

ALISHER NAVOI'S CREATION AND ITS SIGNIFICANCE IN FORMING YOUTH SPIRITUALITY IN THE NEW UZBEKISTAN

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ABSTRACT

For the new Uzbekistan, the spiritual and moral development of the individual is of great importance in educational practice. Man is an individual, essentially a whole social and moral universe. This article discusses the importance of literary works, especially the works of Alisher Navoi, in the formation of human spirituality.

Keywords: language, spirituality, high meaning, education, knowledge, man and the world, period, time.

In the new Uzbekistan, all ideas supported by adequate changes in culture, education and people's values are of great importance in the spiritual life of a person. It is necessary to give a special place to spiritual education in the general concept of education, the need of which is increasing both in educational institutions and in the society as a whole. Because, as the Honorable President noted, 'Establishing a new Uzbekistan is not just a desire, a subjective phenomenon, but a fundamental historical basis, which is required by the current political-legal, social-economic, spiritual-educational situation in our country, in accordance with the age-old aspirations of our people, it is an objective necessity that fully meets its national interests' [1] But this education cannot be carried out blindly and randomly, especially when it comes to the education of an entire generation - specific methods, tools and techniques are necessary for the system of social education. Images created by means of folklore and literary genres make an incomparable contribution. For example, Alpomish in the Alpomish saga is a symbol of bravery, Barchinoy is a symbol of beauty and loyalty, and Karajan is a symbol of friendship. Also, the possibilities of our language are fully demonstrated through the works of Alisher Navoi, who laid the foundation stone for the formation of our native language. The rich and priceless legacy of the great poet and thinker Alisher Navoi has been calling our ancestors to kindness, peace and friendship for centuries.

Babur Mirza writes: "...turkiy til bila to she`r aytibdurlar, hech kim oncha ko`p va xo`b aytqon emas.

...He (Navoi) wrote poems in the Turkish language, no one hadn't written as him'. The poet himself said about this in "Lisonut-tayr":

Nazmu nasrim kotibi taxminshunos

Yozsa, yuz ming bayt etar erdi qiyos,-

Poem and prose writer is a conjecture

If he wrote, a hundred thousand bytes would be enough,

The great master of words, Alisher Navoi, not only introduced the Uzbek literary language to the world, but also because he was an incomparable master of words, he is an

unparalleled representative of world literature. There is no person in the world who speaks Turkish or Persian, who does not know Navoi, does not love Navoi, does not look at Navoi with loyalty and faith.[2]. The great thinker and scholar Mir Alisqer Navoi conquered the whole world with his pen. We are sure that the great Uzbek poet Hero of Uzbekistan Abdulla Oripov is right in his description of our grandfather through the following verses:

Besh asrki nazmiy saroyni,

Titratadi zanjirband bir sher

Temur tigi etmagan yerni,

Qalam bilan oldi Alisher.

Five centuries old poetry palace,

A lion in chains trembles

The land that Timur did not touch,

took it with a pencil

Alisher

Alisher Navoi, who conquered the whole world with his poetic and prose works, as mentioned in the poem, occupies an important place in the works of educating the young generation, who have reached spiritual maturity and possess all human qualities. Alloma's works are of incomparable importance not only in terms of quantity, but also in terms of content. His artistic and scientific works have been studied and researched by hundreds of scientists. Navoi's lyrics glorify man and the universe, life and its beauties, hard work, and the passionate love of the hearts for their country and country. In the lyrical works of the writer, people and the universe, life and its beauties are presented to the readers in a smooth and simple way. The heroes of his works and his poems express the idea of always doing good to those around them, spreading the seeds of goodness to the wider world, which in turn will be good to oneself and family members. For example, the work "Nazm ul-Javahir" ("Ring of Gems") is interpreted mainly through Sufism ideas:

Farzand ato qilligin chu odat qilgay,

Ul odat ila kasbi ko'p rivoyat qilgay,

Har kimki atoga ko'p rioyat qilgay,

O'g'lidin anga bu ish siroyat qilgay.[3]

Make a habit of giving birth to a child.

He has a habit of narrating a lot,

Everyone should pay a lot of respect to Mr.

May your son be blessed with this work.

In the first two verses, the writer shows the honor of serving the father. In the next verse, it seems that the same idea is returned, but now there is a difference in the result. As they say, everyone reaps what he sows, the respect and honor shown to the father will certainly return, but the person who returns it will be completely different. And this other person is a representative of the next generation - he treated his father well.

