

# “Makhbub Ul-Kulub” - Reflection Of The Fundamentals Of Educational Theory

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**Annotation.** This article aims to highlight the educational and upbringing significance of Alisher Navoi's work "Mahbub ul-qulub", which discusses the main essence of upbringing, in particular, the educational process, and how to put it into practice.

**Keywords:** education, pedagogy, conscious activity, school education

## INTRODUCTION.

Alisher Navoi emphasizes that one of the main signs of upbringing is to give a child a good name, teach him knowledge and manners, and instill a sense of respect for parents and adults in general. In K.D. Ushinsky's treatise "The Benefits of Pedagogical Literature" it is said: "Upbringing is undoubtedly one of the intellectual and conscious activities of man: the very concept of upbringing has arisen historically and is not found in nature... Upbringing also teaches thinking and understanding of truth."

The most distinctive feature of Navoi's work is that, unlike all thinkers and creators who lived before him, he combined the principles of divinity and secularism. For him, divine ideas and symbols are an ideal world to which man always aspires, while the world is a mirror of this ideal world, a field of example and lessons. After all, the wisdom and essence of the universe, the divine world, are reflected in man. In particular, views on this subject form the basis of the epic poem "Khairat ul - abrar". "Because the world is in the great and the world is in the small," says Navoi in this epic poem. The world is in the great - the big world, that is, the universe, existence. The world is in the small world, that is, man. Such a view actually goes back to the narration about the creation of Adam.

According to the Holy Quran, Adam was created from dust, and then Allah sent His spirit to him and gave him life. Therefore, man was created from matter and spirit or nature and God. Therefore, in the human being, metaphor and reality, divinity and worldliness are embodied. This is in accordance with the doctrine of the unity of the world.

Eastern thinkers created didactic works dedicated to human perfection and rich in advice. "Mahobkharat", "Kalila va Dimna", "Qabusnama", "Qutadgu bilig", "Makhzan ul-asror", "Matla ul-anvar", "Akhloqi Muhsiniy" are among them. In the work "Mahbub ul-qulub", created according to this tradition, Navoi reflected the qualities inherent in a perfect person of his time. He spoke about the morals and ethics of people belonging to 39 different social groups: he described the hadith scholars who devoted their entire lives to knowing the secrets of theology, the astrologers who devoted their energy to discovering the secrets of the sky, those who sacrificed their lives for the sake of love, individuals who gained prestige in the country, etc. However, he did not consider any group to be superior to another.

If we look at the heroes of Alisher Navoi's "Khamasa" epics, the characters who are taking steps towards perfection are brought up through teachers. If the epic "Khairat ul-abrar" is reflected in the events mentioned in the stories and articles, then in

the epics "Farhod and Shirin", "Saddi Iskandariy" the image of the teacher plays the main role. We can see this through the images of Boni, Mani, Koran, Socrates, Suhaylo, Aristotle.

In the second part of "Mahbub ul-qulub", namely "The Character of Hamida Af'ol and Zamima Khisal Khosiyati", he revealed the essence of volitional qualities that depend on a person's mental state, such as contentment, patience, decency, and love:

- Contentment is a spring, its water does not dry up by taking it. A person who is content has an open heart, clear eyes, and is worthy of respect and attention:

Har kimki qanoat tarafi nisbati bor,  
Barcha el aro tavozuu izzati bor,  
Ulkim tama'u hirs birla ulfati bor,  
Yaxshi-yomon ichra zallatu naqbati bor.

Part III of the book, "The Picture of Mutafarrika Fawayid and Amsal," describes several rebukes, describing the essence of moral qualities such as happiness, selfishness, arrogance, generosity, kindness, loyalty, truthfulness, ignorance, and other qualities found in human nature. In the 17th rebuke, which is about loyalty and modesty, it is said: Kindness and kindness are parents, loyalty and modesty are two similar children. Each of them is a light and a palace. Every heart, connected with these two, is a home for loyalty, and modesty is also a home, and in every home, it is found and this is also found. There is no modesty in loyalty, and there is no loyalty without modesty. Not everyone has these two - there is no faith, and not everyone has faith - then there is no faith to come to humanity!

In the work, Alisher Navoi pays special attention to the power and strength of upbringing in the child's growth and development. He believes that as a result of upbringing, a child grows into a useful and mature person. A young child cannot

distinguish between good and bad, because his ability to understand, think, and discuss has not developed. Therefore, due to his nature, he can go astray, as a result of some negative influence.

So, it is necessary to educate a child from a very young age. Upbringing helps a person to form good habits and qualities.

Along with paying attention to the power of upbringing, Alisher Navoi did not forget about other factors that affect what kind of person a person becomes when he grows up. According to Navoi, a person who is separated from society, people, isolated, and outside their influence cannot be included in the ranks of people, and it is as if he does not have a profession. Because a person alone cannot benefit from the world, his life is destroyed.

Alisher Navoi, who believes that a person's personality is formed in relationships with people, especially as a result of their spiritual and moral influence on each other, emphasizes that one of the main factors in upbringing is upbringing. According to Navoi, anyone who has received a good education and upbringing can become like Alexander, and for this it is not necessary to be a nobleman or a prince:

Elga sharaf bo'Imadi joh-u nasab,  
Lek sharaf keldi, hayo-vu adab.

So, a person's true humanity lies not in his lineage, in being a nobleman, but in being educated and imaginative, people achieve true humanity through upbringing and education.

According to Alisher Navoi, the goal of upbringing is to raise the younger generation as people who are patriotic, educated, and possess the best qualities. Navoi is confident that even capricious, lazy, and bad-mannered children can be corrected through upbringing and education.

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