

# Educating Female Students In The Spirit Of A Perfect And Spiritually Mature Person Through The Image Of Shirin

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**Received:** 22 November 2025; **Accepted:** 14 December 2025; **Published:** 19 January 2026

**Abstract:** This article analyzes the issue of educating schoolgirls in the spirit of an ideal woman and a spiritually mature individual through the image of Shirin, a heroine of Alisher Navoi's epic *Farhod and Shirin* from the *Khamsa*. Shirin's moral, spiritual, and aesthetic qualities are interpreted from a pedagogical perspective, and her significance for contemporary educational practice is substantiated.

**Keywords:** Alisher Navoi, *Khamsa*, image of Shirin, ideal woman, spiritual education, girls' upbringing.

**Introduction:** In today's education system, one of the most important tasks is to raise the younger generation—especially schoolgirls—as spiritually developed, independent-minded individuals who remain loyal to national values. In this process, using examples from classical literature serves as an effective pedagogical tool. In particular, each female character in Alisher Navoi's *Khamsa* represents an artistic image with high educational value. The figure of Shirin in *Farhod and Shirin* is also regarded as one of the exemplary images for every girl in our society. Shirin's modesty, diligence, courage, bravery, patriotism, and loyalty are among the finest qualities that should be cultivated in every girl today.

The image of Shirin as an artistic embodiment of the concept of the ideal woman. In *Farhod and Shirin*, Alisher Navoi portrays Shirin not only as the central heroine of a love story, but also as a symbol of the ideal woman. As the literary scholar Y. E. Bertels noted, female characters in Navoi's epic works are interpreted on the basis of criteria of spiritual maturity (Bertels, 1965).

The image of Shirin and pedagogical education. Analyzing Shirin's character in the educational process contributes to the development of aesthetic thinking and moral consciousness in schoolgirls. As the scholar A. Hayitmetov emphasized, Navoi's epics serve to educate young people in the spirit of humanism and spiritual purity (Hayitmetov, 1987). In *Farhod and*

*Shirin*, Navoi depicts Shirin not only as an ideal beloved, but also as a well-educated and morally complete person. Through Shirin's image, the poet artistically highlights the incomparable importance of upbringing—especially moral and intellectual education—in personal development. In Shirin's every action, decision, and attitude, the results of thoughtful pedagogical upbringing are clearly evident.

The Social and Family Foundations of Shirin's Upbringing As the queen of Armenia, Shirin was raised in a royal environment shaped by state governance and a strong sense of social responsibility. This milieu cultivated in her a sense of accountability, an understanding of the people's interests, and ideals of justice and patriotism. From a pedagogical perspective, Shirin's upbringing represents a successful model of social education: she does not place personal benefit above the welfare of society. This feature resonates with Navoi's views on the concept of the perfect human being.

Moral Education and the Question of Honor and Dignity. Moral upbringing occupies a central place in Shirin's character. Whether in matters of love or in making political decisions, she strictly follows principles of honor, modesty, and conscience. Despite her love for *Farhod*, she prioritizes protecting her dignity above all. Pedagogically, this dimension teaches the younger generation to be patient, to regulate emotions, and to feel moral responsibility. Through Shirin's image, Navoi

demonstrates that moral education is a key factor that elevates the human personality.

**Intellectual Upbringing and the Culture of Thinking.** One of the most significant pedagogical aspects of Shirin's image is her intellectual development. She analyzes events deeply, avoids haste, and makes thoughtful decisions. For Shirin, balance between emotion and reason is essential. From a pedagogical point of view, she serves as an artistic embodiment of critical thinking, accurate situational assessment, and the ability to foresee consequences.

**Shirin and the Issue of Women's Education.** Through Shirin, Navoi pays special attention to women's upbringing. Shirin is socially active, possesses her own viewpoints, and is capable of making independent decisions. This advances the idea that women should be educated not only within the family sphere but also as active subjects of social life. Pedagogically, Shirin's image highlights the importance of developing leadership abilities in women, fostering independent thinking, and raising awareness of their rights and responsibilities.

**The Image of Shirin as an Educational Ideal.** From a pedagogical perspective, Shirin functions as an educational ideal for youth. She appears as a person who is loyal in love, resolute in decisions, morally pure, and intellectually independent. These qualities remain relevant within modern pedagogy and make it possible to study Shirin's image as an effective educational instrument.

