



## ISSUES OF SCIENTIFIC HUMAN PERFECTION IN THE WORKS OF ALISHER NAVAI

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**Annotation.** *This article expresses Alisher Navoi's ideas about the creation of images of a perfect person, education and upbringing in his artistic works, as well as the content, ways and methods of forming a perfect person in his educational and moral works.*

**Keywords.** *Solid waste, liquid waste, heavy metals, industrial enterprises.*

### INRODUCTION

Alisher Navoi, the possessor of encyclopedic knowledge and a great thinker, paid attention to the improvement of education along with the development of various fields of science and art: literature, history, language. In his "Khamsa", in his great educational and moral work such as "Mahbub ul-Qulub", as well as in his works such as "Munajat", "Waqfia", "Majolisun nafosat", "Muhokamat ul-lughatayn" Adurakhman Jami's translation of Arba'yin expresses his views on education in "Chikhil Hadis" ("Forty Hadiths") [1].

As stated by V.Zokhidov, "The most basic, central issue of Navoi's creativity and practical activity, the point of direction is, first of all, a person, his fate, happiness, prosperity, his existence, and the issues of necessary society" [7]

### LITERATURE ANALYSIS AND METHODOLOGY

According to the views of Alisher Navoi, man is connected with nature by nature, and therefore he is considered the fruit of God, because nature itself was created by God. That is why it stands above everything else in life, it is considered the priceless wealth of existence, of the whole being. A person is different from other beings because he has his own character, behavior, and behavior [8]. "These are from singing a melody with a good voice, playing a pleasant tune, to being loyal to a friend, from learning a skill and destroying a mountain, from putting



nature at the service of one's own interests, from heroism, to being honest, one's own strength. from being honest, conscientious, to being satisfied, patient, and steadfast, from loving freedom and dignity to hating evil that is harmful to man, being intercessory, merciful, and just from lies, to announcing a fierce fight against the rascals, from sweet words, to open volunteering, to honesty..., - says V. Zhodov, continuing the above opinion [9].

That's why Alisher Navoi wrote the work "Mahbub ul-Qulub" ("Beloved by hearts") based on his experience throughout his life, and in this work he wrote "Hayrat ul-Abror", "Nazmul Jawahir" and other educational works. - develops his moral views in his moral works [10].

His purpose for writing this work is also stated in the introduction: "I ran through every street and introduced myself to every scholar. I have learned the nature of good and bad, I have experienced good and bad qualities. In the introduction, Alisher Navoi divides people into two groups: "worthy people" and "unworthy people", and emphasizes the need to avoid these unworthy people in life and use "Makhbub ul-Qulub" to distinguish between good and bad. So, based on his life experiences, Navoi encourages young people to become real, perfect people and says that this work can be used to draw conclusions from life lessons [2].

"I have tasted both the essence of good and evil, and the poison. I felt the pain and the ointment given by the greedy and greedy. Some of the interlocutors and friends of the people of the time are not aware of these cases and their hearts are unaffected by this good and bad. It seemed necessary to inform and warn friends of this kind of conversation and of these cases, so that they would have information about the characteristics of each class and knowledge about the condition of the class, then they would run to the service of worthy people and they would know it is necessary to refrain from talking to unworthy people and be confidential with all people. do not reveal secrets. Don't let adjectives become a toy for Satan's tricks and deceptions. The experience of this fireplace is enough for young people who



want to talk and get close to different people. The work consists of three parts, as Navoi himself noted, the first part is about the character, condition, and mood of different categories of people; the second part is the nature of good verbs and bad traits; and the third part consists of the appearance of various benefits and contributions, that is, reprimands regarding good deeds and qualities. The great thinker Alisher Navoi, as an advanced and enlightened scholar of his time, sheds light on the role of science in human development, the importance of intelligence and perception, and the essence of intellectual education [11].

### **RESULTS AND DISCUSSION**

Creativity, ability, and love of science are among the highest qualities characteristic of a perfect person in Navoi's imagination. Because Navoi, a creative, intelligent, capable, wise person who strives for a happy life, believes in his strength and intelligence. That's why Navoi, explaining the importance of science, describes science as a lamp that illuminates the darkness, a sun that illuminates the path of life, and a factor that shows the true face of people [3].

In the eleventh article of the epic "Hayrat ul-Abrar" he explains science in this way: "I am in the high desire of the magic of knowledge, to light up the night of anger, let the moon shine and the mim light the day." And the one who is in the night of wrath, let the hour of heedlessness appear in the night of error, and in this night, let him say lustfully. And a scientist's forehead is as high as the sun, and an ignorant person's forehead is more precious than dust." In Arabic, ayn means the sun, and lom means the moon, and the shape of the lom is similar to the moon and means "thirty" in the abjad calculation. Mim means daytime [12].

