

ALISHER NAVOI'S INTERPRETATION OF GLOBAL IDEAS ON HUMAN PERFECTION

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ABSTRACT

Alisher Navoi's global ideas for the development of the young generation and their national significance are analyzed. The path to such human perfection is a must begin in school, in primary education. The "I" in a person speaks only when he has an independent mind. Thought is the product of the inner self. The methods widely used in national pedagogy today are aimed at achieving high results in a short period of time without spending too much mental and physical effort on the student-teacher. When using this method, the teacher is required to record the opinion of each student working on the issue, to ensure the freedom of each participant, to require substantiation of the opinion, and to continue the discussion until the end of the opinion. His indescribable verses, his verses, his concern for man, the people, his humanity, his tireless struggle for justice, fairness, and righteousness, how great love is boiled in this sensitive heart, how high is this bright ideas in the brain, thoughts and others.

KEYWORDS: *Human Maturity, Way Of Thinking, Global Idea, People Of The World, Universal Friendship, Independent Thinking, Personal Responsibility, Planetary Prosperity, Human Wisdom, Principles Of Equality And Harmony.*

INTRODUCTION

Saving the universe from today's global human and celestial threats has become the salvation of man. As the virtues of the human mind lead to heaven, while the prejudice increases sorrow. That is why the poet says:

Olam ahli, biling'izkim, ishermasdushmanlig',

Yoro'lungbir-biringizgakim, eruryorlig' ish

(People of the universe, know that hostility is not good work.

Be friendly to each other, that is a good work) (1).

Take into consideration that: "People of the universe..." Who are they? They are the children of Adam and Eve (2). Who is AlisherNavoi, calling all humanity in the world to befriends? AlisherNavoi is a great thinker, poet, public figure of the XV century, a humanist with unique qualities, a true patriot. He came out among the Uzbek people and introduced the name of the

nation to the world (3). According to the poet, word - dictum makes a person worthy of heaven. If he reaches this level, let him live a thousand years, as the words of Navai:

Magar hikmatqabo'lsailifoting-

Ki bo'lsunNuhumrichahayoting

(If you have appreciation toward dictum -

May you live likewise the life of Noah) (4).

In fact, Noah lived for almost 1,000 years (5). On the contrary, it is emphasized that if there is no politeness of Noah in the person, it is better for him to leave early. So, collecting the prophets' wisdom and character will make the world prosperous:

Aqlilaolamyuzinobodqil,

Xulqilaolamelini shod qil

(Make the world a better place with your wisdom,

Rejoice people of the world with your behavior) (6)!

The face of the universe, the people of the planet, the peace, harmony, and survival of the universe and the creatures depend on the human mind, character, and therefore to knowledge:

Ulug'lardinnasibistaesang, kasbikamoletgil,

Nedinkim, anbiyog'ailmlikinsonerurvoris

(If you want to be one of the great ones, become professional of your work,

As a successor of a prophet is wise person) (7).

In fact, Navoi considered human perfection in the appropriate and effective use of the requirements of humanity, the divine miracle that God has given to man - the mind:

Kamoletkasbkim, olamuyidin

Senga farzo'Imag'ayg'amnokchiqmoq.

Jahondinnotamomo'tmakbiaynih

Erurhammomdinnopokchiqmoq

(Make perfection your profession, as in the world

It is obligatory upon you not to grieve before you die.

Living the life in unfullment as like

Coming out of the bathroom dirty) (8).

Perfection is the key to peace and prosperity. How does the human child understand this perfection and how does he achieve it? One of the Navoi scholars says: "If a person does not purify himself from such inclinations as greed, taste, lust, ignorance, he will never be perfect. Perfection requires a huge human heart, unquenchable love that illuminates it, and comprehensive thinking. Without them, one cannot speak of spiritual perfection and mental

maturity. If one of them is missing, it's like going to the bathroom and going out of it dirty. To live in 'the House of the Universe' is to become its citizen" (9). The path to such human perfection is a must begin in school, in primary education. The "I" in a person speaks only when he has an independent mind. Thought is the product of the inner self. It is the task of the school teacher to create the conditions for self-awareness, self-expression and independent thinking in the emerging person. That is why the task of an elementary school teacher is to be able to put the problem correctly in the lesson, to be able to interest the student, to disturb his feelings"(10). The following proverbs of AlisherNavoi, which we are analyzing in primary education, are given in primary textbooks, and these works play an important role in developing the beautiful moral qualities of students. AlisherNavoi valued and sponsored science. The poet understands that the spiritual maturity of a person is, first of all, in his ability to acquire knowledge and wisdom. He believes that science does not come by itself, that one can acquire knowledge only through passion and passion. The poet's proverbs have a universal meaning. In his wisdom, issues such as knowledge, compassion, and humanity are central. Here are some things to keep in mind as you share these lessons with your students.

