



ALISHER NAVOI'S COMPLETENESS HUMAN CONCEPT

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ANNOTATION

The article analyzes the social and pedagogical views of the famous Uzbek poet, statesman Alisher Navoi, his approach to the problem of man and his upbringing, the development of a completeness person.

KEY WORDS: *Navoi, man, perfect man, human perfection, humanity, human heart, human education*

DISCUSSION

The announcement of 2020 in Uzbekistan as the year of "Science, Enlightenment and Development of the Digital Economy" is a clear evidence of the attention paid to young people. Therefore, the current task is to take care of people, to bring up and educate the young generation as a mature person, who meets the requirements of our time, who is educated, highly spiritual, strong in faith, strong-willed, and a perfect person who cares for the people and the Motherland. In this process, it is important to inform the youth about the views of our great ancestor Alisher Navoi on the completeness man, to use them effectively in encouraging them to show selflessness in building a new Uzbekistan. Indeed, the President of our state Sh. Mirziyoyev noted: "If Alisher Navoi wrote: "Odamiy ersang, demagil odami, Onikim yo'q xalq g'amidin g'ami", In the works of Abdurahman Jami we can see the predominance of the noble idea like: "Yaxshilik bilan nom chiqar jahonda, sevib yod etsinlar barcha zamonda". [1.333-334].

The question of man and his upbringing, the development of a completeness person has long been in the focus of attention of Eastern scientists, thinkers and sages. They elevated the human race to the heights they considered the best of all living beings.

The valuable ideas of the thinkers and ancestors who lived in ancient times about man and the purpose of his life, a perfect society, a just and

enlightened king, a perfect man, still serve humanity without losing their value.

The great thinker, the sultan of the ghazal kingdom, Hazrat Alisher Navoi, in his prose and poetry, immortal epics, put forward the ideas of a completeness man, a completeness community and a just ruler, imbued with the universal spirit. His wise ideas about humanity, mastery of science and profession, rules of morality and ethics, education, high human values have not lost their educational value in the past and even now.

First of all, Alisher Navoi's spiritual, moral and socio-political views are high in the acquisition of such qualities as patriotism, self-awareness, humanity, honesty and purity, self-control, patience and maturity. It is important in the deep realization that spirituality is an invincible force.

Second, the teachings of Navoi and other thinkers about the completeness man serve as the basis for the development of the national idea. After all, the national idea "is nourished by Islamic philosophy and has a broader meaning." The lofty ideals of the completeness man are especially expressed in the works of our thinkers, such as Abu Nasr al-Farabi and Alisher Navoiy." [2.56].

Third, destructive and destructive ideas, such as various terrorist acts, fanaticism, and religious extremism, are currently having a negative impact on the minds of young people. If we take into consideration the growing threat of religious



extremism, terrorism, drugs, human trafficking, illegal migration, and "mass culture" around us today, the deeper meaning and significance of these words become even clearer. Indeed, educating young people today is an issue that will never lose its relevance and importance.

Today's fast-changing world opens up new and great opportunities for humanity and young people. At the same time, it puts them at greater risk than ever before. Malicious forces are turning ordinary, helpless children against their parents, against their country and taking their lives. [3.23].

President Shavkat Mirziyoyev writes about the need to raise the spiritual and educational work with young people to a new level: "Of course, we are doing a great job of educating young people who think independently, have modern knowledge and skills, and have an independent life position. But honestly, given the fierce struggle for the minds and hearts of the world's population, especially young people, and the growing threats of religious extremism, terrorism, drug addiction and popular culture, the upbringing of our children, we must not slow down our work in the field of spirituality and enlightenment for a moment, but take it to a new level. [4.17]". In this process, the idea of the perfect man and the values of humanity in the works of Hazrat Navoi will help to broaden and educate young people, to protect the minds of young people from the influence of the above-mentioned harmful ideas.

Fourth, the relevance of the chosen topic is determined by the fact that the education of a mature generation in our country is a priority. It is difficult for our society to develop and achieve success without educating the younger generation spiritually.

Fifth, the idea of the perfect man in Navoi's works serves as an important basis for the upbringing of the completeness man in the conditions of independence, for his development as a full-fledged person.

Sixth, Alisher Navoi is a scholar who introduced the Uzbek people to the world and expressed our national identity. His historical contribution is to justify the possibilities of the Uzbek literary language, as well as to combine advanced ideas, Islamic and mystical teachings in his works.

A completeness man is "an abstract concept of being, on the one hand, a collection of total spiritual power, intelligence, and good qualities, and, on the other hand, a perfect man who aspires to certain heights." [5.138].

Navoi was a great Renaissance sage and humanist poet.

Navoi believed that it is difficult for a person to become a mature person, a perfect person,

without acquiring high qualities and values, without forming in him a sense of love for others, without being moral, polite and humane.

The humanist views of the thinker, which have a universal meaning, are nourished by Islamic philosophy, and in his works, the scholar has developed his religious and secular aspects, both external and internal.

