



## THE ROLE OF NAVOI'S WORKS IN THE FORMATION OF GOOD MORALS

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<b>Received:</b> 13 <sup>th</sup> March 2021 <b>Accepted:</b> 28 <sup>h</sup> March 2021 <b>Published:</b> 10 <sup>th</sup> April 2021	The article argues that the works of Alisher Navoi form a good morality bring a person to spiritual maturity. It is also scientifically analyzed that understanding the essence of the works of Navoi, the incomparable representative of our national literature, the pride and glory of our nation, and the deeper organization of the ideals of kindness, mercy, peace and friendship, is one of our most important issues today. One of the tasks set in the National Program of Personnel Training as an important problem of the system of continuing education is to educate young people on the basis of national values, to develop a harmoniously developed generation [1, 20-29].
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As the head of our state Sh.M.Mirziyoyev noted, it is more important than ever to pay attention to spirituality and morality, moral education, aspiration of young people to education and maturity [2,71]. In general, the need to form a national idea and ideology in the whole nation, especially among young people, necessitated the renewal of the goals, objectives and content of national pedagogy. Therefore, on the basis of the State National Program for the Development of School Education, significant changes are taking place in the entire education system of the Republic. Educators are working to bring young people to spiritual and moral development through the information and communication technologies provided by these reforms, modular and modern teaching methods, to create ideological immunity that protects them from alien ideological influences, and to increase the effectiveness of teaching.

At the request of the dominant ideology of the Soviet era, both the scientific organization of Navoi's works and the methods of teaching it in educational institutions have been studied within the framework of certain patterns. However, the literary heritage of Alisher Navoi during the Soviet period, in particular, the works of the genius poet, cannot be ignored. The beginning of Navoi studies began when the poet was alive. The work of the great artist has been organized for more than five centuries. From year to year, the scope and scientific scope of Navoi studies has grown and gained the status of a separate science. The teaching of Navoi studies and "Organizing the life and work of Alisher Navoi in the stages of education" in the higher education system is a proof of our opinion.

The experience of the development of world education shows that the development of any society is closely linked with the improvement of education. Education and upbringing, science, health, culture and art, development of sports, deep knowledge of our youth, thorough mastery of foreign languages and modern information and communication technologies will always be our priority [2, 16].

The 21st century is a time of profound changes in the economic and social landscape, information and communication, and the culture of reading.

Indeed, one of the most important issues today is to organize the rich history, culture, national values of our people, the cultural and educational heritage of our great ancestors, to republish their books, to cultivate a sense of pride and pride in them. The period in which Alisher Navoi lived and worked was a unique period of awakening in both scientific and artistic thought. In order to answer the huge socio-aesthetic problems that arose, the period required a genius poet and thinker like Navoi. Navoi was created by the Eastern Renaissance, and the great poet, in turn, had a strong influence on his time with his great works and dedication as a public figure. Engaging in the spiritual, cultural and scientific-artistic works of Hazrat Navoi began in the life of the poet. From the 15th century to the present, this process has continued to understand Navoi, its territory and scientific scope have increased, and it has acquired a completely new look in the 21st century. Because before independence, in accordance with the requirements of the Soviet ideology, the methodology of teaching Navoi's works in educational institutions was carried out only on the basis of certain criteria and established norms. Uzbekistan, created by the first President IA Karimov on the basis of the ancient foundations of our national spirituality, strives for the XXI century. "Because Alisher Navoi reflects the qualities of spiritual, mental, physical and spiritual maturity in the image of his little heroes and describes