The methods widely used in national pedagogy today are aimed at achieving high results in a short period of time without spending too much mental and physical effort on the student-teacher. Delivering the necessary knowledge to a student in a short period of time, building skills and competencies in a particular activity, as well as monitoring and evaluating knowledge, skills and competencies, requires a high level of pedagogical skill on the part of the teacher. Some of the methods used today in a number of developed countries, such as "Brainstorming", "6x6x6", "Cluster", "Decision Tree" can also be used in the analysis of works of art in the process of primary literary education. In fact, these methods are not much different from logical methods in education. At the heart of it all are elements of a problematic method.

It is known that the purpose of the method of "intellectual attack" is to increase the activity of students in the classroom, to encourage them to think freely, independently, to save everyone from thinking in the same way, to gather different ideas on a particular topic and develop a creative approach. When this method is used in elementary literature, students are brought out of indifference and balance with urgent, unexpected questions or assignments, and they "attack" the artistic problem, the assignment, with an anxious mood. Within this, each student begins to solve it at the level of their knowledge, abilities, talents, worldviews and capabilities. Elementary students reflect on specific issues to the best of their ability. When using this method, the teacher is required to record the opinion of each student working on the issue, to ensure the freedom of each participant, to require substantiation of the opinion, and to continue the discussion until the end of the opinion. Students are not allowed to evaluate, criticize or laugh at the opinions expressed.

Brainstorming is a widely used method of solving learning problems. It focuses on the participants' imagination, knowledge and opportunities. This method allows the student to find a large number of solutions to any problem. The following rules apply to the use of "intellectual attack" in order to effectively organize primary literary education:

Each student is allowed to make very different comments on the same issue. Unless students come up with unexpected ideas, participants will have to repeat each other.

The amount of ideas and opinions is encouraged. As you know, quantity usually increases with quality. Participants should be given the opportunity to imagine. This freedom gives rise to unique and powerful ideas.

Each student can build on the ideas of others and change them. Because thought comes from thought. Changing previously proposed ideas often results in stronger, better ideas than the original idea.

Evaluations are not allowed when using this method. If ideas are evaluated in the process, participants are more likely to defend themselves and avoid new ideas.

The process of using the method of "intellectual attack" in primary literature is carried out in the following stages:

- students are placed freely;
- a blackboard or worksheet for writing ideas and thoughts;
- the problem to be solved is identified;
- the work process is defined: a) ideas are not evaluated; (b) full freedom of thought; c) tends to have a lot of ideas; (g) Student activities are organized on the basis of calls such as "catch", "learn", "build on ideas", "add", "expand", "change";
- feedback on the problem is asked and recorded;
- laughter, sarcasm, and orally bullying are not allowed;
- when the sheets are full of ideas and thoughts, they are hung in a conspicuous place;
- work will continue until the ideas are completed;
- Then new, strong, valid and original ideas are encouraged and evaluated by the teacher.

This kind of work takes students out of emotional apathy, forcing them to think for themselves, to express their attitudes. It is also true that not all students in the class have to answer all the questions used in this method. Intelligent, thoughtful children will answer, and the rest will think about them, and even if they do not answer, they will come out of intellectual indifference, which is a great event for primary literary education. In elementary education, we explored the meaning and analysis of Navoi's wisdom and what to look for in a lesson.

Birovkinqilsaolimlargata'zim,

Qilurgo'yokipayg'ambargata'zim.

(If anyone does bow to the scientists,

It is as if he were bowing to the prophet.)

The poet respects and honors the people of science. He says that bowing to the scholars is the same as bowing to the prophet. Including:

Oz-ozo'rganibdonobo'lur,

Qatra-qatrayig'ilibdayobo'lur.

(You will become wise learning little by little,

Drop by drop it will flow and become a river.)

Navoi writes that in order to acquire knowledge, one should to learn little by little, that knowledge can accumulate and acquire certain skills, and this is like a drop of water accumulating and turning into a river.

Haqyo'lindakimsengabirharfo'qitmishranjila,

Aylamakbo'lmas ado aninghaqinyuzganjila.

(Who in the way of truth has taught you a letter with willingness,

It is not easy to give his work back even with a hundred treasures.)