The image of Shirin embodies such qualities as intelligence, spiritual purity, strong will, and independent thinking. These traits serve as an important moral example in the upbringing of schoolgirls. Spiritual perfection and women's personal freedom are also central to Shirin's portrayal. Through Shirin, Navoi glorifies a woman's social and spiritual independence. According to the researcher and literary scholar I. Haqqul, the highest peak of Navoi's poetic creativity is undoubtedly represented by the epics included in his *Khamsa*. The emergence of the *Khamsa* epics became one of the greatest and most significant events in the history of Uzbek literature. Through the *Khamsa*, Navoi was the first to demonstrate the epic genius of the Uzbek people in written literature on a broad and complete scale. Thanks to the *Khamsa*, Uzbek literature secured one of the highest positions in world literature. By means of the epics included in the *Khamsa*, Navoi was able to reflect the progressive ideas and aspirations of his time in an exceptionally broad and profound artistic manner. In Navoi's works, love is interpreted as a force that leads a person toward perfection (Haqqul, 2011). While Shirin is faithful in

love, she is also a character capable of consciously defending her own choice. This aspect contributes to the formation of such skills in young girls as recognizing their dignity and self-worth, developing spiritual responsibility, and making life decisions consciously.

**The Artistic and Ideological Significance of Shirin's Image**

Shirin is one of the most accomplished female characters in the classical literature of the East. She not only drives the plot forward but also expresses the central ideas of the work. Through Shirin, the poet elevates the honor of women and raises love to the level of spiritual nobility. In *Farhod and Shirin*, Shirin represents intelligence, beauty, love, and freedom. She is not portrayed as a passive beloved; rather, she appears as an independent-minded and spiritually mature individual. The image of Shirin has not lost its relevance even today, as it teaches young people lessons of loyalty, honor, and humanity. While in Eastern classical literature female beauty was often described primarily through outward appearance, Navoi, in Shirin's character, gives priority to inner beauty. Shirin is graceful, yet this grace is harmonized with intellect and morality (Rasulov, 2005). Shirin is among the most perfect female images in Eastern classical literature; along with advancing the сюжет, she also bears the ideological weight of the epic. Through Shirin, Navoi glorifies women's dignity, the purity of love, and the freedom of human choice (Komilov, 2009).

#### **Key Qualities of Shirin's Character**

1. Beauty and grace. Shirin is extraordinarily beautiful in appearance; however, her beauty is not merely physical—it is united with inner purity and spiritual refinement.
2. Intelligence and wisdom. Shirin is thoughtful and perceptive, capable of deep understanding and independent judgment. She does not become blindly ruled by emotions; instead, she makes rational decisions.
3. Loyalty and faithfulness. Shirin is sincerely devoted to Farhod. Her love withstands trials, and she remains steadfast in her feelings.
4. Willpower and resilience. Shirin is strong-willed. Although she is a woman of the royal court, she is able to struggle for her happiness and love and does not simply submit to fate.
5. Humanism and kindness. She is compassionate and just, never indifferent to others' suffering. Through Shirin, Navoi shows the high spiritual place of women in society.
6. The ideal image of a woman. Shirin is one of the

most perfected female characters in Eastern literature, embodying the harmony of beauty, intellect, love, and loyalty.

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### Excerpt from the work

#### Her beauty was a light to the world;

Whoever looked upon her beauty would be left in awe.

This couplet from Alisher Navoi's epic Farhod and Shirin is included in the 9th-grade Literature textbook on page 62. In these lines, Shirin is portrayed as a figure whose beauty illuminates the whole universe and amazes anyone who beholds her.

Another thematically significant excerpt highlights her faithfulness and noble love:

Steadfast in love, beloved in loyalty,

With all her heart, she became Farhod's beloved.

This passage is presented in the 9th-grade Literature textbook in the section on Alisher Navoi's works (p. 94). Through these excerpts, Navoi depicts Shirin not only as a beautiful woman, but also as a personification of fidelity, devotion, and spiritual elevation.

### CONCLUSION

In conclusion, the image of Shirin in Alisher Navoi's Khamsa is an important artistic and pedagogical source for educating schoolgirls in the spirit of an ideal woman and a spiritually mature personality. Through this character, young girls develop such human qualities as purity, loyalty, intelligence, and strong will. Without losing its relevance in today's educational process, the image of Shirin harmonizes national and universal human values.

Classroom activities organized on the basis of the epic—such as discussions, character-based analysis, debates, and creative tasks—enrich girls' spiritual world and help them grow into socially active individuals. It should also be emphasized that any young girl who reads the work is likely to aspire to possess the positive and exemplary qualities embodied by Shirin. The image of Shirin can serve as a symbol of pride for Uzbek girls.

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