

## USE OF ALISHER NAVOI'S WORKS IN TEACHING "CHILDREN'S LITERATURE"

Jumayeva Dilnoza Tursunpo'latovna

### ANNOTATION

This article discusses the use of examples of the works of Alisher Navoi, a thinker and representative of classical literature in the field of "Children's Literature". In this case, we used the work of the poet "Hayrat ul-abror".

**Keywords:** "Hayrat ul-abror", humility, humility, Durroj, morality, children's reading.

### ANNOTATSIYA

Ushbu maqolada "Bolalar adabiyoti" fanida mumtoz adabiyot vakili mutafakkir, hazrat Alisher Navoiy asarlari namunalaridan foydalanish to'g'risida fikr bildirilgan. Bunda shoirning "Hayrat ul-abror" asaridan foydalandik.

**Kalit so'zlar:** "Hayrat ul-abror", tavoze', kamtarlik, Durroj, axloqiy, bolalar kitobxonligi.

### АННОТАЦИЯ

В данной статье рассматривается использование примеров произведений Алишера Навои, мыслителя и представителя классической литературы в области Детская литература. В данном случае мы использовали произведение поэта «Хайрат ул-аброр».

Ключевые слова: «Хайрат ул-аброр», смирение, смирение, Дуррож, нравственность, детское чтение

### INTRODUCTION

The glorious role of Uzbek children's literature as a word art and educational tool has received special attention during the years of independence. President of the Republic of Uzbekistan Sh.M. As noted in the Resolution of Mirziyoyev dated September 9, 2017 "On measures to radically improve the system of preschool education", educational-methodical, didactic Resolutions on the preparation of materials and fiction, dated September 13, 2017 "On a comprehensive program of measures to develop the system of publishing and distribution of books, increase and promote the culture of reading and reading" also helps to clarify the purpose of this science. Indeed, in fulfilling this serious task, more precisely, in educating a comprehensively mature, harmoniously developed generation of the independent country, Uzbek children's literature has become a reality on the basis of centuries-old folk traditions, national values, folklore, national literature and world literature. has a relay (1).

The concept of children's reading has two different meanings. In a broad sense, the phenomenon of children's reading in general, the reading of all the literary, artistic, scientific and popular works intended for them to read, constitutes children's reading. However, in the absence of examples of children's creativity, there have been previous attempts to read adult reading, storytelling, or didactic works, which can be considered as the first manifestations of children's reading. Reading is the concept of reading a book together or, of course, a book. Commenting on children's reading, Safo Matchonov said: It feeds on fiction and grows with the help of

literary criticism and pedagogy.” Indeed, reading refers to reading in a broad and narrow sense. For this reason, the Book, although it sounds different in different languages, is essentially the same concept.

Today, in our article, we want to focus on examples of Uzbek classical literature in children's reading. We thought it was important to emphasize the works of Alisher Navoi.

Sadi Sherozi's "Gulistan" and "Boston" are examples of classical Persian-Tajik reading, while Alisher Navoi's didactic works are widely used in Turkish children's reading. Alisher Navoi - It is no coincidence that in children's reading, human moral qualities, education are the leading themes and essence of Eastern literature. In addition to the literature on this subject, the didactic nature of literature is clarified by the fact that the great epics and prose works also contain "sermons", ie parts of an instructive nature. The genius of Navoi in Turkish literature begins with the description of human beings as the best of all creatures due to their manners, consciousness, knowledge and practice. For almost six centuries, Alisher Navoi has been the pride of the people, the flag bearer of our language, the sultan of poetic property, the shining sun of our culture and spirituality. "The more deeply and thoroughly our youth know Navoi," writes I. Haqqul, "the more they will master the secrets of enlightenment, kindness and perfection. A person who is deeply rooted in Navoi's words, whether he wants to or not, realizes the dignity and power of humanity. Adequate knowledge of Navoi means confidence in the power of justice, religion and faith. ” In the last quarter of the 15th century, from the 16th century onwards, reading Navoi's works became a tradition. In the Persian-Tajik language of the peoples of the East, along with Shahnameh, Sadi Khan, Hafiz Khan, Rumi Khan, Jami Khan, Yassavi Khan in Turkic (Old Uzbek) language, and Navoi Khan in Kisakhan. In particular, it is no coincidence that Navoi's works have a special significance in children's reading. The great thinker clearly expressed in his epics and works the need for special attention to the upbringing of the younger generation. In particular, the first three epics of "Khamsa" - "Hayrat ul-abror", "Farhod and Shirin", "Layli and Majnun", as well as "Mahbub ul-qulub", "Arba'in" (Forty hadiths) his views may have been embodied. The introductory epic in Navoi's "Khamsa", "Hayrat ul-abror" (The Wonder of the Good), is a philosophical, educational and poetic work, written in accordance with the tradition of Hamsanavism in Eastern literature, and has a didactic content. While praising and describing the great and incomparable beauty of Allah in the prayers in the preface of Navoi's epic, the poet expresses the idea that the greatest and most honorable of all beings is man:

Barchasini garchi latif aylading,  
Barchadin insonni sharif aylading.

