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## The Propositions of Education and Upbringing in the Artistic and Aesthetic Heritage of Alisher Navoi

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**Abstract:** The article studies the main aspects of artistic and aesthetic heritage of the outstanding Turkic poet Alisher Navoi connected with the educational processes organised in our country which constitute the object of our research. It reveals the role of Navoi's valuable literary heritage in the formation of the youth's philosophical thinking in the context of national education and upbringing. The article also aims at presenting the aesthetic significance of the scholar's works and the issues of educating a perfect person in both in scientific and theoretical terms.

**Keywords:** artistic and aesthetic heritage, perfect man, national upbringing, education, youth, culture, kindness, imagination, Allah.

The development of the artistic and aesthetic traditions of the Uzbek people has been systematically studied for many centuries by the great scholars and thinkers. The ideas and philosophical teachings presented in the literary works of Alisher Navoi, the well-known representative of Chagatai literature, have not lost their importance and relevance even in today's reality. In his unrepeatable works the poet mainly expresses the ideas of spiritual, ideological and practical significance, aimed at serving the bright future of the Uzbek nation. Therefore, Navoi's philosophical teachings are still considered to be valuable and actual which have not lost their validity yet.

The artistic and aesthetic worldview of the poet absorbed with the distinct attitudes to beauty, understanding the secrets of real pulchritude and high intelligence the young people may serve as spiritual food. Alisher Navoi's literary and aesthetic views are also reflected in his works of art, such as "*Majolis un-Nafois*" (Navoi's tazkira), "*Muhakamat al-Lughatayn*" (The Trial of the Two Languages), "*Tarikhi anbiyo and khukamo*" and "*Nasoyim ul-Mukhabbat*" (Breeze of love). During his revolutionized literary career, Alisher Navoi analyzed the fundamental theoretical basics of literature and art, tried to find the solutions to the actual problems, and studied the philosophical foundations of artistic and aesthetic functions of literature as the most important issues of his time. As a demanding master, favourable teacher and a fair reader he left his creative heritage to young generation.

Over hundred years Alisher Navoi has been a great mentor to the young generation and the President of the Republic of Uzbekistan Sh. Mirziyoev in one his public speeches expressed his gratitude and respect towards the outstanding master of all times: "The following sayings of Alisher Navoi have become famous proverbs representing our culture, identity and nation: "Do not lose your honour in order to become rich", "Never forget your master who taught you", "If you live for a hundred years and fall into the hands of death, you will not be able to look even from left to right", "If you want to find a real man, observe his behaviour among the circle of people"

etc. As the evidence shows Makhtumkuli studied at the Shergozikhan Madrasah in Khiva and considered a great poet Alisher Navoi as his mentor which is a good sign of eternal friendship between our peoples. It should be emphasised that Makhtumkuli's father, the poet Davlatmamat Ozodi, also studied in Khiva. Uzbek readers are well aware that Makhtumkuli visited many homes in Khiva, took part in their gathering and got acquainted with new masters and friends. His remembrance about those beautiful days and unrepeatable poems were full of gratitude" [1]. On the basis of this robust evidence we can say that it is a source of pride for every creative person of his time to consider Navoi as their great master and mentor.

The aspects of new artistic and aesthetic ideas related to the education and upbringing of young people have always been in the focus of attention of literary and philosophical scholars. In all his writings, Alisher Navoi expressed his rich philosophical ideas and thoughts on the development of society, human happiness, the image of a perfect man, the noble community and education in his literary heritage. An important feature of the poet's socio-philosophical views is "their expression in a figurative language by using artistic analogies and symbolic expressions, in the external and internal senses" [2]. This individual artistic feature proves once more that everyone should be able to work cooperatively to appreciate each other and enrich their high spiritual world.