Alisher Navoi compares knowledge to the sun and the moon and the day, and wants to say that it brings happiness to a person: that is, this article is about "the sky of knowledge is as high as the stars, ignorance is the same sun and the moon that illuminates the night, "mim" indicates daytime marks; about the dark vision of the evening of ignorance, the moment of ignorance appears in the night of



inferiority, and tells the story of misfortune in this night; "The whole miserable body of a scientist is as high as the sun, and the whole existence of an ignorant person is wealth, and even if he has wealth, he is as low as dirt" [13].

Therefore, Alisher Navoi considers knowledge to be one of the most necessary qualities for human perfection. He describes science as a factor that saves people and people from ignorance. The perfect person Alisher Navoi dreamed of is not satisfied with just being knowledgeable. Patience, generosity, diligence, honesty, honesty, modesty, decency, love and loyalty are also the basis for defining him as a real person. Navoi dwells on the moral qualities of a person and good character, first of all he gives the definition of every human virtue [14].

He included qualities such as contentment, patience, modesty and manners, love and loyalty, generosity, diligence, generosity, kindness, gentleness (khilm) in good deeds, and after the definition of each one, he explained them through reprimands and stories. fills his mind. In this work, Navoi describes the ways to get rid of the evil vices that are opposite to them, along with defining these qualities [4].

Thinking about manners, which is considered the most important criterion of morality. "Adab earns the blessings of the elders for the younger ones, and they will enjoy the blessings of the blessings for life. Adab brings the love of the little ones to the heart of the big ones, and that love stays in the heart forever..." - he says.

So, the foundation of good behavior - manners is considered the beginning of all human qualities in Navoi's study. The characteristics of a perfect person are defined accordingly. After all, the qualities characteristic of a real person - contentment, patience, humility, love, loyalty, generosity, diligence, generosity, kindness, kindness (gentleness) are found in such a decent person [15].

For example, he expresses that "satisfaction is a spring that does not dry up when watered, a treasure that does not diminish when it is spent, a field - its seed



bears the fruit of honor and passion, a tree - its branch bears the fruit of shyness and respect."

Among the human qualities that fill the need satisfaction are patience, generosity, kindness, diligence, being a partner and caring for each other, as qualities that lead to the glorification of the human personality and raise it to the level of a pure and pure human being. shows. "Patience is bitter - but beneficial, hard - but repelling harm. Patience is the key to joys and the unlocker of bonds. Nature is taken from him like a bitterly-spoken exhorter, but a goal is formed on the ground. "Like a doctor who gives bad medicine, the patient suffers from it, but in the end, health comes"[5].

Generosity is defined as the true measure of humanity. Generosity is understood by Navoi as ungrateful help given to people in order to ease their problems, and he encourages it. Diligence, kindness, cabbage are highlighted as components of generosity. "Goodness is to bear the hardships of the victim and save him from those difficulties. "Karam is to bear the weight of someone's hard thorn and to open like a flower from the tip of the thorn and not to mention the work done, not to take it into one's mouth, not to thank the person and not to put it in his face," he explains its true essence. And Muruvvatni is "a descendant of cabbage, a twin relative, whoever has these qualities will be honored and respected," says the scholar. He likens goodness and kindness to parents, and loyalty and modesty to twin children. But allama did not understand every donation as generosity. He condemned extravagance and charity as generosity. Those who did not receive them (generosity, diligence) in a narrow sense, but on the contrary, received them in a deep social sense, on a large scale, in them, on the one hand, intellectual, large didactic rules, the tools and people who correct the society were condemned [16].

He says that satisfaction is a celebration of honor and glory, and he calls a stately tyrant a disgrace and a lowly person. That is why he praises the value of



youth, the accumulation of the best qualities in himself, self-restraint from lust, arrogance, conceit, self-interest, deceit, ignorance and ignorance, two He condemns vices such as hypocrisy, greed, haste, laziness, and not being careful about what is forbidden, and also describes the ways to get rid of them [6].

### CONCLUSION

So, in addition to his works, Alisher Navoi, in his scientific and moral works, wrote that the moral qualities characteristic of a person he dreamed of were contentment, generosity, diligence, kindness, loyalty, correctness, knowledge, honesty, and humility. , who understood manners and others, and believed that a person with these qualities should not be evil or evil, that the society in which a person lived would prosper, and all the people could achieve happiness.

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