

ALISHER NAVOI'S APPROACHES TO EDUCATION

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Abstract. *This article examines the distinctive features of Alisher Navoi's contributions to Uzbek classical literature, with a particular focus on his reflections on child upbringing and education as expressed in his works. The analysis highlights Navoi's views on the role of family, parents, teachers, and moral development in nurturing future generations.*

Keywords: *humanity, upbringing, ancestry, generation, universe, time, intelligence, intellect, morality, family, parents, children, science, literature.*

Аннотация. *В статье отражены особенности творчества Алишера Навои, известного представителя узбекской классической литературы, в частности, произведений поэта по воспитанию детей.*

Ключевые слова: *человек, воспитание, родословная, поколение, вселенная, время, интеллект, мораль, семья, родители, дети, наука, литература.*

Annotatsiya. *Maqolada o'zbek mumtoz adabiyotining atoqli namoyandasi Alisher Navoiy ijodining o'ziga xos jihatlari, xususan, shoir asarlarida farzand tarbiyasi to'g'risidagi mulohazalar o'z ifodasini topgan.*

Kalit so'zlar: *inson, tarbiya, ajdod, avlod, olam, zamon, zakovat, aql-idrok, o'qib-axloq, oila, ota-ona, farzand, ilm, adabiyot.*

The great philosopher who laid the foundation of the Uzbek literary language with his high creativity and immortal works - a philosopher, poet, scientist and statesman, patron of culture and art - Alisher Navoi is an accomplished figure who was honored (fortunately) to take a place not only in the hearts of one nation, but also in the hearts of humanity.

Reading, reciting, studying, understanding the works of Alisher Navoi has become a spiritual need of today's Uzbek intellectual. In other words, all opportunities have been created in our Republic for the full study of Navoi's work. For example, conditions have been created for reading the holy divine book, the Quran, studying Hadiths, and becoming aware of sources about the



lives and activities of scholars, pirs, and saints who illuminated the teachings of Islam. Several volumes of dictionaries have been presented.

In the words of Alisher Navoi, “Man is the fountain of nature”. Therefore, a person can become a fountain of nature with his intelligence, understanding, knowledge and experience, consciousness, deep thinking, pure feelings, pure heart, profession, craft, selflessness, loyalty to the homeland, love for people, respect for his family, dignity and respect for his parents, and sincere relations, Alisher Navoi wants to say.

Navoi said that to be aware of the secrets of the universe can be the crown of creation only for those who have enjoyed the enchanting beauties of nature and preserved it in order to pass this beauty on to their own time and generations, who have used the riches of the earth and the earth in a careful manner, and who have known how to fully pass on the inheritance of future generations, who have firmly set the goal of preserving the beauty of the universe, making it even more beautiful and prosperous, and presenting it to future generations. To fulfill such great tasks and goals, a person needs education and upbringing throughout his life. Every person who comes into the world, if he has sufficient education and upbringing, creates inventions and discoveries with intelligence. He strived to leave a good name for himself. He did not want to just live in the world and pass away in vain.

As Alisher Navoi said in his famous rubai:

Perfect your professionat,

O world, my home,

It is not your duty to leave the world without sorrow.

It is better to leave the world incomplete than to leave the bathroom unclean. [1]

We mentioned above that the cornerstone and true foundation of raising children is found in the family. Throughout his writings, Navoi gives profound attention to the moral obligations of both parents and children, portraying parental guidance as sacred and children's duties as essential pillars of family harmony:

Sacrifice your head as a gift,

Make your body a charity, mother, as a head.

Let the light shine on you day and night,

One is the moon, the other is the sun. [2]

Indeed, parents serve as a beacon (so to speak) that illuminates the path of life of their children day and night until they reach adulthood and take an independent step. The hard work and services of parents in raising a child,



their maturity, are so gratifying, so innocent that only sons and daughters who can understand and appreciate this are needed.

The positive characters described in all the epics of Alisher Navoi's "Khamsa" are people who received education and upbringing based on the merits and aspirations of their parents. Therefore, regardless of whether they belong to the royal family or to a completely different family, they are truly admirable people with their human qualities.