In his works, Alisher Navoi gives a detailed theological, i.e., pantheistic description of not only ethical and didactic issues, but also philosophical processes. According to him, all the secrets of the world will be solved by science, and the power that implements this process is a perfect

person who is the caliph of God, i.e. - "deputy", "disciple". In particular, in Navoi's works, the planets Atorud (Mercury), Zuhra (Venus), Mirrih (Mars), Mushtari (Jupiter), Zuhul (Saturn), which were known in the science of astronomy before his time, are presented through various definitions and symbols [4].

In "Hayratul-Abror", each group of stars in the universe has its own region (coordinates and orbit). For example, the stars in the Sun's region are divided into two circles (circles), like a backgammon board. There are 6 constellations in each of them. So that there would be no inconsistency between these planets, he placed the Moon and the Sun in the center like the Kaaba. On these 2 boards of the celestial wheel, 2 6 constellations were created (12 constellations). He made the day and night perfect and decorated the night with the stars like pearls. He introduced day and night in black and white. Harir (camphor) decorated the mornings. According to Navoi, he created the earth by making the earth quiet in the sky. The Earth is also a planet that rotates in the celestial period (orbit). He says that this celestial environment is fixed, and the Earth is in its center:

Ayladi sokin kurrai xokni,
Soyir etib davrai aflokni.
Toki muhit o'rnig'a aflok erur,
Markazi oning kurai xok erur.[5]

That is, it was concluded that the Earth is in the center of the universe. This conclusion is a geocentric theory, in the words of modern astronomers and astrophysicists.

However, in Navoi's "Farhad and Shirin", the status of the Sun in the universe and the source of life, the whole universe receives light from it, in particular, the black soil, that is, the Earth and all the creatures on it, every night, the veil of night covers the sun in the universe (especially on the Earth the creature is meant) he emphasizes that it stands out from the creatures:

Quyoshkim koinot andin olur nur,
Qilur har tun qaro tuproqqa mastur[6].

“Lisonut-tayr” da:

To'rt unsur, yetti ko'k olti jihat

It is said that the universe [7] is the unique supreme basis, and here it is enlighteningly expressed that the universe is made up of four elements recognized in philosophy, and that all objects have a shape and atmosphere (aspect) that can be viewed from at least six sides. Of course, the divine interpretations of the thinker about the universe are based on the Holy Qur'an and other sacred sources based on it. For example, in the Holy Qur'an, Surah Al-Baqara, verse 255: "There is no god but Allah. There is only him. He is living and eternal. He is not drowsy or sleepy. All that is in the heavens and the earth is his. No one can justify (anyone) in His presence without His permission. He knows what is before them (all people) and what is behind them. And they only know from His knowledge what He wants. His throne is wider than the heavens and the earth. And it is not difficult to keep it under the protection of heaven and earth. He is the highest and the greatest," based on the divine verdict.

“Badoyi' ul-bidoya” da:

Topmoq ajib fikru taxayyul bila Seni,
Yetmak xayol aqlu farosat bila Sanga [8], deydi.

That is, it is said that Your existence, beginning and end cannot be understood with the mind, the world of imagination, and imagination.

Navoi, like other philosophical theories, is characterized by views about the end of the world, i.e., the destruction of the world and existence in mythological and theological philosophy. This system of views is called apocalyptic philosophy in Western philosophy.

In "Saddi Iskandarii", Navoi gives an example of the natural laws related to the law of gravity and the tendency towards the center in the chapter of Alexander's conversation with the wise man Socrates. In it, from the language of Socrates, the following answer is given: "first of all, all scholars have given different answers to this question, saying that it is a divine law. But one of the main reasons for this is that the Earth's surface is uneven. If it were flat, the whole Earth would be completely submerged in water. The Earth is uneven, and rains (water) fall on the mountains located on it, and they tend to go down to the depths of the earth, or flows down. Due to this, the rivers and lakes formed from the total area of the earth (continents) eventually flow into the oceans, and the oceans (seas) appear and surround the earth.