them as an example to others. Literature has always been the expression of the people's heart, the herald of truth and justice. Therefore, in our country, a very important and integral part of spirituality, great attention is paid to the development of literature, the appreciation and worthy encouragement of the noble work of our poets and writers. If we look at the history of pedagogy, we can be sure that Navoi's contribution to the formation of ideas about spiritual and moral education is great. It is no coincidence that Alisher Navoi said: "Whoever rejoices in the memory of a corrupt person, whoever has a lot of money, whoever destroys the Kaaba, will prosper." He intended to do good to the whole society, to develop it, first of all, from the individual. Therefore, great social goals, values, human dignity began to be interpreted as an issue of state importance. Alisher Navoi is a great person who has formed a whole era in the history of consciousness and thinking of our people, artistic culture, an unparalleled representative of our national literature, an artist of diamonds who sang the pride of our nation to the world. In addition to his boundless poetry, such as *Oman*, he expresses his views on education in such great works of art as *Hamsa*, in his unparalleled moral works such as *Mahbub ul-qulub* [4], and in his writings such as *Munajat*, *Vaqfiya Majlis un-nafois* [4]. Navoi *Mahbub ul-Qulub*, a scholar of folklore, made extensive use of folk proverbs and created many wise sayings in the style of folk proverbs, many of which gradually became aphorisms. Well, what is the reason for Navoi to pay more attention to proverbs, proverbs, wise sayings and phrases in his work than in other works? Considering that Navoi wrote this work at the end of his life in 1500, he spent his life he wanted to give the final conclusion of the experiences he had seen, experienced and produced in the socio-political life, and he achieved this. It emphasizes the difficult but honorable work of the people in all fields and its professionals, especially in the fields of science, art and literature, as well as discoveries that have left an indelible mark on the life of the people. The great poet does not stop there. Even working in this field, he sharply criticizes those who steal greed, abuse the labor of others. In particular, he emphasizes that people who are greedy, greedy, and talkative are the worst of the wicked.

This epic work of Navoi contains the results and conclusions of long and complex life experiences. The genius poet adheres to the wisdom of the few words he repeats over and over again, and it can be said without exaggeration that almost every sentence, every emphasis and rebuke creates examples of wisdom and wisdom with aphoristic features.

Navoi is not limited to praising, propagating and propagating high human qualities and virtues. At the same time, he condemns and criticizes the bad, ugly inhuman qualities of people, the behavior and qualities that are detrimental to human dignity, harmful to human beings and society. In one of his reprimands, he sees life as an integral part of fidelity:

Every connoisseur, - writes Navoi, - lives in fidelity and humility, and in every place, he is found, and this is also found, there is no shame in fidelity, and there is no fidelity in shame.

Alisher Navoi in his epic works created the image of a perfect man, and in his educational and moral works he thinks about ways to form a perfect man. He likens knowledge to one who does not plow, does not cultivate, or sows and does not reap. He who does not flow and does not reap does not sow and reap. [4]

In the works of Eastern thinkers, the issues of spiritual and moral education are rich in content and colorful in form. In particular, the qualities of courage, integrity, justice, loyalty, honesty, generosity, kindness, humanity, reflected in the works of Alisher Navoi, play an important role in the spiritual and moral education of the younger generation.

Navoi dedicated his life to the people, spent his life for charity, service, and the benefit of the people, and considered it his greatest pleasure to read, write, and talk to his friends and loved ones whenever he had the opportunity; he lived as a perfect human being [5, 176].

The works created by Navoi clearly express the level of knowledge, virtue, perfection of man and the goals and objectives of his upbringing, so the invaluable works of the great genius poet are the basis of spiritual and moral education. In his works, the scholar considered people who sacrificed for the people and the country to be less ideal.

Navoi reflects in his heroes the qualities of spiritual, mental, physical and spiritual maturity, and expresses it as an example to others. Now this desire of the genius poet has become the main goal of the formation of the youth of our country as a harmoniously developed person. This testifies to the fact that Navoi's works have an equal value in the formation of a person as a person and are a solution to the current problem of educating young people.

The works of Hazrat Navoi form a beautiful morality bring a person to spiritual maturity. In the context of perfection, the rich spiritual heritage of our sixties, the advanced teachings of our great thinkers, the masterpieces of thinking are embodied, which are an important and valuable source in spiritual and moral education. Because sixty spiritual and moral thinking, unique ideas in the field of science and education, moral views are extremely important both for today's development and for the perfection of the younger generation.

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