

IN THE WORK OF ALISHER NAVOI IDEAS OF EDUCATION AND HUMANITY

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Comment: "The article contains articles about universal human qualities, manners, education in the work of Alisher Navoi, the sultan of the word property, the place of the spiritual treasure of the artist in children's literature, his contribution to the development of schools and madrasas and ". (darris) direct image is described.

Keywords: Humanity, education, ethics, knowledge, patriotism, love, loyalty, etc.

The universal idea of Navoi's works is humanitarianism, patriotism, justice, friendship, peace, love and loyalty, pure love and loyalty, enlightenment, etc. through the high artistic expression of Uzbek literature to the world. . brought out. The great scholar and poet Alisher Navoi, although he did not create a full-fledged work that raised all mankind, he expressed his thoughts about it in various scientific and literary works. Alisher Navoi described the perfect human figure in the direct educational works of his universal education.

In Alisher Navoi's thoughts on science and education, humanitarian ideas are in the first place. In the words of Alisher Navoi, man is higher than everyone in the world, dear and valuable. Alisher Navoi protected the interests of all honest people of his time. He studied universal moral rules necessary for man, reflected his views in the characters of the work. Alisher Navoi calls people to be polite and polite and defines morality as follows: "Morality is a heavy garment of a person, and clothing is a beautiful garment of the body.

According to Alisher Navoi, the best qualities are better than any wealth for a person, not the crown, the state, etc. Alisher Navoi says that it is necessary to bring benefit to the people both by work and by words. He considers people who work for the benefit of the people and fight for the happiness of the people to be real people:

If you are a person, you are not a person.

It is the grief of a people who do not have their own.

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

If you run away, you know that someone's hand is bad.

In his condition, he has a business badge.

Verb drink, my child, my soul, know now,

The evil of the people of the world is evil.

As long as people do not live in harmony with each other, they cannot achieve their dreams, nothing can be done in solitude, that is why he calls all people friends. invites to live together. Alisher Navoi glorifies friendship, and at the same time condemns people who make false friends with malice.

Issues such as knowledge, kindness, and humanity occupy a central place in his wisdom.

If someone bows to the scientists,

Qilur is supposed to bow down to the prophet.

The poet appreciates and glorifies the people of science. He emphasizes that bowing to scientists is equal to bowing to the prophet. Including:

He learns little by little and becomes wise.

It gathers together and becomes a river.

Navoi writes that a person needs to learn little by little in order to gain knowledge, and he can gain certain skills by accumulating his knowledge, and compares this to the fact that drops of water collect and turn into a river.

Who taught you a letter on the path of truth,

It's an irreplaceable gift.

These sentences refer to the first teacher. The first teacher helps the student to acquire literacy, thereby determining his life path - the right path. In these two verses, Navoi describes the inability to pay for this service of the teacher even with hundreds of treasures.

There is a proverb in our people: "A child is the son of a sweet word." Therefore, it is advisable for the educator to be very careful in the process of handling. Alisher Navoi says about the skill of the person dealing: "Sweet words are honey for the soul." That is why it is important for the teacher to pay close attention to speech culture at all times, to demonstrate his psychological, aesthetic, physical, and moral aspects in an exemplary manner. A teacher should be correct in his pedagogical activity, conduct things with justice. This quality increases the closeness between the educator and the student, because justice is an important criterion for evaluating the behavior of people. As Hazrat Alisher Navoi said: "The right of a teacher who has taught even one letter cannot be broken even with a hundred thousand treasures." We are indebted to them for life. Alisher Navoi emphasizes the need for teachers, mentors and mentors to be knowledgeable and disciplined in order to provide deep knowledge to young people. He criticizes ignorant bigoted and ignorant teachers and says that it is necessary for a teacher to be an educated teacher who knows the ways of teaching. For example, in the work "Mahbub ul-Qulub", while thinking about school teachers, he criticizes them for being too strict, ignorant and greedy. Indeed, ignorant teachers are the persecutors of innocent young children. He learned to torture and beat young children, angry, frowning, innocent used to be angry with. Many of them are suffering

from mental illness and heart disease. Moreover, they are also prone to lack of intelligence. They try to subjugate the children by torture and control the unstable nature of the children with threats.

Alisher Navoi highly valued human thinking, mind, knowledge and scientific knowledge. He writes, "Knowledge and wisdom are the adornment of man." Alisher Navoi attaches great importance to the upbringing of a child and his formation as a person, describing the child as a "lamp of life". A child is a gift that brings happiness and happiness to the family. In his opinion, it is necessary to give knowledge, information and upbringing to a person from a young age, and he believes that it is necessary to give boys and girls to educators and teachers from the age of 6. Also, Navoi pays special attention to the issue of following his teachings in life and applying what he has learned to life. For example, in his work "Mahbub ul-Qulub" he states that such teachers are always honored and respected, their faces light up next to their students. Thus, we can call Alisher Navoi a pedagogue-mudarris. Because he pays special attention to the issues of education and shows the processes, tools, and requirements of education. He is a great pedagogue who based his education on the requirements of scientificity, reliability, and historicity. Because according to Navoi, who strives for eternal life, a wise person believes in his strength and intelligence. That's why Navoi, explaining the importance of science, describes science as a lamp that illuminates the darkness, a sun that illuminates the path of life, a scientist that shows the true face of people. This idea is expressed in the work "Nazm ul-Javahir": Who is a scientist is the one who is perfect in the point, He is the one who makes a conversation, the paradise is absolute, He is the one who says that everyone is a fool because of the knowledge he does not have, He is the one who says that he does not fly if he has knowledge in the assembly. Or a learned and intelligent person endures any difficulties to achieve his goal, he who takes science as his support, he will never stumble, he will never be humiliated, and he states that the task of science is to serve human happiness. So, in addition to his artistic works, Alisher Navoi dreamed of his educational and ethical works. He understood contentment, justice, generosity, diligence, kindness, loyalty, correctness, truthfulness, etc. as the moral qualities characteristic of a perfect human being, and a person who is composed of these qualities should not be harmed, and the society in which such a person lived would flourish. , believed that all people can achieve happiness.

In short, every spiritual treasure left by the great artist serves as an example and educational school for the entire humanity. In his wisdom, issues such as knowledge - enlightenment, kindness - consequence, and humanity occupy a central place. obeisance, Qilur supposedly obeisance to the prophet. The poet appreciates and glorifies the people of science. He emphasizes that bowing to scientists is equal to obeisance to the prophet.

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