These sentences refer to the first teacher. The first teacher helps the student to become literate, thus defining his way of life - the right path. In these two verses, Navoi explains that he could not pay for his services with hundreds of treasures.

Bordururinsonzotidaonchasharaf,

Kim yamonaxloqinetsabartaraf.

(There is so much honor in the human race,

Who eliminates whoever's committed immorality.)

Whoever renounces bad habits and gets rid of his bad behavior will be applauded, and this is the highest honor for a person. In this wise saying, the poet encourages the awakening of good human qualities, emphasizing that it is an honor to get rid of bad morals in our character.

Tengrikiinsonniqilibganjisoz,

So'z bilahayvondinangaimtiyoz.

(Allah created humans in privilage from animals

Giving them ability to talk.)

God created man to be perfect in every way. He gave him a tongue and made him different from an animal in this respect. The poet skillfully uses words to express these philosophical ideas. This ensures that the ideas contained in the proverbs are eternal, that they exist, and that they exist among the people.

Boshnifidoaylaatoqoshig'a,

Jismniqilsadqaanoboshig'a

(Surrender your head to the Creator, and let your body be alms to his head.)

In this verse, Navoi states that one must be ready to sacrifice one's life in the face of the greatness of Allah, that one believes in Allah, and that Allah deserves it. Navoi expresses the following invaluable philosophical thoughts about life:

Xushdururbog'ikoinotguli,

Barchadinyaxshiroqhayotguli.

(Every flower of the universe is great on its own

The flower of the life is better from them all.)

Navoi teaches that the flowers of the whole universe are unequal, but that life itself is better than all of them, but with impressive sentences.

This verse is written in a language that everyone can understand, that if there is no love in the world, then there is no world, there is no world, and even the soul does not need love. When we say two worlds here, we mean the mortal world we live in and the Hereafter.

Alisher Navoi is a statesman who lived in the interests of the people with the pain of the people. The following four words of wisdom are from Navoi:

To hirs-u havasxirmanibarbodo‘lmas,

To nafs-u havoqasribaraftodo‘lmas,

To zulm-u sitamjonigabedodo‘lmas,

El shod o‘lmas, mamlakatobodo‘lmas.

(Untill lust dies,

Until the tower of desire dies,

Until oppression and tyranny die,

The people will not rejoice, the country will not prosper.)

Navoi writes that there is no greed and lust in man, that the palace of lust and desire will not collapse, that it will not be destroyed, that it will be able to withstand oppression and tyranny, and that the country will not prosper if the people are not happy. For the country to be prosperous and flourishing, first of all, there must be peace and harmony among the people.

Every rebuke, verse or continent in “Mahbubul-Qulub” has risen to the level of life wisdom, which is based on the content of proverbs and sayings that the people have accumulated over the centuries of life. “Only the Creator is Innocent”, “The Saint Who Knows His Fault”, “There is a mistake, it is impossible not to correct it”, “Every perfectism has a guilt”, “There is no guilt in the one who goes with ruined clothes If he closes his skirt knowing that he should close .” These proverbs teach a person not to get lost in the face of all the riddles and problems of life. Words of wisdom and proverbs echo the eternal call of our wise people to correct human morality.

Social relations and views on human behavior have always been in the center of attention of the wise. The works of such scholars as Aristotle, Farabi, Beruni, Ibn Sina, and Hussein WazKashifi also provide valuable insights into the characteristics of the human child, their causes and consequences.

A worthy place in the development of moral thought, Farabi in his “City of Noble People” says, “Only a man who combines the twelve innate qualities in himself will be moral,” and enumerates them one by one. According to him, the attainment of goodness depends on the wisdom and intelligence of each person. Farabi believes that people who are faithful, conscientious, proud,

noble, enlightened, justiciable, truthful, wise, imaginative, and faithful are moral. In fact, all of these concepts are closely intertwined.

In elementary education, the same moral norms are reflected in the wisdom. Based on his life experiences, the writer teaches him the science of humanity by observing human behavior as a wise coach.

The wise man of folklore made extensive use of folk sayings and proverbs, and he himself created many wise sayings in the tone of folk proverbs, many of which became proverbs. Caring for a person, directing him only to the good, is the essence of the wisdom of elementary education. "I want to be a better person, to be clean and pure, and to be honest and not stupid. He is clean, and his eyes are clean. The tongue is thin and the heart is thin. If I am a Muslim, let the Muslims be sure of his tongue and bones, and let him be sure of his heart. "

The Word of Allah, this exemplary idea of righteous deeds, has been tested and confirmed a thousand times in the life of the people. "Speak the truth, even if a sword comes to your head," "If you are as right as the alphabet, there is no harm in you," "The right word is sharper than a sword," "Even if you are crooked, speak the truth." "Prayer falls on the crooked, calamity falls on the crooked." such as the content of hadiths.