In the works of Alisher Navoi, all philosophical views are expressed in a pantheistic way where human qualities are shown as necessary elements for the human perfection. Navoi says that all humanity, as descendants of Adam, are beings created by Allah whose negative and positive features are explained in relation to the Creator. Therefore in his works Alisher Navoi connects the issues of faith, belief, monotheism, conscience, Sharia, teachings, perfection, the main moral pillars of Islam with religion and secularism. It refers to the recognition of the aesthetic image of the universe as the beauty of Allah, and man can change it through his conscious

thinking and create artistic and aesthetic values. His ghazels, absorbed with love for Allah, analyze the mysteries of human perfection. The following notions such as the great power of the word, the subtlety of good intentions, the power of courage and the harmony of sorrow are represented in the beloved souls, the main personages of Alisher Navoi's poems. A human being striving for perfection embodies the understanding of Allah through the subtleties of the universe. The person expresses a unique diversity of the artistic and aesthetic world through literature. According to the great poet, "The main task of literature is to accurately, productively and actively reflect the universe and reality for the interests and benefits of the people. It should also aim at decorating, expressing the world with beautiful clothes and interpret it properly, exposing the wicked, calling people to fight against evil and showing them the real way to happiness" [3]. Alisher Navoi also emphasizes that all of these paths eventually lead man to a single universe, and that the goal is for man to strive for perfect goodness in the universe and find the truth (Allah) in the process.

It is noteworthy that in the poems, ghazels, proverbs and literary works of the poet, man is recognized as the highest and noble creature. According to his opinion, man is the most beautiful of all beings, and his thinking not only preserves the unique artistic and aesthetic heritage, but also preserves it and serves as a legacy for future generations. Man realizes in his heart the subtleties of creation, such as understanding the mysteries of existence in this world. In this basis, the man starts to feel love for Allah. According to Navoi, "There are all kinds of beauties, very pleasant and valuable things as well as realities in nature. But there is one creature among them that is superior to all others in its value, beauty, and status. It is a human who is Alisher Navoi's main lover. All other things and beings are for the human's service, happiness and enjoyment. Human is the central figure of being, the most valuable "pure ore" [4].

In Navoi's creative works, the issues of purity, goodness and spirituality are combined with a high moral ideal. He portrays the perfect man in many different ways. In particular, in his works the poet thinks about human morality on the basis of *arif* (the best and honest person), *zahid* (the noble man who stops others from wrong doing), *dervish* (a member of a Muslim religious order noted for devotional exercises) and so on. In literary-aesthetic works such as "Nasoyim ul-Muhabbat" and "Lison ut-tayr" Alisher Navoi describes the dervish's inner world, the senses of love and courage in their character and behaviour. Navoi tries to express his own attitude to all the realities and events happening in the world. While doing so, he values goodness and purity, morality and truth as the human face. In this process, the artistic and aesthetic aspects are illuminated through various images.

In the works of the philosophical thinker, human dignity is highly glorified and the issues of morality are put at the top because the concepts of honor, shame and modesty, *nafs* (ego or personal desires) and sensuality, beauty and love are interpreted in a unique way as the human adornments. The world and nature created and governed by Allah are always beautiful, pleasant and enchanting. They do not like deception, they are only necessary to use them wisely. According to the poet, Allah is a supreme being and there is no need to refuse the beauty and pleasures of nature and life. At the same time, there is a world, life and nature other than this world. For that reason, "In his philosophy Alisher Navoi recognizes that the whole universe, beings and the world were created by unique Allah. The whole universe, including nature and society is the manifestation of the Creator. The well-known poet presents the idea of mysticism which states that Allah is the creator of all beings, all other things and phenomena, including human, are just His particles." [5]

In the artistic and aesthetic views of the poet, it is vital to understand the essence of the universe and harmonize the beauty of reality with the man. He

strives as deeply as possible to understand the aesthetic image of reality, masterfully study the internal and external contradictions of existence and poetically illuminate the situation in different moments. The thinker reveals the goodness of the future, the usefulness of serving the people, and the fact that it is a delicate feeling for a person to enjoy these beauties of the world. He seeks the ways to reach pure love through the images of the heroes in his works.

