both with work and with words. He sees those who work for the benefit of the people, who fight for the happiness of the people as real people:

The man does not say ersang man,

Onikim no folk grief.

(Odami ersang demagil odami,

Onikim yo'q xalq g'amidin g'ami.)

Alisher Navoi describes selfish, black-hearted people who do not want to help the people as the worst person, harm the people.

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The worst of the Olam hand is bad bil oni.

(El qochsa birovdin el yomoni bil oni,

Ahvolida idbor nishoni bil oni.

Fe'l ichra ulus baloi joni bil oni,

Olam elining yomon yomoni bil oni.)

Since people do not live with each other as friends-cohabitation and solidarity, they can not achieve their own desires, singles, loneliness can not do anything with it, so he calls all people to live as friends. Alisher Navoi glorifies friendship and at the same time condemns those who make friends with false and evil.

Navoi appreciated and sponsored science and education. The poet sees the spiritual perfection of Man, first of all, when he can become the owner of knowledge and wisdom. Science itself will not be, it is believed that a person can only have knowledge with enthusiasm and enthusiasm.

Alisher Navoi's wisdom is the embodiment of Alam-Alam meaning. In his proverbs, such issues as knowledge, kindness, humanity occupy a central place.

The poet appreciates and glorifies the people of the scientist. Bowing to the scholars-the Prophet states that bowing to the prophet is a fold. Including:

Bow to scholars if someone does,

The Lamb of Qilur bowed to the Prophet.

(Birovkim qilsa olimlarga ta'zim,

Qilur go'yoki payg'ambarga ta'zim.)

Navoi writes that in order for a person to have knowledge, he needs to learn little by little, that knowledge can be accumulated and acquire certain skills, and this is similar to the accumulation of drop-drops of fluids.

Little by little tutorial will be wise,

The river flows into the river.

With ranj who taught you a letter on the way to the truth,

Unable to become fulfilled an fee away ganj ila.

(Oz-oz o'rganib dono bo'lur,

Qatra-qatra yig'ilib daryo bo'lur.)

Haq yo'linda kim senga bir harf o'qitmish ranj ila,

Aylamak bo'lmas ado aning haqin yuz ganj ila.)

In these sentences it is about the first teacher. The first teacher helps the Taliban in the release of literacy, thereby determining the path of his life-the right path. Navoi explains in these two Egypt that this service of the master can not be paid even with hundreds of treasures.

Alisher Navoi evaluates a person first of all according to his life practice. The criterion of humanity is porsolic (piety), purity and righteousness. A person who, in any case, in the sight of the owner of a awake soul, can say the right word, standing on the side of truth, acts worthy of the name of man. Rather, to change depending on the circumstances, to adopt one's own personality and to be afraid to say the truth is a sign of unbelief. Being a partner to the villains even when they are called for good is an example of hypocrisy.

It should be said that when Navoi gives a person a rebuke, first of all, it is based on his own vital observations. PUK e'tiqodi, judging by the ban on social views. The summary opinions of the people arising from the life experiences of the great human thinking are completely in common with proverbs such as: "good fellow, escape from evil", "you walk with good, you walk with good, you walk with evil, you walk with evil, you stay with shame", "the subconscious from a good fellow", "tell who is your friend, I will tell who you are".

In the sight of the owner of a awake soul, the meaning of a good person or a concept of good is incredibly broad, in which faith and beautiful qualities such as e'tiqod, habit and shame decorate the human race. The criterion of humanity is that it lives not only for itself, but also for the benefit of others, people's grief. Consequently, the next rebuke of the moral promoter is also about good: "By Bahl, the whole earth will be a reserve, and the dawn and the grave will be a tiara, as this day's salary House. Zuhdu Taqwa is dilpisannddur at all times, arjumandr in the eyes of the Saints . Who did good and evil, did not see punishment. Salah and fasad who planted tuxmin, did not reap"[4]

The poet further enlightens his opinion about the shortcomings and qualities inherent in man with the following verse and makes a contribution from the story:

Goodness tuhmin my hair is a peasant word,  
 Today borin still keep an eye on every nekim ekding.  
 (Yaxshiliq tuxmin sochg'ilkim budur dehqong'a so'z,  
 Har nekim ekding bugun borin hamon tut oning ko'z.)

Alisher Navoi sees the desire to study science as one of the most necessary qualities that serve to ensure human perfection. Describes science as a factor that saves a person, a people from ignorance, ignorance. With the help of ideas put forward in the content of his works, he encourages people to become more scientific and enlightened. The Thinker recognizes the study of science as the human duty of every person. After all, the purpose of the study of science is also to contribute to ensuring that the people live a prosperous, happy and prosperous life, the prosperity of the country. Knowledgeable and wise people always believe in the interests of their people and the prosperity of their country.

In this place, Mirzo Ulugbek emphasizes that he is one of the people with such a characteristic and believes that his name will be preserved in the pages of history forever.

