

THE ROLE AND IMPORTANCE OF ALISHER NAVOI'S MORAL VIEWS IN ENRICHING THE SPIRITUAL WORLD OF A PERSON

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Abstract

The article focuses on the interpretation of the moral views of Alisher Navoi, one of the great Eastern scholars who created the concept of the Perfect Man. The moral ideas in his works have still not lost their value, and today's young generation is very important in enriching the spiritual world of the individual, there is a need to use this heritage in the educational system, humanity, justice, patriotism, goodness, love, patriotism in it. , it is highlighted that ideas such as self-interest, humanity, and honesty are embedded in the spiritual life of our people and the people of the region. It has been analyzed that the study of Navoi's works is important in the fight against vices such as corruption, arrogance, bribery, theft, dishonesty, and betrayal of the rights of others, which are global problems of ethics.

Keywords: enrichment of the spiritual world, corruption, arrogance, bribery, theft, dishonesty, betrayal of the rights of others, vices, moral views.

Introduction

In the Middle Ages, the scholars of the East gave birth to the product of classical moral views, which had a secular character in moral thinking. It can be said that Alisher Navoi (1441-1501) is one of the greatest scholars who created the Eastern moral concept or the concept of the Perfect Man. Alloma's moral views are still the main historical and theoretical conceptual ideas of the science of ethics. For example, in Navoi's works such as "Farhad and Shirin", "Saddi Iskandari", "Mahbub ul Qulub", and "Lison ut-Tayr", moral principles and virtues were written in beautiful words, poetry, verses with proverbs and stories. [1]. These unique works and works of art have not lost their value and have been used by our people in the education of the young generation. Ideas such as humanity, justice, patriotism, goodness, love, piety, self-interest, humanity, honesty, etc. are absorbed into his spiritual life.

In his time, Navoi severely criticized vices such as corruption, arrogance, bribery, theft, dishonesty, and betrayal of the rights of others, which are global problems of ethics [2]. A thinker considers a person who is equally important at every age to be of the highest value. He believes that everyone can achieve this by developing moral qualities in themselves. It is emphasized that a person's humanity is determined by the good deeds he has done to people, his people, and his care:

Odamiy ersang demagil odami

Onikim yuq xalq g'amidin g'ami.

His work "Mahbub ul-Qulub" ("The Lover of Hearts") is directly devoted to moral issues, in which the moral behaviour of the categories of society is described in the form of moral norms, principles, teachings, and wisdom. This work was written at the end of the great poet's life (in 1500-1501), and it is a summary of his life experience and life. In particular, this work made a great contribution to the development of ethics of the Timurid period, and not only Sufism ethics, but also the theoretical problems of the entire Muslim Eastern ethics are raised [3].

In the first part of the work (consisting of three parts and a conclusion) - "People's Condition, character" - he reflects on the roles, functions, and duties of different social classes in the society where he lived. In this, the duties of righteous kings, ministers, official judges and begs are explained in wise descriptions. In today's science of ethics, we express these with concepts such as "professional etiquette", "etiquette", and "conduct". Accordingly, these wisdom and teachings have not lost their importance in fighting the problems of corruption, greed, and arrogance that have formed in society today. At this point, we will give some quotes from chapters 12-13 about judges and legal muftis. "If a judge is a bribe taker, he is a hostage to the fortress of Islam; if he himself gave a bribe and sat in the position of a judge, he can violate Sharia law in exchange for a bribe. A judge should not deviate a single step from the path of the law - he should not deviate from the right path" [4].

"When a mufti (Islamic jurist - the explanation is ours) cunningly writes a false fatwa (judgment), he blackens the face of Sharia with the tip of his pen. he will have sold (the goods) to the world. Such a mufti is a murderous physician. "If a decision is made in exchange for money for a fatwa, the hand of the person waving the pen should be cut like a pen." "Unscrupulous, unscrupulous, benevolent sadrs (officials, leaders) are an unnecessary heresy. If this person is ignorant, his whole deed is depravity, debauchery... Their servants share in the food reserved for the household, and the children of the mahram share in the salary of the person and the mudarris. A bearded judge agrees to bring oil to the party and floats it to him. If such forbidden things flourish in the country, would there be respect for Islam and Sharia?" criticizes that [4].

The second part of the book, called "On good deeds and bad qualities", discusses moral norms related to manners and behaviour. In particular, it describes "Repentance", "Humility", "Patience", which are not classified in modern ethics, as an important moral quality of a person: We quote this: "Repentance cleans the mirror of the soul of a sinful servant from the rust of sin. ; with the shine of forgiveness, it illuminates the face of the mirror. Repentance is the end of the path of unhappiness and the beginning of the path of righteousness; it is to wake up from the ignorance of arrogance and wake up from the sleep of humanity and realize its unworthy condition and throw away its useless actions" [4].

"Humility" (being polite, modest, humble - the explanation is ours) attracts people's love and makes people friends with him. Humility shows the way of gentleness and humility to an arrogant opponent. A modest (polite) person is good to all people and is pleasant to all nations" [4].

The third part of "Mahbub ul-Qulub" is called "Various useful tips and proverbs", which is essentially a "Pandnama" that is very important even today. It contains 117 "tanbihs" (wisdom teachings), each of which has deep philosophical content. Each of them is a lesson, an admonitions with a special meaning. If it is permissible to say, these tanbihs are the principles of human perfection. We will mention some of them.

"Hearing enriches a person; talk too much. Those who talk a lot - they are wrong. He who ate a lot - falls a lot. The cause of the disease of the body is a lot of food, the cause of the disease of the heart is a lot of meaning". "Generosity is a fruitful tree in the garden of humanity, but it is also the fruit of the tree. The treasure hidden under the ground does not touch the soil". "Learning is to strengthen faith, but not to gain wealth" [4].

Navoi's ghazals, artistic works and epics, through his positive images of moral ideals, beautifully illuminated moral qualities such as goodness, justice, piety, love, compassion, loyalty, duty, bravery, and humility. In his works, Navoi interprets the moral principles of humanity and nationalism at a high level in his ghazals and epics.

***Menga qilsa bir jafo, men bir qatla faryod aylaram,
Elga qilsa bir jafo, men ming qatla faryod aylaram!***

Following in the footsteps of Socrates, Navoi equates the law with justice. "The people of the dungeon are the people of hell" [5]. Accordingly, the moral views and moral issues in his works are covered with great skill, so Navoi's works can be said to be a great moral concept [6]. Especially when reading the epics "Farhad and Shirin", "Saddi Iskandari" and works known as "Mahbub ul Qulub", and "Lison ut-Tayr" - not only divine love but also humanity, correctness, and truthfulness The world of humanity, the world of goodness, which is the embodiment of moral virtues based on honesty, integrity, justice, piety, loyalty, honesty, is interpreted [7-12]. In it, morality is true happiness, immorality is a vortex of destruction for a person, and vices are harshly criticized and reflected in wonderful stories and parables.

Conclusion

To sum up, honesty, and cheerfulness as a criterion of high moral value and spirituality in the formation of the spirituality of today's young generation has an important importance in the education system. It is appropriate to directly introduce the importance of modern works in the educational system, especially in the teaching and upbringing system of social sciences, and to inculcate their ideological aspects in the formation of art ages and artistic creativity. Works and heritages with such a high spiritual value are rarely found in the history of nations, so the works of scholars who propagated universal ideas are of great service to enrich the spiritual world of the young generation for all humanity at any time.

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