The beginning of Hayrat ul-abror consists of three descriptions of wonder. They depict the greatness and beauty of nature, the universe, and man. The oneness of these three beings, their inseparability, and their astonishing harmony are the main contents of the three wonders. The epic consists of 63 chapters, 21 chapters of traditional preface, 40 chapters of 20 articles and 20 stories, and the remaining two chapters of the introduction and one story. Twenty articles in the epic are an expression of the qualities that a perfect person should embody. Several chapters are devoted to morality and education. In the sixth article of the epic, Navoi praises politeness and humility, expresses his valuable thoughts and opinions on education, and strongly condemns arrogant and rude people. When thinking about etiquette, the poet sees it as a factor

of happiness for the little ones and high status for the great ones. In this case, humility is the main tool. Alisher Navoi makes extensive use of the details of life in expressing his moral views: ... Because the heavens are also humbled, the whole world obeys him. The poet uses figurative expressions to show that the laughter of the sparrow caused the hunter to fall into the trap, the opening of the bud (laughter) to the hazon, and the laughter of the lightning to the ground. Alisher Navoi also shows the principle of humility: if a slave shows excessive humility to a slave, he will have to suffer. Worship before Gado is not a blessing; If you give him a dirham, it is a blessing to him. It is not polite to give a child a seat; the elderly do not consider this work polite. Thus, the poet emphasizes that in maintaining the conditions of decency, it is worth doing according to the level of each person. In particular, the great thinker points out that the most important thing for a young child is to take care of him from an early age. He admits that one of the disciplines is to give the child a good name and not to be embarrassed when he is called by his name. Navoi says compassion is good, but too much is bad. Therefore, if it is the humility of a parent to protect his child from various calamities with his own love, then respect for the parent is "an obligation for him (the child) to do so." In his teachings, the poet emphasizes the importance of equal service to parents, both large and small, and the fact that the greater the service, the less it is:

Boshni fido ayla ato qoshig'a,  
Jismni qil sadqa ano boshig'a.  
Ikki jahoningga tilar sen fazo-  
Hosil et ushbu ikkisidin rizo.  
Tun-u kuningga aylagali nur posh,  
Birisin oy angla, birisin quyosh.

In the eighth article of the epic, Navoi praises the community for its loneliness and wants people to be friendly with each other. The tenth article of Hayrat al-Abrar is devoted to truthfulness, honesty and integrity. The poet narrates the evil consequences of lying in the image of Durroj, who fell into the trap of a hunter in the parable of the Lion and Durroj. According to the parable, a five-year-old lion lived, and every time he had a baby, the ants (mur) were heartbroken that he was killing his baby. For this reason:

Tishlabon ul moyai payvandini  
Og'zida asrar edi farzandini.

But there was also a durraj in this "besha", who was always afraid of the lion, and suddenly he would fly away, and the lion would tremble. In that case, the lion was worried, and finally the lion

Ko'ngli bu ishdin bo'lib ozorlik,  
Boshladi durroj bila yorlik.

And he promises to help her whenever she's worried, and makes sure she doesn't scare her child. Now Durroj is not afraid to live next to him. He even tries to lure the lion to make sure he is safe. When the lion goes to rescue him, the cry is a lie. Durroj repeated this action several times. That's why the lion doesn't trust him. This time he:



Qichqiribon dom aro ul muftalo,  
 Necha dedi, dod meni tuttilo.  
 Sher qulog'iga yetib ul maqol,  
 Savtini doyimgidek etti xayol.  
 Ko'p eshitib erdi bu yolg'onini,  
 O'yla gumon etti chin afg'onini.  
 Har necha kim rost fig'on ayladi,  
 Sidqini ham kizb gumon ayladi.

Thus, Durroj fell victim to his own lies. This is the conclusion from the parable! The Eleventh Article on the People of Science provides an ethical analysis of issues such as science and scholars, the people of the pen, the interests of the people, merit and ignorance, selfishness and selfishness. Navoi, a foreigner, describes the need, poverty, hunger, and wandering of a poor man for true knowledge. justifies However, the fact that his heart is a place of science, a place of knowledge, a part of his body turned into a river of knowledge is interpreted as a great success. Alisher Navoi sees his scientific career at such a high level. He refers to the encyclopedic scholars who have mastered many languages and knowledge as scholars, and considers their service to the ignorant to be cruel. Comparing the portraits and biographies of ignorant princes and officials, Navoi cites the details of life as a metaphor: ku! The nakedness of the sun is its beauty; and when he wears a cloud, it is dark. ... A man's honor is not in his clothes; The longer the pearl, the lower the price. The fly's coat is also golden, but it lands on the dead. " Indeed, the moral and educational views of the enlightened and great poet Alisher Navoi still retain their dignity in these respects. In his time, he encouraged young people to acquire knowledge, to love work, and to use the learned science and profession for the benefit of the people and the Motherland. Navoi's teachings emphasize the need to study hard from an early age in order to master science. This is evidenced by the fact that the poet has become a leading motto in his life experience, that is, he was educated from an early age. In addition, he memorized many poems from the age of 4-5, and read and memorized Farididdin Attar's Mantiq ut-tayr ("Bird's Speech") over and over again as a child. Until the last days of his life, Alisher Navoi paid great attention to talented young people and enlightenment. He took care of the opening of schools and the construction of madrasas for the education and upbringing of the children of the working people, and demanded that King Hussein Boykaro open schools for boys and girls. His initiative has also been widely praised by Navoi scholars. According to Navoi, the school brings light to the people, guides them and educates them. He opened a school near the Ikhlosiya madrasah, created the necessary conditions for the education and upbringing of children, and allocated the necessary funds for this. Navoi likens the teacher to the sun, and says that the sun shines on the stars around him, that is, on the "abjadkhanas," the Taliban, who are still ignorant of science, and enlighten them. Alisher Navoi expresses his educational ideas in his works of art by creating positive images that represent a more harmonious person. Navoi believes in the power of the mind, believing that the nature of science is great. Alisher Navoi dedicates some chapters of his epics to the childhood upbringing of his heroes, assuming that the development of the human personality begins in childhood. The childhood of Farhod and Majnun, for example, is a case in point.

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