AlisherNavoi evaluates a person first of all by his deeds in life. The criteria of humanity are piety, chastity and truthfulness. In the eyes of an awakened person, only a person who is able to speak the truth in any situation and act on the side of truth deserves the name of a person. On the contrary, it is a sign of unbelief to change one's circumstances, to protect one's identity, and to be afraid to speak the truth. It is an example of hypocrisy to claim the good and become a partner in the evil.

"It simply came to our notice then. There is a big difference between good and evil, there is a sinking of two ships, if you appear with the moon of each nation, you will be alarmed, if alarm is bad, you will be bad, and if alarm is good, you will be good. So, it is better to hide among the good and to hide in the foothills, and the danger is far away.

It should be noted that Navoi's criticism of people is based primarily on his own observations. Pure faith is a matter of social opinion. Concluding remarks from the life experiences of a great human thinker - the people's comments "Follow the good, avoid the bad", "You walked with the good, you reached the goal, you walked with the bad - you are ashamed", "A good man is known by his companion", " If you say whose your friend, I will say who you are. "

Another way to increase the effectiveness of AlisherNavoi's reprimands is that they are nourished by the wisdom of the Koran. While admonishing man about the consequences of good and evil deeds, the writer likens those who harm the discipline of the world with their irreversible delusions to the devil. He sometimes warns us not to go near the devils. Do not forget the opposition of man and the devil, do not make your father a friend of the enemy, and make your father a paradise. The years have come and gone. Mankind's main enemy is the devil. This enmity has been passed down from generation to generation.

The writer draws attention to the narration of Safiullah and warns that all the evils of the human race are caused by the temptations of the devil. It reminds us that because of Satan's wickedness, mankind has been reduced to the dust of paradise.

In the eyes of the awakened soul, the concept of a good person or goodness is very broad, it combines the beautiful qualities that adorn the human race, such as faith and belief, habit and modesty. The criterion of humanity is to live not only for oneself, but also for the benefit of others, for the concern of the people. Therefore, the next rebuke of the propagandist is about goodness:

"I wish Greedy person would have all his belongings in reserve, and his morning and grave would be as good as his house today. Zuhdu piety is always pleasing and more arrogant in the eyes of the elders. Whoever did good or evil was not punished. Salah and the corrupt seed did not grow. "

The poet further clarifies his idea of human flaws and qualities with the following verse and contributes to the story:

To hirs-u havasxirmanibarbodo‘lmas,
To nafs-u havoqasribaraftodo‘lmas,
To zulm-u sitamjonigabedodo‘lmas,
El shod o‘lmas, mamlakatobodo‘lmas.

(Untill lust dies,

Until the tower of desire dies,

Until oppression and tyranny die,

The people will not rejoice, the country will not prosper) (11).

AlisherNavoi is known to have used folk proverbs and sayings in almost all of his works. This method has reached the level of sophistication, especially in the textbooks of primary education, reading, upbringing, my books, my mother tongue. In some places, proverbs are quoted in their original form, while in others, only the content of popular folk wisdom is absorbed into a series of lines. The content of the above reprimand is also common among the people.

Dozens of proverbs, such as "Bakhl's garden will not grow", "He will rise to the heavens, he will be buried in the earth without mercy", and hadiths such as "al-hayoumaliman" - "haya is a sign of faith" are interconnected within their meaning. Each of AlisherNavoi's teachings is based on sharp truth. At the heart of these proverbs are great ideas aimed at correcting human morality and purifying it spiritually. His indescribable verses, his verses, his concern for man, the people, his humanity, his tireless struggle for justice, fairness, and righteousness, how great love is boiled in this sensitive heart, how high is this bright ideas in the brain, thoughts and others. If humanity, the "people of the world", rises to the way of life that Navoi dreamed of, the world would be a prosperous, mother planet, a place of contemplation. That is why the great Navoi scholar Ibrahim Haqqul laments: "It is impossible to eradicate the roots of ignorance, illiteracy, muteness and evil without following the lessons of Navoi. When young people are shown how to understand Navoi, they will learn all the truths they need to know"(12). As long as there are young people in the world who understand and accept Navoi in this controversial and interesting global world, humanity, with deep thinking and wisdom, will lead to joy in the hearts and to the sky of perfection.

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