



CENTRAL ASIAN JOURNAL OF LITERATURE, PHILOSOPHY AND CULTURE

eISSN: 2660-6828 | Volume: 03 Issue: 12 Dec 2022
<https://cajipc.centralasianstudies.org>

Didactic Significance of "Hayrat UL Abror"

Sanoyeva Zarnigor Utkir kizi

Navai region Karmana district 11th grade pupil of Specialized school

Received 2nd Oct 2022, Accepted 1st Nov 2022, Online 5th Dec 2022

ANNOTATION

This article describes the didactic significance of the work "Hayrat ul abror" by Alisher Navai. Furthermore, there is given spiritual value of "Hayrat ul abror".

KEYWORDS: didactics, spirit, good people, upbringing, education, training, humility.

The problem of in-depth study of the history of Uzbek classical literature, research of works, which has become a huge contribution to our national heritage, has always been central to literature. Taking into account the enormous role of Alisher Navoi's creative heritage in the history of classical literature, the study of the poet's poetic and prose works, genre nature, lexical-semantic aspects, artistic features, poetics and themes and ideas always opens the way to great research. In this respect, understanding of the essence of Navoi's works allows to perfectly understand the literature of the next period.

In the years of independence, a number of achievements were achieved in the creation of genre nature, plot and composition aspects, poetics, artistic skills of the poet, as well as an excellent prose description and implementation of poet's works. The study of the essence of the dostani Alisher Navoi "Hayrat ul-Abror" in connection with the traditions of the poet's khamsanavis teachers gives good results. Since "Hayrat ul-Abror" is the first friend of "Khamsa", the poet aims to write "Khamsa" in it, honoring the name of his predecessors who sent him this way.

The dostani of "Hayrat ul-Abror", as well as his predecessors of Navoi studied the concept of man in the early dostans of "Khamsa" on the basis of comparative or mystical teaching. Muhiddinov, in particular, concludes: "Navoi continued the humanistic ideas of its predecessors. At the moment, concreteness in his views, from time immemorial, thinking, taking a person as a social category, is the leader".

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 Hamsnavism 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.*

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.

Reference

1. Alisher Navoi. Hayrat ul-abror. Nasriy bayan. – T., 1967.
2. Alikulov H., Omonbaev R. On general and Dovani education. –T., 1984.
3. Alisher Navoi. Hayrat ul-abror. Prose narrator A. Hayitmetov. - T., 1974. –P.85.
4. Гафуров, Б. З. ТЕКСТЫ С ФОНОСТИЛИСТИЧЕСКИМИ ФОНОВАРИАНТАМИ И ИХ ПЕРЕВОД (НА МАТЕРИАЛЕ УЗБЕКСКОГО ЯЗЫКА). *ILIM hám JÁMIYET*, 72.

5. Zakirovich, G. B. (2022). The Theme of Female Gender in the Texts of Advertising in Russian and Uzbek Languages (On the Material of Medical Vocabulary). *Pindus Journal of Culture, Literature, and ELT*, 2(1), 23-29.
6. Gafurov, B. Z. (2022). Analysis of medical version in texts of advertising of hygiene products in the fight against COVID-19 (on the material of Russian and Uzbek languages). *Emergent: Journal of Educational Discoveries and Lifelong Learning (EJEDL)*.
7. Gafurov, B. Z. Similarities and differences of segment background options for Russian, Uzbek and English languages. *Monografia pokonferency jnascience, Research, development*, 26, 17-19.
8. Gafurov, B. Z. (2021). Medical terminology in advertising text. *Scientific reports of Bukhara State University*, 5(3), 30-40.
9. Akbarova, R. A. (2019). DEVELOPING STUDENTS ABILITY TO SPEAK ENGLISH THROUGH EXERCISES. *Theoretical & Applied Science*, (11), 33-35.
10. Abdullaxayevna, A. R. (2022). Developing Students' Knowledge of English Through a Creative Approach. *Texas Journal of Philology, Culture and History*, 5, 5-7.
11. Akbarova, R. A. (2020). REVITALIZATION OF THE COGNITIVE ACTIVITY OF THE STUDENT: A MODERN VIEW OF THE PROBLEM. *Scientific Bulletin of Namangan State University*, 2(4), 386-391.