

ALISHER NAVOIY VA UNING INSONPARVARLIK G'OYALARI

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Annotatsiya. Alisher Navoiy buyuk o'zbek shoiri, mutafakkiri, davlat arbobi va tilshunos olim. Uning hayoti o'zbek adabiyoti va madaniyatining oltin davri hisoblanadi. Alisher Navoiy 1441-yil 9-fevralda Hirot shahrida (hozirgi Afg'oniston) Temuriylar sulolasiga mansub davlat arbobi oilasida tug'ilgan. Uning otasi G'iyosiddin Muhammad Temuriylar shahzodalarining yaqin maslahatchisi bo'lgan. Yosh Alisher saroyda yaxshi ta'lim olgan va turli fanlarni o'rgangan. Alisher Navoiy yoshligidan she'riyatga qiziqqan va ko'plab mashhur shoirlarning asarlarini o'qigan. U Hirot, Mashhad va Samarqandda tahsil olgan. Uning ustozlari orasida davrning eng bilimli olimlari va shoirlari bo'lgan.

Kalit so'zlar: Navoiy, shoir, insonparvarlik, g'oya, yoshlar, haqiqat, adolat.

ALISHER NAVOI AND HIS HUMANITARIAN IDEAS

Abstract. Alisher Navoi is a great Uzbek poet, thinker, statesman and linguist. His life is considered the golden age of Uzbek literature and culture. Alisher Navoi was born on February 9, 1441 in the city of Herat (now Afghanistan) into a family of a statesman belonging to the Timurid dynasty. His father, Ghiyosiddin Muhammad, was a close advisor to the Timurid princes. Young Alisher received a good education at the palace and studied various sciences. Alisher Navoi was interested in poetry from a young age and read the works of many famous poets. He studied in Herat, Mashhad and Samarkand. Among his teachers were the most educated scientists and poets of the time.

Keywords: Navoi, poet, humanitarianism, idea, youth, truth, justice.

АЛИШЕР НАВОИ И ЕГО ГУМАНИСТИЧЕСКИЕ ИДЕИ

Аннотация. Алишер Навои — великий узбекский поэт, мыслитель, государственный деятель, языковед. Его жизнь считается золотым веком узбекской литературы и культуры. Алишер Навои родился 9 февраля 1441 года в городе Герате (современный Афганистан) в семье государственного деятеля из династии Тимуридов. Его отец, Гиясиддин Мухаммад, был близким советником принцев Тимуридов. Молодой Алишер получил хорошее образование во дворце и изучал различные предметы. Алишер Навои с юных лет интересовался поэзией и читал произведения многих известных поэтов. Он учился в Герате, Мешхеде и Самарканде. Среди его учителей были самые образованные ученые и поэты того времени.

Ключевые слова: Навои, поэт, гуманизм, идея, молодежь, правда, справедливость.

Alisher Navoiy O'zbekiston tarixida nafaqat buyuk shoir, mutafakkir, davlat arbobi sifatida, balki o'zining chuqur insonparvarlik g'oyalari bilan ham alohida o'rin egallaydi. Uning insonparvarlik qarashlari adabiy merosi, davlat boshqaruvidagi faoliyati va shaxsiy hayotida yaqqol namoyon bo'ladi.

Navoiyning insonparvarlik g'oyalarining asosiy yo'nalishlari:

Inson qadrini ulug'lash: Navoiy insonni Allohning eng oliy maxluqi deb biladi va uning qadrini hamma narsadan ustun qo'yadi. Uning asarlarida insonning ichki dunyosi, ruhiy kechinmalari, orzu-umidlari va dardlari teran ifodalangan. Navoiy insonning nasl-nasabi, ijtimoiy kelib chiqishidan qat'iy nazar, barcha insonlar teng huquqlarga ega bo'lishi kerakligini ta'kidlaydi.

Adolat va haqiqatparvarlik: Navoiy adolatni jamiyat taraqqiyotining asosi deb biladi. U adolatsizlik, zulm va zo'ravonlikka qarshi keskin kurashadi. Uning asarlarida adolatli hukmdor, mehribon va rahm-shafqatli inson obrazi gavdalandirilgan. Navoiy amaldorlarni xalq manfaatlarini ko'zlab ish yuritishga, kambag'al va nochorlarga yordam berishga chaqiradi.

Mehr-shafqat va saxovat: Navoiy insonlar o'rtasida mehr-oqibat, hamdardlik va muruvvat tuyg'ularini rivojlantirishga intiladi. U o'zining shaxsiy mablag'lari hisobidan madrasalar, kasalxonalar, ko'priklar va boshqa xayriya muassasalarini qurdiradi. Navoiy yetim-yesirlarga, beva-bechoralarga, musofirlarga doimo yordam qo'lini cho'zadi.

Ma'rifatparvarlik va ilm-fanni targ'ib qilish: Navoiy jaholatni jamiyatning eng katta dushmani deb biladi. U ilm-ma'rifatni, san'atni va madaniyatni rivojlantirishga katta e'tibor qaratadi. U o'zining asarlari orqali xalqni bilim olishga, o'z ustida ishlashga va kamol topishga undaydi. Navoiy olimlar, shoirlar va san'atkorlarni qo'llab-quvvatlaydi, ularning ijodiy faoliyati uchun zarur sharoitlarni yaratadi.