Alisher Navoi expresses his attitude to the public which has position between the individual and the community and tries to reveal the main issues and ideas of his time through the lives of the created heroes. He pays special attention to the description of certain social groups and the public standing at the behind of his heroes. With the help of such characters the poet creates the personality and artistic-aesthetic images of the society and humanity. The poet skillfully explores the object and creates it in a way that gives it charm, new life and beauty. As the poet thoroughly studies each image, he seeks to create an aesthetic worldview that reflects the essence and modernity. Some sources state that "Navoi in his time tried to support students of madrassas, young talented poets, artists and scientists."

Hence, having a lot of wealth is something from the external and manifest world. If the person engages in enlightenment and the world of real knowledge remembering Allah in his heart, wealth will not prevent him from reaching the appearance of the Creator, then the accumulation material wealth will not be condemned" [6]. The poet spent all his wealth for the future of his country. He tried to increase good deeds, built mosques and madrasas, bridges, rabots (fortified residences) and caravanserais, hammams (Turkish baths) and hospitals for the community, and dug canals for people for their farming.

On the basis of the descriptions given in "Khamsa" (Quintuple) and other works we can see the

development of art, architecture, painting, poetry and sculpture in the period of Navoi. The creative work of the writer also focuses on the beauty of nature, the variety of landscapes, the aesthetic things and facilities used in daily life, the interactions between people, their way of thinking, the enjoyment and inspiration of man.

The well-known historian and philosopher Muhammadjon Abdurakhmanov, writes the following while speaking about the creative works of Navoi and Babur and their educational significance: “Babur, like Navoi, took care of writers, artists, painters and craftsmen, creating all possible good conditions for young writers to create their works in peaceful place. Babur as a critic of the works of Alisher Navoi and the poets and writers of that time tried to direct literature to the interests of the people by his high literary and aesthetic views and evaluate the works objectively. He also wished that the writers and poets would have been as beautiful and spiritually high as their works, nature and morality” [7].

In the artistic and aesthetic heritage of Alisher Navoi, the issue of education is one of the main issues, in which all sensitivities of education are expressed in the form of art. Through the means of fiction, in his works Navoi expresses the subtle creatures that find their way into the human heart, the expression of the image of heroes, universal qualities, deep philosophical content and high artistic images. The poet reveals the role of education in the ideological image of the period on the basis of artistic and aesthetic ideals. He also discusses the effectiveness of morality of society which can be achieved only through ideological education. In Navoi’s works, beauty is seen as a state of harmony between man and the world. Alisher Navoi emphasizes that one should understand upbringing, first of all, on the basis of the beauty of the soul and the meaning of poetry, and instill it in the man’s soul.

According to Navoi, the education and upbringing of young people should first be harmonized with school life. The poet states that the school should become a

center of education and knowledge in the society and connect the younger generation with the teachings of the elders. These views of Alisher Navoi today have also been of great philosophical and aesthetic significance.

First of all, Navoi’s artistic and aesthetic heritage serves as a great spiritual source and a rare treasure in the formation of aesthetic culture, aesthetic feelings, aesthetic tastes and imagination, beliefs and ideals in the process of educating young people. Second, in the process of moral and aesthetic upbringing of the youth, the poet’s works are important in creating unique diversity from pre-school education to the organization of spiritual and ideological work in higher education.

Alisher Navoi’s rich creative heritage is an essential factor in the aesthetic education and spiritual development of young people. In the past, our ancestors paid great attention to the physical, psychic and mental development of young people. This pleasurable attitude has greatly contributed to the aesthetic education and development of the youth’s worldview.

The role of Navoi’s artistic and aesthetic heritage in the development of young people is also vital in educating them through honest labour. Adherence to Naqshbandi’s main principle of his teaching “Dast ba koru dil ba yor” (Heart with Allah, hands in work) has encouraged everyone to work honestly, contribute to the well-being of the family and the development of society. This principle serves to increase the social activity of citizens in our country, develop the process of material and moral production. The imagination, intellect, and aesthetic thinking of the youth enrich their philosophical worldview, strengthen their will, and build up their character. This, in turn, has both theoretical and practical significance for the advancement of independent thinking, creativity and harmonious development of young people of our society in the process of education and upbringing.

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