Before analyzing the scholar's views on man and humanity, we think it is appropriate to dwell on his relationship to God and nature. According to him, God is the beginning of all things. Everything in the world is temporary, and God is eternal, and whatever happens in existence is done by His will. According to the thinker, "with the help of the intellect, man cannot comprehend the secrets of all things, the changes in the world, their essence." It makes the mind weak. Because human knowledge and mind are limited. He doesn't really understand the truth." [6.196]. Nevertheless, Navoi does not imagine man as insane. An important aspect of a thinker's work is the idea that no matter what one does, one must believe in the mind, in the thinking, in the power.

Alisher Navoi tried to show kindness to people, to do good deeds, to restrain selfishness, to give alms to the poor, to be compassionate and merciful, to always feed the people. They have encouraged people to live with their worries, to put humanity above everything else. [7.283].

Hazrat Navoi considers generosity as an important attribute of humanity and perfection. Humanity is a rare quality that makes man human, distinguishing him from other living beings. Generosity is an integral part of humanity. [8.447].

Another important point of the thinker is that he not only expressed his views on humanity in his ghazals, rubais and epics, but also earned the title of a great humanist poet, an example to others in humanity. He has always shared in the concerns of ordinary people and sponsored them.

Alisher Navoi's epics in "Hamsa" also reflect the ideas of humanity. In his epics "Farhod and Shirin", "Layli and Majnun", "Saddi Iskandariy" and others, Farhod, Shirin, Layli, Majnun, Iskandar, Suqrot, Aflotun embodied such high moral qualities as patriotism, humanity and noble values. These images are narrated in accordance with the socio-philosophical, moral and humanistic views of the scholar. Hazrat Navoi prioritizes such qualities as humanity, loyalty, kindness, living in the care of the people, even sacrificing his life for the sake of its well-being, happiness, charity, generosity to others. In this way, the thinker glorifies man, his qualities and convincingly proves that he is superior to other creatures. The life of Hazrat Navoi, his work as a



statesman, his meritorious and benevolent deeds aimed at improving the lives of the people, alleviating their hardships, the essence of his prose and poetry are imbued with a universal and humanistic spirit. The thinker gives a social meaning to the concept of humanity. According to him, humility, loyalty, self-control, honesty, generosity, wisdom, helping the needy and orphans, tolerance, kindness, sweetness, courage, kindness, mercy, compassion, humanity - all these are part of humanity, which leads man to perfection.

Alisher Navoiy created a whole doctrine of the perfect man. His prose and poetry works, ghazals, epics included in "Hamsa", "Nasoyim ul-muhabbat", "Tarihi anbiyo va hukamo", "Holoti Sayyid Hasan Ardasher", "Mahbub ul-qulub", "Majlis un-nafois", "Lison ut-tayr" and others cover in detail the ideas of what a perfect person should be and what qualities he should possess.

Navoi's doctrine of the completeness man is based on love for nature, man and God. When he spoke of the prophets, the saints, the piru kamils, the Arifs and the Sufis, he wrote with love about the qualities of the saints in his ghazals and rubais. According to the mystic scientist Ibrahim Haqqul, Navoi's views on perfection are based on four priorities: moral beauty, purity of heart, spiritual power and maturity of thinking. [9.74].

The thinker includes prophets, saints, sages, and great prophets among the perfect. Such people always live in the care of the people, show kindness to others and help the widows. Perfect beings are the best of human beings and have chosen the path of purification and truth for the rest of their lives.

Alisher Navoi, a genius poet and humanist thinker, is troubled by the fact that the classification of members of society, which is a primitive form of defining human dignity is based on race and lineage. In response to such insults to the people of the country, the poet reacts sharply in his works. The highest feeling, which does not classify a person, is love, which is an important factor in the expression of the poet's humanistic ideas.

But in order to acknowledge this fact, it is necessary to be among the most developed, that is, physically and spiritually well-rounded people. Otherwise, those who are far from physical and spiritual maturity will not get tired of exchanging their brother-in-law for wealth like Layli's father, or people like Khusrav Parvez will disguise their false love and squander the mistress of others.

Navoiy raises this great idea to the level of a socio-political issue. It is noteworthy that the idea of equality of the human race, the idea of treating members of society as

human beings without dividing them into different categories and classes, has a special place in the lyric of old age, which is the last stage of Alisher Navoi's work. holds. This is of course natural. Because Alisher Navoiy saw several rulers during his lifetime, he witnessed how their kingdom collapsed.

In short, Navoiy promoted through his works the harmony of the concepts of a perfect community, a just king and a perfect man.

Second, the thinker understood the perfect man in a broad sense and recognized the rules of morality and ethics as the main criteria in assessing the perfection or imperfection of man. Fourth, Navoiy not only created the ideal image of a perfect state and a just king in his epics, such as "Hayratul-abror", "Farhod and Shirin", "Sab'ayi Sayyor", "Saddi Iskandariy", but also the rulers of that time. He called for the right path, for justice and perfection in life.

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