

IMAGE OF THE PERFECT MAN IN NAVOI'S WORKS AND ITS ROLE IN YOUTH EDUCATION

Marufjon Yuldashev,

DSc in philology, Professor; The Uzbekistan State Institute of Arts and
Culture, marufcany@gmail.com

Bunyod Shukurov

The senior student of UzSIAC, Faculty of Folk Art Organization
of cultural and art institutions and management

Annotation

Alisher Navoi promotes the idea of a perfect person in his works. He states that moral education is the most important thing in youth education. He emphasizes the need to develop qualities such as human attitude towards others, justice, sincerity, correctness, honesty, gentleness, and generosity in young people. In the interpretation of moral qualities and their manifestation in the behavior of young people, first of all, the role of family and social relations is very important, and the basis of the poet's work is the promotion of such beautiful qualities. In the article the ideas of Eastern thinkers about the concept of a perfect person, in particular, about the reflection of the concept of a perfect person in the works of Alisher Navoi were highlighted.

Keywords. Navoi, a perfect person, youth education.

In Abu Nasr Farabi's work "The City of Virtuous People", the concept of a perfect person is applied to a person who works for the interests of the people, who has done goodness, goodness and useful deeds for people. It is emphasized that a person cannot be perfect until he sees the concerns of others above his own concerns, and until he sees his own excellence in others. At the same time, in his works it is said that perfection cannot be achieved without moral qualities. It is emphasized that the qualities of knowledge, wisdom, intelligence, correctness, and honesty should be impeccable in a perfect person. Also Abu Rayhan Beruni emphasizes the importance of moral education in human development. It states that not only the perfect person, but any person's identity is defined by his morals. The scientist's thoughts on this are expressed in "Monuments left by past generations", "India", "Mineralogy", "Geodesy" and other works.

All Eastern thinkers agree that moral qualities are found directly in society in various interactions and relationships of individuals. According to Alisher Navai who was Malik ush-shuaro, the Sultan of the Word, a real person is someone who cares about the concerns of others and cares about others' sorrows.

Odamiy ersang demagil odami,

Oniki, yo 'q xalq g'amidin g'ami.

Through this couplet, the poet describes caring for others helping them in difficult situations as the supreme happiness of humanity. Experts emphasize that the concept of a perfect person is a regular activity, a product of a lifetime of work and a whole life of an individual. We may witness that in these statements: "The concept of a perfect person is consistent with the concept of a spiritually perfect person. It is impossible to reach the level of a perfect person without achieving spiritual perfection. Therefore, striving for spiritual perfection is striving to reach the level of a perfect human being. A person achieves perfection throughout his life. A healthy generation, a spiritually mature, perfect person - gradually acquires a deep meaning. In the history of morals of the East Muslims, many pandnoms and folk books have been created, which served as programs and guides for human life, about upbringing of a perfect, mature person. For example, "Qabusnoma" by Kaykovus, "Gulistan", "Bustan" by Sa'di, "Temur's Rules" by Amir Temur, "Bahoristan" by Abdurrahman Jami, "Mahbub ul Qulub" by Alisher Navoi, "Akhlaki muhsiniyn" by Husayn Vaiz Koshifi and others are great examples of the conception of perfectness in humanity. In most of these works, the righteous king and the oriental qualities of a person such as justice, honesty, purity, purity, correctness, truthfulness, humanity, and enlightenment are given as important factors".¹

Alisher Navoi shared his thoughts about the idea of a perfect person in his work and states that the most important thing in the education of young people is moral education. He emphasizes the need to develop qualities such as human attitude towards others, justice, sincerity, correctness, gentleness, and generosity in young people. In the interpretation of moral qualities and their manifestation in the behavior of young people, first of all, the role of family and social relations is very important, and the foundation of the poet's work is the promotion of such beautiful qualities.