Farhad does not spare the knowledge and skills he has acquired since his youth:

I will never be able to preserve my craft,
I will never be able to leave my house?! [3]

He humbly says, bringing benefit to the people. Also, each of the characters such as Shirin, Layli, Majnun, Shapur, Bahram, and Mehinbonu, with their own unique education and upbringing, is shown as a caring, patriotic, and loyal person.

In the chapter "About the Mudarris", which is described in the first part of the work "Mahbub ul-qulub", written in the last years of his life, Alisher Navoi emphasizes that the mudarris should educate the students as much as they want, not try to teach them knowledge that they do not know, that the mudarris should be a person who educates, shows great kindness, and reflects the expression of an example and example for young people who want to learn in their speech and appearance. The poet emphasizes that an individual must earn their place among the people through genuine merit and authentic expression, rather than feigning scholarly status. Navoi cautions: "One who engages in such improper conduct is not a true mudarris, but rather an innovator—someone who propagates futile customs." "A teacher should be a scholar, pious, that is, he should avoid all harmful things, and act honestly", he emphasizes. [4] Or in another chapter of this part, "On School People", Navoi strongly condemns the harmful aspects of school teachers, such as their harshness and lack of tolerance that are not befitting their profession, their lack of compassion for innocent children, their tendency to bore them with their own problems instead of taming them, their use of various threats to cool them off, and their boredom in class. But at the same time, Navoi emphasizes: "But honestly, any strong-willed person is tired of raising just one child. A schoolmaster teaches a bunch of children. What's more, it's not enough! But there is also the fact that among children there are few who have understanding and insight. The teacher suffers a hundred hardships in such cases. In this respect, children have a lot of rights; if a student grows up and reaches the rank of a king, it is worth serving his teacher. Therefore, even when



a student rises to the rank of sheikh ul-Islam and judge, if his teacher is pleased with him, God will be pleased with him” [5]

It is clear that the poet, while criticizing the shortcomings of some teachers, also praises the hard work of teachers and the value of teaching. He specifically acknowledges the respect shown by a student to his teacher in the following verse.

Who taught you a single letter in the path of truth with pain,
The reward for him is inexhaustible, with a hundred gilts. [6]

As we read and study the works of Alisher Navoi, we come across more and more beautiful and excellent sources on child rearing. Navoi says that every person should show the same respect to his friends, brothers, neighbors, and teammates as he respects his parents, siblings, relatives, and other close people. Reinforcing the belief that man is alive with man, the poet says:

Whoever rejoices at the memory of a broken heart,
Whoever is alive, if the Kaaba is destroyed, he will prosper. [7]

It is known that since ancient times, hunting, that is, hunting wild animals and birds, hunting has been a special pleasure. Special preparations were made for this. Time and date were set. Safety measures were taken. In addition to hunting animals, there is another hunt, which is called soul hunting. To cheer up someone, whether old or young, to sympathize with them, to raise their hopes for life and survival, and to give comfort to their hearts are also human qualities.

Conclusion

Over time, as historical epochs have shifted and societal paradigms evolved, the demands placed upon the upbringing of younger generations have grown increasingly multifaceted. Contemporary educational discourse encompasses a wide array of domains—including moral, ideological, political, spiritual, physical, economic, legal, and cultural dimensions—each contributing to the formation of a well-rounded and socially responsible individual. Concepts such as cultural identity, human capital, the ideal personality, and the harmonious generation are now central to pedagogical frameworks. Moreover, values like patriotism, humanism, truthfulness, integrity, organizational competence, initiative, loyalty, and elevated moral consciousness are recognized as foundational pillars of youth development.

In this regard, the rich scientific, literary, artistic, and philosophical legacy of Alisher Navoi offers an inexhaustible reservoir of insights. His works provide not only aesthetic and intellectual nourishment but also enduring guidance on the principles of child rearing and ethical formation. Navoi’s heritage remains a



vital source for educators, scholars, and cultural thinkers seeking to cultivate a generation that embodies both spiritual depth and civic virtue.

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