In the chapter "Zikr of Astrologers" of "Hayratul-Abror": "Astrologers claim to rule over the fixed planets in the sky, but their predictions are as risky as those of fortune tellers. The numbers and destinations are unclear. They praise the points of the sky. Most of these predictions are useless. The planets in the sky can't tell if you hold a pomegranate in your hand, how many parts it is inside, how many pomegranate seeds are between each layer, whether the seeds are bitter or sweet. . In fact, "astrologers lie." The following verse says that not even a tenth of what they say about the astronomical period, the constellation of stars, and their being bright and low in the sky is true, and others do not even believe in the truth of these things, they are ignorant of them. concludes with:

Emas afloku anjum holi benaf'u zarar, lekin

Ani tengri bilur, ermas munajjim bilmagi mumkin"[9].

The question of time is one of the paradoxical problems from primitive times to modern philosophy. Classical physics also considered time as an absolute phenomenon. In our opinion, this assessment is correct. Concepts and terms related to absolute theology related to time are used in Navoi. They are said in the form of terms such as adam, azal, abad, ibidya, bidayat zaman, intihaka.

According to Navoi, time is the period between man, eternity and eternity. That is, there was only God in man, He is eternal and eternal, He created the worlds, the Earth and man, time also began, ended, eternal, in other words, the end, created the world, space and at the same time time. considered the end. Adam is nothingness; the universe and nothing in the universe yet, not even time. It means the period and state before the creation of the universe, before Allah created the universe. That is, a person is a non-existence, a time when there was nothing but Allah. In Navoi's philosophical views, an answer was sought for the creation of the universe, the beginning of some philosophical teachings that existed before him, and the answer was that Allah created the universe based on the verses of the Holy Qur'an, and before that, man was

non-existence. There is a pantheistic, ontological philosophical approach which says that God created, the world was created.

Azal means the first beginning, beginningless, ancient.

In "Hayratul Abror":

Azal means the first beginning, beginningless, ancient.

In "Hayratul Abror":

The meaning of this verse is, (O God) Your beginning, your end, like eternity, is eternal. Also, the antiquity of your God is eternal and eternal, and no one knows its beginning and end except you. In "Khazayin ul-Maani":

Azaldin to abad sathi vujuding zarfi to'lmaskim,

Anga ne ibtido paydodurur, ne intiho paydo [10]

This stanza has the same meaning as the one above, and the meaning of the first line, the descriptions of your character, have never reached the required level. Here, a metaphorical philosophy is presented in the sense that if praises to God are put into a bowl like a cup, the bowl is never full and will never be full.

Infinity, continuity, endlessness, time without end (opposite of eternity). In Navoi, this term belongs to the category of time, and according to its explanation, time in the universe is the common time between this person, eternity and eternity, and it is beyond the will of man, and its owner is considered to be God. For example, in "Khazoyinu maoniyda".

Zihi inoyating oxir kelib abad avval,

Vale xabar bera olmay bidoyatinga azal.

Despite this, in Navoi's works, the terms of time and time are used in the following contexts. Although they are generally pantheistically based, the problem of time in a more enlightened-secular sense is such a complex issue that many philosophers treat it with a divine quality as a problem of existence that cannot be understood by reason. defined. Among them is Navoi. During the philosophical observations in Navoi's works, other words and phrases related to time were used, which were widely used in classical oriental literature. We often support most of them even now, but it is obvious that we do not fully understand the philosophical essence of many of them and do not pay much attention to them.

Period – 1). circle, round, circle, ring; 2). time, time, duration; 3). period, time; 4). rotation; [11].

Period and period, from which the words period, period-period, in fact, the celestial bodies, which are considered as a standard of time, in particular, from the axis of the planets such as the Moon, the Sun, from their orbits (i.e., from the cycle, period) or from around another planet, one by one. is a term derived from a cycle. Therefore, in Navoi and other sources of classical Eastern literature, expressions such as the era of the sky, the era of the sky, the people of the era, the era of the charkh, the era of the charkh are often used.

The word period is used in different meanings depending on its place, and in most cases it is used in the meanings of time, era, time. Through these examples, we can see how brilliant our mother tongue is.

So, the more we study Navoi's work, the more we can see how brilliant a thinker he was. Alisher Navoi is a great creator who made a great contribution to the development of Uzbek literature and the development of the Uzbek literary language. On the occasion of independence, we had the opportunity to fully and honestly approach the rich literary heritage of Hazrat Navoi. Many

studies are being conducted to study the work of the great thinker in depth, and the scope of scientific research is expanding. Because his works are a source of spirituality. The legacy of our great grandfather serves as a cornerstone in the formation of the spirituality of the youth of new Uzbekistan, in the education of a perfect person. Over the years, the spiritual heritage of the nation is increasing its relevance.

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