*Fe'li yomon topsa rafi' aylabon,
Hukmig'a olamni muti' aylabon.*

When a bad person takes others freedom, the good, the intelligent, the wise are despised, and the people who are as valuable as the dumb and pure of heart, "have to live under the mountain". Navoi says that the nokas who behave like animals live in honor in the royal palace.² Aziziddin Nasafi, one of the Eastern mystics, also writes a lot about the concept of a perfect person in his works. He describes the essence of this concept with following statement: "...know that a perfect person is a person who has the following four great things: good words, good deeds, good morals and knowledge."³ A perfect person is defined as a person whose words are good, whose actions are acceptable, whose morals are correct and who is knowledgeable.

¹ Ziyaeva D. The issue of perfect human education in the process of globalization. Cited electronic resource: <http://el.tfi.uz>.

² Muhiddinov M. A perfect person is the ideal of literature. -Tashkent: Spirituality, 2015. -B.110.-B.110.

³ Matyazova, N. S. Perfect human education: harmony of spirituality and enlightenment // Molodoy uchenyy. — 2017. — No. 16.2 (150.2). — S. 30-32.

In fact, "science, culture and enlightenment elevate any country and nation, ensure its development, and predict its future. "In a country where science is honored and education is highly valued, no one thinks about various conflicts and war. Because knowledge elevates a person. Giving priority to education means thinking about the future of the country and the people."⁴

The benefit of a person's perfection is necessary, first of all, for the peace and perfection of the country. Human education has always been considered important for future generations and the future of the country in different parts of the globe.

For this reason, the general spiritual environment is very important: "A person's rise to the rank of a perfect person and a noble person means the rise of his spirituality. At this point, it should be said that in-depth of study of the theoretical and practical research conducted in this field, its application in practice is one of the urgent tasks of today. The duties of trainers and propagandists, recommendations for their work documents, aspects that should be paid attention to in the implementation of spiritual and educational activities have been reflected in further increasing the efficiency of a healthy social and spiritual environment in educating young people in the spirit of national independence. Every coach, promoter of perfection should organize the educational process correctly, create a healthy social environment, and fulfill responsible tasks conscientiously."⁵

The moral qualities of a person have always been the center of attention of Eastern poets. The fact that the word literature comes from the word "adab" also shows this. Take the work of any poet who grew up in the Muslim East, and we will come across works with a warning tone. Our ancient writers considered literature as a means of education. Either they are purely lyrical or epic works consisting of events of legends and adventures, they had parts in the nature of "mav'iza", more specifically, instructions. Alisher Navoi wrote the following statement in his preface for the book "Badoe'ul Bidaya": "Usually the ghazal is dedicated to the theme of love, the pain of love excites the reader. But if a couple of admonitional verses are given next to it, the reader will enjoy the waves of love along with important educational wisdom and advice: That's why, he says, in addition to the admonitions in the hymns, I also included verses with admonitions in my romantic ghazals."⁶

It is known that Shaykh Abduqadir Gilaniy is one of the greatest thinkers of the East, who perfectly developed the concept of a perfect human being in his works such as "Maktuboti Gilaniy", "Qasidai ghavsiya", "Sirrul Asror", "Devoni Ghavsul A'zam", "Tuhfatul Qadiriya". In his works, apart from the term "perfect human being", the terms "true human being", "great human being", and "noble human being" are used to express the same meaning and content.

⁴ Kadyrov B. Pedagogical foundations of perfect human education. - Tashkent: Labor, 2001. -B.7.

⁵ Matyazova, N. S. Perfect human education: harmony of spirituality and enlightenment // Molodoy uchenyy. — 2017. — No. 16.2 (150.2). — S. 30-32.

⁶ Search about it: Muhiddinov M. A perfect person is the ideal of literature. -Tashkent: Spirituality, 2015. -B.110.