Tinchliksevarlik va bag'rikenglik: Navoiy urush va nizolarni qoralaydi, tinchlik va totuvlikni targ'ib qiladi. U turli millat va elatlarning vakillarini o'zaro hurmat va hamjihatlikda yashashga chaqiradi. Navoiyning asarlarida diniy bag'rikenglik g'oyalari ham o'z ifodasini topgan.

Navoiyning insonparvarlik g'oyalarining adabiy merosda aks etishi:

Navoiyning "Xamsa", "Lison ut-tayr", "Mahbub ul-qulub", "Hayrat ul-abror" kabi asarlarida insonparvarlik g'oyalari yorqin aks etgan. Uning qahramonlari adolat, mehr-shafqat, sadoqat va fidoyilik kabi insoniy fazilatlarini o'zida mujassam etgan. Navoiy o'zining she'rlarida insonning ruhiy olamini, uning orzu-umidlari va dardlarini teran tasvirlaydi. Uning asarlari insonni yaxshilikka, ezgulikka va kamolotga intilishga undaydi.

Alisher Navoiy o'zining boy va serqirra ijodi davomida adolat g'oyalarini doimo ulug'lagan va bu g'oyalar uning asarlarida markaziy o'rinlardan birini egallagan. Navoiy adolatni jamiyatning asosi, davlatning qudrati va insoniyatning baxt-saodatiga eltuvchi yo'l deb bilgan.

Navoiy asarlarida adolatning asosiy ko'rinishlari:

Adolatli hukmdor: Navoiy ideal hukmdor obrazini yaratishda adolatni asosiy mezon qilib oladi. "Xamsa" dostonlaridagi adolatli hukmdorlar obrazi bunga yaqqol misol bo'la oladi.

Masalan, "Farhod va Shirin" dostonidagi Kayxusrav adolatli va xalqparvar hukmdor sifatida tasvirlanadi. Navoiy hukmdorlarning adolatli bo'lishi, xalq dardini anglay olishi, qonun ustuvorligini ta'minlashi va har bir fuqaroning huquqini himoya qilishi kerakligini uqtiradi.

Adolatli qozilik: Navoiy qozilarning adolatli bo'lishi jamiyatda tinchlik va osoyishtalikni ta'minlashning muhim sharti ekanligini ta'kidlaydi. Qozilar poraxo'rlikdan, tarafkashlikdan va nafsga qullikdan uzoq bo'lishi, faqatgina haqiqatni izlashi va adolatli hukm chiqarishi lozim.

Adolatli munosabatlar: Navoiy insonlar o'rtasidagi munosabatlarda ham adolat muhimligini ta'kidlaydi. Har bir inson boshqalarga nisbatan adolatli bo'lishi, ularning huquqlarini hurmat qilishi va ularga nisbatan zulm qilmasligi kerak. "Mahbub ul-qulub" asarida Navoiy insonlar o'rtasidagi adolatli munosabatlarning turli ko'rinishlarini, jumladan, do'stlik, muhabbat, oilaviy munosabatlar va hokazolarni yoritib beradi.

Ijtimoiy adolat: Navoiy jamiyatda ijtimoiy adolatning o'rnatilishini ham istaydi. U boylar va kambag'allar o'rtasidagi tafovutning haddan ziyod oshib ketishini qoralaydi va jamiyatda tenglik va adolat tamoyillarini o'rnatishga chaqiradi. Navoiy saxovatpesha bo'lish, muhtojlarga yordam berish va kambag'allarni qo'llab-quvvatlash orqali ijtimoiy adolatga erishish mumkinligini ta'kidlaydi.

Navoiy asarlarida adolat g'oyalarining ahamiyati:

Navoiy asarlaridagi adolat g'oyalari bugungi kunda ham o'z ahamiyatini yo'qotmagan.

Uning adolat haqidagi fikrlari jamiyatimizda adolatli munosabatlarni o'rnatish, qonun ustuvorligini ta'minlash va har bir fuqaroning huquqini himoya qilishda muhim ahamiyatga ega.

Navoiyning adolat g'oyalari yosh avlodni adolatli, halol va vatanparvar bo'lib yetishishiga xizmat qiladi.

Xulosa:

Alisher Navoiyning insonparvarlik g'oyalari o'zbek xalqining ma'naviy merosining ajralmas qismidir. Uning inson qadrini ulug'lash, adolatni qaror toptirish, mehr-shafqatni targ'ib qilish, ilm-ma'rifatni yoyish va tinchliksevarlikni targ'ib qilishga qaratilgan qarashlari bugungi kunda ham o'z ahamiyatini yo'qotmagan. Navoiyning insonparvarlik g'oyalari yosh avlodni vatanparvarlik, insonparvarlik va ma'naviy barkamol insonlar qilib tarbiyalashda muhim ahamiyatga ega.

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