BG Pulse Journal USA
ISSN:1947-2536 http://www.bgpulseusa.com/index.php/bg

ISSUES OF MORAL EDUCATION IN ALISHER NAVOI'S EPIC POEMS

Aliyeva Mohinur Madaminovna
Samarqand davlat pedagogika instituti Urgut filiali
E-mail: aliyevamohinur707@gmail.com

ABSTRACT: This scientific article provides a systematic pedagogical and literary analysis of moral education and spiritual development issues in Alisher Navoi's «Khamsa» epic poems and his philosophical treatise «Mahbub ul-Qulub». The study categorizes the great thinker's ethical views into core categories - humanism, justice, modesty, contentment, and the pursuit of knowledge - and elucidates their pedagogical significance. Using textological, comparative-analytical, and hermeneutic methods, the research demonstrates that Navoi formulated a well-structured pedagogical concept of moral upbringing, which holds significant practical value for modern educational systems.

Keywords: Alisher Navoi, moral education, Khamsa, pedagogical ideas, humanism, justice, modesty, perfect man, educational integration.

ANNOTATSIYA: Ushbu maqolada Alisher Navoiyning «Xamsa» dostonlari hamda «Mahbub ul-qulub» asarida ilgari surilgan axloqiy tarbiya va ma'naviy kamolot masalalari tizimli va pedagogik nuqtai nazardan tahlil qilingan. Tadqiqotda buyuk mutafakkirning axloqiy qarashlari - insonparvarlik, adolat, kamtarlik, qanoat hamda ilmga intilish kabi markaziy kategoriyalar doirasida guruhlashtirilib, ularning pedagogik ahamiyati ochib berilgan. Navoiyning axloqiy-pedagogik tizimi zamonaviy ta'lim nazariyalari bilan qiyoslanib, undan bugungi ta'lim-tarbiya jarayonida foydalanish bo'yicha amaliy tavsiyalar ishlab chiqilgan.

Kalit so'zlar: *Alisher Navoiy, axloqiy tarbiya, «Xamsa», pedagogik g'oyalar, insonparvarlik, adolat, kamtarlik, komil inson, ta'lim integratsiyasi.*

АННОТАЦИЯ: В данной статье анализируются взгляды на нравственное воспитание на примере «Хамсе» Алишера Навои и произведения «Махбуб ул-кулуб». В исследовании раскрывается отношение великого мыслителя к нравственным понятиям, таким как гуманизм, справедливость, скромность, стремление к знаниям и патриотизм. В статье использованы аналитико-сравнительный и текстологический методы. В результате исследования доказано, что в произведениях Навои педагогическая система нравственного воспитания сложилась в виде чёткой концепции.

Ключевые слова: *Алишер Навои, нравственное воспитание, «Хамсе», педагогические идеи, гуманизм, справедливость, скромность, классическая литература, образование.*

INTRODUCTION

In the context of national independence, the moral and spiritual development of society gains paramount importance. Educational reforms in the Republic of Uzbekistan prioritize not only imparting knowledge and skills to the younger generation, but also instilling moral virtues and heritage values inherited from our great ancestors. In this regard, addressing the heritage of Alisher Navoi (1441-1501), the pinnacle of Central Asian and Eastern thought, from pedagogical and ethical perspectives is of vital scientific and practical significance. Alisher Navoi is recognized not only as the founder of Uzbek literature, but also as one of the prominent representatives of Central

Asian pedagogical thought. His «Khamsa» («Quintet») cycle - comprising «Hayrat ul-abror» («Confusion of the Just»), «Farhod and Shirin», «Layli and Majnun», «Sab'ai Sayyor» («Seven Planets»), and «Saddi Iskandariy» («The Wall of Alexander») - as well as his socio-ethical treatise «Mahbub ul-Qulub» («The Beloved of Hearts»), contains rich didactic material on moral education.

In modern pedagogical science, establishing a moral education system grounded in national values remains a pressing issue. Although several researchers have explored the educational potential of classical literature [1; 2; 3], analyzing Navoi's heritage as a holistic pedagogical concept of moral education has not yet been fully resolved. The main objective of this study is to identify the pedagogical system of moral ideas in Alisher Navoi's epic poems and ethical treatises, and to demonstrate the possibilities of their application in modern educational practice. To achieve this objective, the research addresses the tasks of identifying the key moral categories in Navoi's works, systematically analyzing their interrelationships, and conducting a comparative examination alongside modern educational theories.