A perfect person who dreams of Alisher Navoi will not be satisfied only with his knowledge. To describe him as a mature person, it is also necessary to have in him attributes of patience, generosity, generosity, arrogance, honesty, humility, decency, loyalty, etc.

The Thinker believes that the most important criterion of morality is decency. Being decent, moral helps a person to have a certain position and respect among the people around him. Pointing out the role of having good manners in the life of a person, Alisher Navoi expresses such thoughts: "Adab will bless the younger generation with the blessing of glory, and he will enjoy life with the blessing of prayer. Decently, the little ones sympathize with the love of the Saints, and he will remain in love forever."

In the works of Alisher Navoi, such positive heroes as Farhad, Shirin, Layly, Dilorom, Kays, Shopur are those who are brought up on the basis of universal upbringing, humble, kind, or dishonest people. It encourages young people to take a lesson from them through heroes.

In the works of Alisher Navoi "Khazayin ul Mauni", "prisoner ul qulub" and others valuable comments were made about the morality, spirituality, attitude to others, talent and ability of a mature and harmonious person. It is emphasized that these psychological criteria are important for social justice to make a decision. In addition, in the works of Navoi there is a special place in the formation of the younger generation as a harmonious person, opinions about the role of parents, the chastity of women, the modesty of men.

Every friend of Navoi "Khamsa" is skillfully illuminated by indestructible will, perseverance, obedience, human feelings, creative imagination, complex inner experiences of man. It can also be noted that the views of Great Eastern thinkers such as Mashmud Kashgariy, Ulugbek, Nakshbandiy, Ogahiy on the education of young people, the role of teacher, educator in society, morality, Fe'l-atvar, family life, interpersonal relations are clearly and concisely explained in their works.

The good that is mixed with taste in the sight of Alisher Navoi is wisdom and generosity, which negatively affects the spiritual feeling of a person. To taste good is generosity. The highest sign

of humanity is generosity and generosity. The measure of high humanity is this conscience. Therefore, Eastern thinkers are humane, the basis of ideas about the purity of conscience, the duty of family, parents, people, children.

Truly, the interaction of parents with children, duty is the golden key to spiritual values. Alisher Navoi thinks about this as follows:

"The head fida so to the spoon,  
Do the body sadqa ano Başığ'a.  
The space you wish for your two worlds-  
Make these two Riza.  
Expose the night-sun's turning light,  
One is the moon, one is the sun.  
In addition to the words smoking pencil,  
In addition to the Hatlaridin do not step".  
(“Boshni fido ayla ato qoshig’a,  
Jismni qil sadqa ano boshig’a.  
Ikki jahoningga tilarsan fazo-  
Hosil et ushbu ikkisidan rizo.  
Tun-kuningga aylagali nur fosh,  
Birini oy angla, birisin quyosh.  
So’zlaridin chekma qalam tashqari,  
Hatlaridin qo’yma qadam tashqari”.)

Alisher Navoi understood the need for consistent and continuous acquisition of knowledge. It also points out that science is an exhaustive method of learning and that it is necessary to overcome some difficulties in its study, that it is possible to have excellent knowledge behind being tolerant, cost-effective, tolerant in this way.

The issue of raising children in the family also occupies a worthy place in the heritage of the great thinker poet Alisher Navoi. In his opinion, the maturity of society, its fate and the future are connected with the fullness of youth, accordingly, the upbringing of the child is a noble task that parents face, he says.

Alisher Navoi praises the good qualities of parents. Such qualities indicate that jamuljam in them plays an important role in the upbringing of the child.

For example, his thoughts about wives are noteworthy: “A Good Wife, " Says Navoi, - the state of the family and happiness. The owner of the house is calm and calm from him. If there is a husky, then the feed of the soul, if there is a good-natured. If it is reasonable, then there will be discipline in fasting. If he is beandisha, the soul will suffer from him, if evil-seeking, then the soul will suffer from him. If there is a drunkard, the House will be lost in prosperity, if there is a fool, then the family will be a disgrace.”

Alisher Navoi also writes about the negative impact of some ills and disagreements in the family on the upbringing of the child and the main factors that cause its deterioration. Good and bad manners also indicate the reasons for their origin. It is true that the bad deeds that appear in the child, if not picked up, will turn into a bad omen.

From the above points of view, it became clear that the Eastern thinkers were much more advanced than their time with their pedagogical views. These views of them have been enriching the vision of our ancestors for several centuries, and even now they have not lost their value. They are our spiritual value. Accordingly, the immortal heritage of thinkers remains an important factor in the spiritual and moral upbringing of children in the family.

All the works of Alisher Navoi are an important treasure for the upbringing of young people. He was able to use every word efficiently and reasonably in his works. Every wisdom is instructive to us. The life and legacy of Alisher Navoi will serve as a comprehensive example for us in the upbringing of universal qualities in young people. With his views on education and education, the great poet made a great contribution to the education of a harmonious generation, his views on universal qualities are also important for our time.

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