"According to opinions of scientist, a perfect person is a person whose soul has risen to the highest level. A perfect person is a person in poverty. A perfect person is a person who controls his ego. A perfect person is a person whose body and soul are in harmony. A perfect person is a person who understands the truth. A perfect person is a person who has mastered divine and spiritual knowledge.⁷

In the works of Alisher Navoi, it is emphasized that the concept of a perfect person is an indispensable concept for the mechanism of educating the young generation. The principle of humanitarianism in the worldview of the poet is primarily a concept related to general human, moral qualities, positive characteristics, and love for the perfect person who embodies them.

Menga ne yoru ne oshiq havasdur,

Agar men odam ersam, ushbu basdur.

Navoi says that man is a very superior being. According to him, a person is above all beings and things in the world, he has a unique place among them. Therefore, being able to be a person, not losing the characteristics of humanity, is considered as the real goal of lifetime.

Navoi describes a human being as the crown of the universe, the jewel of creation, and zubdat ul-olam. "He even adds the existence of the world relies on humanity, to his existence.

Karam birla xalq aylagay olame,

Bu olamda maqsud anga odame

G'araz odami anga olam tufayl,

Ne kim g'ayri olamdur ul ham tufayl.

These human qualities include patriotism, honest work, not encroaching on other people's happiness, kindness, compassion; in unity, it is possible to include the concerns of the general, hatred of injustice, knowledge, science, nature, enthusiasm, heroism, consistency, intellectual satisfaction... Navoi changes all of these qualities into very broad and deep social categories. The fulfillment of all that Navoi said, lead to the creation of an ideal society in which happiness and peace Navoi contrasted these situations, these feelings with the social reality of the government of his time, and directed them against it.⁸

In conclusion, it can be said that the great representative of Uzbek poetry, Maliku ush-shuaro Alisher Navoi, regularly promoted the idea of a perfect person in his works. He pays attention to the fact that the most important thing that should be given importance in the education of young people is the education of morals, and with the help of this, an individual can become a perfect person. He emphasizes the need to develop qualities such as humane attitude towards others, justice, sincerity, correctness, gentleness, and generosity in young generation.

⁷ Look: Yunusova G. Relaxation with busyness //Lessons of Imam Bukhari. - T.: 2005. No. 4 - p. 188-189.

⁸ Khojaev D. Man and his love in Alisher Navoi's works. ACADEMIC RESEARCH IN EDUCATIONAL SCIENCES VOLUME 1 | ISSUE 4 | 2020 ISSN: 2181-1385 Scientific Journal Impact Factor (SJIF) 2020: 4.804

The interpretation of moral qualities and their manifestation in the behavior of young people, first of all, the role of family and social relations is very important, and the foundation of the poet's work is the promotion of such beautiful qualities.

THE LIST OF WORKS USED IN THE ARTICLE:

1. Marufjon Yuldashev. Fusulü Erbaa'da Tabiat ve İnsan Vasfı.Eskişehir, Türkiye: Türk Dünyası Bilgeler Zirvesi Sempozyumu. 2014. 26-28 Mayıs.
2. Ziyaeva D. The issue of perfect human education in the process of globalization. Cited electronic resource: <http://el.tfi.uz>.
3. Kadyrov B. Pedagogical foundations of perfect human education. - Tashkent: Labor, 2001. -B.7.
4. Matyazova, N. S. Perfect human education: the harmony of spirituality and enlightenment // Molodoy uchenyy. — 2017. — No. 16.2 (150.2). — S. 30-32.
5. Muhiddinov M. A perfect person is the ideal of literature. -Tashkent: Spirituality, 2015. - B.110.
6. Khojaev D. Man and his love in Alisher Navoi's works. Academic Research In Educational Sciences Volume 1. ISSUE 4. ISSN: 2181-1385 Scientific Journal Impact Factor (SJIF) 2020: 4.804.
7. Yunusova G. Relaxation with busyness //Lessons of Imam Bukhari. - T.: 2005. No. 4 - p. 188-189.