



The Effect of Alisher Navoy's Educational Ideas on the Spiritual and Moral Development of the Society

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Abstract: This article presents the philosophical views of Alisher Navoi. The spiritual and moral views of the thinker, which contribute to the development and progress of society, are reflected. Examples of his works are presented and analyzed.

Key words: enlightenment, morality, monotheism, wahdat ul-wujud, guardianship, mysticism, wahdat ul-majud, tax.

INTRODUCTION

It is known that concepts such as human spirituality and enlightenment have an important place in philosophy. The term "enlightenment" was used for the first time in Sufism, and it comes from the word "Arafa", that is, "to know oneself." If spirituality means enriching the inner world of a person, enlightenment means realizing the identity of a person. Enlightenment is a derivative and a direct continuation of tariqat, and it was manifested through the growing awareness of the wisdom of the universe and nature, as well as human and divine secrets.

Shaykh Najmuddin Razi showed three forms of enlightenment: mental enlightenment (rational knowledge), theoretical enlightenment (theoretical knowledge), shhudi enlightenment (observational knowledge)¹, that is, rational knowledge is common to all people (because the mind exists in all human beings), then shahudi enlightenment is manifested through observation, discovery, and inspiration, and selected people (guardian, scholar, pir-murshid) reach it.

In Sufism, views on enlightenment are expressed through perception, knowledge, morality, heart, and wisdom. They are closely related concepts, and they complement each other, that is, as a result of using tax knowledge and experience skills in their activities, they are embodied in morals and settled in the heart. qualities such as kindness, high potential have been formed.

Through enlightenment, the hidden (mysterious) essence and divinity of things are understood, that is, if knowledge is acquired through reading and learning, then enlightenment is considered a blessing and a gift of God to special people. Scholars interpret the hadith "He who knows himself well knows God"² and when a person studies his structure, complex experience, physical and mental being, he realizes the greatness of God's great wisdom and incomparable power, and at the same time he They say that the more he perceives the shortcomings and mistakes in himself, the more he is convinced that God is perfect and perfect.

DISCUSSION AND ANALYSIS

Navoi tried to figuratively express his ideas related to Sufism through various symbols, to

¹ Muhammedxodjaye A. Gnesiologiya sufizima. -Dushanbe. Donish. 1990. 97-bet

² Abu Abdulloh Muhammad ibn Ismoil al-Buxoriy. Hadis. 1. Al-Jomi' as-Sahih 156-bet

show that God is not outside of everything, but inside. He described the greatness of the human being in a metaphorical style, in an impressive way, connecting it with real social and moral events. In this way, the theory of unity of Sufism found its artistic expression in the works of scholars. In Navoi's works, the earth where people live is like a small feature in the infinite ocean, which is the manifestation of the Creator. The divine world and the human world are dialectically connected with each other. Therefore, changes in human consciousness and activity are undoubtedly closely related to the whole world ("alami kubro").

Man himself is a special small world ("alami sugru"), in which all the characteristics of the whole world ("alami kubro") are reflected. Man is a thousand tiny beings compared to the existence of the universe. But the place and importance of a person in that one whole universe is different. Because all the characteristics of the existence of the universe, even the existence of God, the creator of the universe, are reflected in human existence. In a person who is a unity of body and soul, one can see all the attributes and attributes of God. Navoi expresses the world of unity and kasrat through the concepts of juz and kull, which are the main categories of philosophy. That is, a person conquers the stages of spiritual and spiritual development, surpasses the qualities seen in the kasrat, and embodies them in himself. His body disappears and reappears as a breed. And after all, the main purpose of being born as a human being is to reach God and attain the highest status.

It is known that one of the main issues of Sufism is concern for man, his spiritual upliftment, and it has not lost its importance even now. The guardians searched for the perfection of compassionate powers in a person, their place in society, the root cause of social disputes, property inequalities, and the main cause of human nature. Therefore, the basic essence of society is inextricably linked with the essence of the person who forms it, and moral value and human qualities constitute the content of human spiritual maturity. Abu Nasr Farabi developed a system of knowledge about the origin of society and the main issues of management.³

According to him, social improvement is achieved through the application of intellectual and moral qualities, which are formed with the help of knowledge and enlightenment.