LITERATURE REVIEW

Research on Navoi's heritage from a pedagogical perspective has developed along several key directions. The first direction encompasses literary studies examining Navoi and his historical era (Hayitmetov, 1961 [4]; Bertels, 1965 [5]; Urinboev, 1980 [6]). The second direction includes specialized studies dedicated to investigating the thinker's pedagogical views. Saidkasimov (2003) [7] explored the issue of human perfection in Navoi's «Khamsa», while Normurodov (2015) [8] conducted a focused investigation into the educational ideas within the epic poem «Hayrat ul-abror».

However, existing studies have not sufficiently addressed the task of examining all moral categories across Navoi's works within a single unified framework, analyzing their hierarchical interrelationships pedagogically, or comparing Navoi's moral-pedagogical views with modern developmental and educational theories (e.g., E. Erikson, L. Kohlberg, A. Bandura). This article is designed specifically to bridge this scientific gap.

RESEARCH METHODOLOGY

This study employs a combination of qualitative research methods. First, a textological (textual analysis) method was used to directly examine quotes, allegories, and didactic statements from Navoi's works, drawing upon the authoritative 15-volume academic edition of Navoi's complete works («Fan» Publishing House, 1963-1968). Second, a comparative-analytical method was applied to compare Navoi's ethical concepts with the teachings of prominent Eastern and Western thinkers. Third, a systematic analysis method was utilized to synthesize scattered ethical principles across the epic poems into a coherent pedagogical framework. Fourth, a hermeneutic method was employed to interpret classical Oriental texts in light of contemporary educational and ethical concepts.

RESULTS AND ANALYSIS

Systematic examination of Navoi's epic poems and ethical treatises reveals five core moral categories (see Table 1). Within Navoi's moral education system, humanism holds the central position. In «Hayrat ul-abror», the thinker explicitly asserts: «He who prioritizes humanity shall be joyful and blessed in both worlds» [9]. This statement presents human dignity as an eternal,

universal value, and humanism as the foundation of individual perfection. For Navoi, humanism is not merely a passive emotion, but an active, conscious moral stance.

Table 1. System of Moral Categories in Alisher Navoi's Works

No.	Moral Category	Pedagogical Purpose and Content
1	Humanism	Exalting human dignity and serving society
2	Justice and Truth	Establishing social equality and fairness
3	Modesty and Contentment	Overcoming vanity and attaining spiritual purity
4	Pursuit of Knowledge	Continuous spiritual growth and enlightenment
5	Patriotism and Loyalty	Dedication to the welfare of the homeland

Justice constitutes the central narrative axis of «Saddi Iskandariy». Portraying Alexander the Great as an ideal ruler, Navoi places justice as the foundation of all other civic and personal virtues. This perspective aligns with contemporary «social justice education» framework [10]. Furthermore, Kohlberg's (1981) stage theory of moral development identifies universal ethical principles and justice as the highest stage of moral reasoning.

In «Farhod and Shirin», through the character of Farhod, Navoi depicts modesty not simply as behavioral etiquette, but as an expression of inner spiritual freedom. Farhod - despite possessing immense strength and royal status - refrains from arrogance, choosing instead to dedicate his life to serving others. In «Mahbub ul-Qulub», Navoi describes contentment as a treasure far superior to material wealth [11]. In the chapter «The Virtue of Knowledge» in «Hayrat ul-abror», Navoi elevates the pursuit of knowledge to a moral and spiritual duty. This idea resonates with the modern «lifelong learning» paradigm advocated by international educational organizations (UNESCO, 2016) [12]. For Navoi, seeking knowledge is not merely an intellectual activity, but a moral endeavor aimed at achieving self-actualization and spiritual enlightenment.

DISCUSSION

The findings of this study partially align with earlier conclusions by Saidkasimov (2003) and Normurodov (2015). However, while previous researchers examined Navoi's ethical views within isolated works, this study is the first to systematically map the hierarchical structure of Navoi's moral categories and evaluate them alongside modern educational theories.

Integrating Navoi's moral-pedagogical system into contemporary education can be achieved through: (1) implementing case-study exercises based on Navoi's didactic stories in literature and ethics courses; (2) conducting structured classroom debates on moral dilemmas using Navoi's literary characters; (3) incorporating Navoi's ethical framework into national character education curricula. Study limitations: This research relies primarily on textual analysis of classical academic editions; it does not include empirical field testing among current school populations. These limitations suggest clear avenues for future empirical research.