The teachings of Sufism created the basis for the development and wide spread of superstition, that is, concern for a person, thinking about his spiritual maturity, his place in society, the struggle for the education of the self, overcoming the need of others. release, generosity and futuvvat are widely promoted. "If you see a good quality in someone, do not separate from him, because his blessing will be enough for you"⁴ - they called people to join the group of good people. He wrote in his youth

*Orazin yopqach ko 'zumdin sochilur har lahza yosh
O'ylakim, paydo bo 'lur yulduz, nihon bo 'lg`ach quyosh.*⁵

Old Lutfiy, who heard his verses, gave him great appreciation. It's not for nothing. After all, the roots of Navoi's philosophy, its essence and meaning, in fact, started from this and became a "red thread" through all periods of Adip's life and creative ways. In this verse and in his later writings, Navoi pays special attention to symbolism in the interpretation of romantic images, and to divinity in the example of ordinary events. In this case, "Oraz" is not a simple veil, but the shine of the jewel that created the world.

In his mystical poems, the poet refers to God's power, love, and high-level beauty in the eyes, eyebrows, furrows, tears, etc. These verses show how much the young poet's mind was influenced by the principles of Islamic philosophy and the main ideas of Sufism. The continuation

³ Abu Nasr Forobiy. Fozil odamlar shahri. Toshkent, A.Qodiriy nomidagi xalq merosi nashriyoti. 1993.-224-bet

⁴ Alisher Navoiy "Nasoyim ul-muhabbat" 52-bet

⁵ Alisher Navoiy MAT, Toshkent-2007, 10 tomlik, 1-tom, 270-bet.

of Navoi's work shows how powerful this influence was, that it entered and settled in the thinking of scholars and lasted for a lifetime.

The fact that Navoi took this mystical path from a young age and remained faithful to Sufi ideas throughout his life, devoted himself to his Sufism, which expresses the unique principles of Islamic philosophy in understanding God, the creator of man, the universe and the universe, and feeling human responsibility. and it was not by chance that he completely mastered his demands and followed them without hesitation.

In the above verses, one of the images of Sufi principles related to the idea of monotheism (recognition of God's oneness), which is the basis of Sufism philosophy, and its manifestation in the form of wahdat ul vujud and wahdat ul existence, is skilfully reflected in the language of the young poet.

Alloma, throughout his life and creative process, can understand this truth with human intelligence, and he is faithful to the idea that enlightenment, education and upbringing are important in this. In fact, this conclusion is inextricably linked with the mystical view, which is based on the idea that in order to know God, one must know man, and in order to understand God, everyone must first understand himself. According to this point of view, if a person does not know himself, then he does not know the Truth and cannot rise to the level of a true human being.

Navoi is gifted with a great miracle - intelligence, to recognize his identity, every moment he knows what is good and what is bad, because of this miracle, he understands the meaning of his life and his life, the truth of the truth, he explains that he understands his responsibility. For this, everyone should devote his mind and body to it, strive for it, and follow the path of eternal love and divine love, not human love and sensual love. It was not for nothing that later Navayi gave a very serious justification of the divine and rabbinical forms of love, not as simple logical concepts, but as philosophical categories that represent the highest virtues of attaining God's will. Therefore, Khondamir writes about the thinker in the work "Makorim ul-akhlaq" as follows:

The problems of philosophy have found a solution in your words,

Logic explains every vague concept of science.

The path of the people is clear because of you.

The path of the Israelites is bright because of you⁶.

The study of Navoi's life, creativity and practical activities clearly shows that the great scholar remained faithful to the above ideas for a lifetime, was active in the implementation of the concepts and principles based on them, and served his country and people with loyalty. . It is known that he served as a sealer (1469-1472), prime minister (1472-1476) in the palace of H. Boykara, and became the governor of Astrabad (1487-1488). "focuses on installation. Navoi fought against the injustice and injustice of his time, exposed the abuses of their duties and greed by the officials, took the weak and needy people under his protection. Navoi is known as a true patron of culture and art. In his work, he paid special attention to treating all social strata and all peoples in the same way, not discriminating against anyone, and building public buildings that serve everyone's interests equally.

CONCLUSION

As the great poet said, "Know your tongue and keep your heart together," he himself followed it. Unity of language and heart, word and deed is one of the classic qualities of Navoi's genius. The poet, who gained fame as the "sultan of words" with his immortal works, remained a great figure of spirituality and a model of humanity for generations with his creative works and

⁶ G'iyosiddin Xondamir "Makorim ul-axloq", Toshkent, Akademnashr, 2018 yil, 79-bet

noble deeds.

In new Uzbekistan, understanding the essence of Navoi's work and conducting extensive research on his philosophical views will be the main support for the spiritual growth of the growing youth and for them to take a step forward into the future. "take it." Building our present and future life with enlightened people will create a foundation for the further prosperity of our strong and great country.

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