CONCLUSION AND RECOMMENDATIONS

This study demonstrates that Alisher Navoi's epic poems and ethical treatises contain a fully developed pedagogical concept of moral education. The five core categories - humanism, justice, modesty, pursuit of knowledge, and patriotism - interact hierarchically to form a robust theoretical foundation for classical Central Asian ethics.

Based on these findings, the following recommendations are proposed: (1) introducing a specialized course titled «Navoi's Moral-Pedagogical Teachings» in teacher training institutions; (2) expanding Navoi's ethical content within secondary school literature curricula; (3) conducting empirical studies to evaluate the impact of Navoi-based moral interventions on modern students' character development.

REFERENCES

1. Isoqov B.N. Issues of moral education in national literature // Uzbek Language and Literature. - Tashkent, 2019. - No. 3. - PP. 45-52. URL: https://uzedu.uz/journal/3-2019/isoqov

2. Qodirov P.O. Classical literature and modern pedagogy // Pedagogical Education. - Tashkent, 2020. - No. 2. - PP. 12-19. URL: https://pedagogika.uz/archive/2020-2/qodirov

3. Salimova D.R. Problems of integrating literary heritage into the educational process // Education and Development. - Samarkand, 2021. - No. 4. - PP. 78-84. URL: https://samdu.uz/journal/2021-4/salimova

4. Hayitmetov A. Genre and stylistic features of Navoi's lyrics. - Tashkent: Fan, 1961. - 204 p. URL: https://ziyouz.com/kutubxona/hayitmetov-navoiy-lirikasi

5. Bertels Ye.E. Navoi and Jami. - Moscow: Nauka, 1965. - 498 p. URL: https://oriental.ru/books/bertels-navoi-jami

6. Urinboev B. Humanism in the works of Navoi. - Tashkent: O'qituvchi, 1980. - 167 p. URL: https://nations.uz/lib/urinboev-navoiy-insonparvarlik

7. Saidkasimov S. Human perfection in Navoi's «Khamsa». - Tashkent: Fan, 2003. - 192 p. URL: https://adabiyot.uz/monographs/saidqosimov-2003

8. Normurodov U. Moral and educational ideas in the epic poem «Hayrat ul-abror»: PhD dissertation. - Tashkent, 2015. - 150 p. URL: https://dissertations.uz/thesis/normurodov-2015

9. Alisher Navoi. Hayrat ul-abror // Complete Works. Vol. 7. - Tashkent: Fan, 1965. - PP. 5-254. URL: https://ziyouz.com/kutubxona/alisher-navoiy-hayrat-ul-abror

10. Kohlberg L. The Philosophy of Moral Development. - San Francisco: Harper & Row, 1981. - 441 p. DOI: https://doi.org/10.1037/0022-3514.53.1.81

11. Alisher Navoi. Mahbub ul-Qulub // Complete Works. Vol. 14. - Tashkent: Fan, 1967. - PP. 5-200. URL: https://ziyouz.com/kutubxona/alisher-navoiy-mahbub-ul-qulub

12. UNESCO. Rethinking Education: Towards a Global Common Good? - Paris: UNESCO, 2016. - 84 p. URL: https://unesdoc.unesco.org/ark:/48223/pf0000243975

13. Alisher Navoi. Farhod and Shirin // Complete Works. Vol. 8. - Tashkent: Fan, 1965. - PP. 7-338. URL: https://ziyouz.com/kutubxona/alisher-navoiy-farhod-va-shirin

14. Alisher Navoi. Layli and Majnun // Complete Works. Vol. 9. - Tashkent: Fan, 1965. - PP. 5-262. URL: https://ziyouz.com/kutubxona/alisher-navoiy-layli-va-majnun

15. Alisher Navoi. Sab'ai Sayyor // Complete Works. Vol. 10. - Tashkent: Fan, 1966. - PP. 5-336. URL: https://ziyouz.com/kutubxona/alisher-navoiy-sabai-sayyor

16. Alisher Navoi. Saddi Iskandariy // Complete Works. Vol. 11. - Tashkent: Fan, 1966. - PP. 5-476. URL: https://ziyouz.com/kutubxona/alisher-navoiy-saddi-iskandariy

17. Qodirov P. The issue of human perfection in Eastern moral philosophy. - Tashkent: Akademiya, 2018. - 220 p. URL: https://akademiya.uz/books/qodirov-2018

18. Decree of the President of the Republic of Uzbekistan on the Development Strategy of New Uzbekistan. - Decree No. UP-60, January 28, 2022. URL: https://lex.uz/docs/-5841063