



THE IMPORTANCE OF ALISHER NAWAI'S "HAYRAT UL-ABROR" IN SHAPING YOUTH ETIQUETTE

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Annotation: this article will talk about the importance of proverbs in the formation of the etiquette of young people of our time, their role in life, in the work of Alisher Navoi, the founder of Uzbek literature, a manifestation of Uzbek classical literature, in the work of the founder of Uzbek literature, Alisher ul-abror.

Keywords: generosity, decency, hayo, hoxiness, contentment, Fidelity, correctness, curvature, acquisition of science, Good, Evil, Youth, old age, time value.

Alisher Navoi, a exponent of Uzbek classical literature, the great figure of World Spirituality of the 15th century, was born on February 9, 1441 in the city of Herat, the capital of the city of Khorasan. The works written by The Thinker during his life are works that call on young people to educate, work and learn science. The universal idea of Navoi's works - through the expression of such beautiful feelings as humanism, popularism, justice, friendship, peace, kindness and loyalty, pure love and Fidelity, enlightenment - has brought the fame of Uzbek literature to the world stage. The Thinker believes that the best qualities for a person, not the Crown, state and other things, are preferable to any wealth. In all the works written by Alisher Navoi, human upbringing is embodied as the main idea. In particular, "Hamsa", a work of five Epics, may have featured a saga of pandnoma from head to toe. It is the epic of Hayrat ul-abror (admiration of the good). The saga is made up of 63 chapters, 20 proverbs and 20 stories based on these proverbs. 21 chapters of the Epic will be devoted to the introduction. The main part begins with Chapter 22. The main part found a throw from the article and stories. Proverbs are devoted to a specific moral-philosophical topic, and the poet initially reacts to this topic, expounds his thoughts on the topic, and then quotes an instructive hiko corresponding to the topic so that it is more understandable to the same reader. Proverbs are ordered with such skill that one cannot have real meaning without the other. They are consistently connected to each other, one of the contents continues, fills, develops the other. Proverbs about the main etiquette in the work begin with Proverbs¹ 5. This proverb is about cabbage and generous human qualities. Navoi usbu quotes the following terms of generosity in the proverb: 1) not to waste in generosity; 2) not to donate out of ambition; 3) to say goodbye only to someone in need; 4) not to spoil the people's goods to carry out useless donation soups and charitable events; 5) goodbye - he is God, the causative agent in donating, to see himself as a means, to do generosity in the way of God. Later Proverbs, referring to such qualities as decency, hayo, hoxiness, emphasize that decency is the key to human happiness, and separately dwell on the fact that prayer and hoxiness are one of the main conditions of decency. Again, this chapter talks about different manifestations of etiquette: the etiquette of

¹ "Navoiyshunoslik", - darslik. Toshkent, "Taraddum", 2018.

raising a child, the etiquette of fulfilling a child's duty to a parent, the etiquette of relationships between different layers in society. This is how Navoi defines etiquette with beautiful bytes:

Elga sharaf bo'lmadi joh-u nasab,

Lek sharaf keldi hayo-u adab.

In another proverb, Adib urges young people to be patient. The story "Two Friends, wingless and wingless", adapted from the proverb, also serves as an auxiliary spiritual tool in the upbringing of young people. The poet switches to the Wafa garden after the description of the saz. Chin, who has expressed enough thoughts about friendship relationships that have become a pressing problem among young people, skillfully pencils the story "walk the two dead" in order to set an example for the reader. The story tells that Amir Temur orders the city of Koragon to the executioner, and the turn of the executioner comes to the two friends. The two friends throw themselves on top of each other, begging, "keep my head, survive my friend". Seeing the loyalty and loyalty of the friends to each other, Amir Temur orders the execution of the whole-headed population to stop. It turns out that the virtue of fidelity in any case brings only good to a person. Children are brought up from their youth on the basis of such stories, which will pay off in the future. Navoi reflected on the qualities of correctness and curvature: "² this world is impossible to live by speaking only the right word. Sometimes a person is forced to lie in good faith, being born of necessity. But someone who has earned a lie cannot find a reputation among people. Even if such a person speaks correctly, no one will believe the word uningchin." The writer defined these two qualities in such a way that even if people lie out of necessity, but do not earn it, the lie does not benefit a person in any case. In the work, good and bad qualities are placed side by side, telling their conclusions about the peculiarity of good qualities and the kasofat of bad qualities. A person who embodies these qualities is gradually brought up. As a result of the etiquette that has gradually formed, a person is now transferred to receiving science. Navoi also notes that when a person forms the qualities of etiquette in himself, his passion for obtaining science arises. In particular, Article 11 refers to the study of Science, the position of a scientist in society, mathematics in the demand for science. This proverb helps to increase the passion of young people of the present day for the acquisition of Science and simply explains the useful aspects of obtaining science, the laws and rules of obtaining science itself. Because technology-technology is developing day by day, and young people are becoming more and more obsessed with virtual life. As a temporary hoyu-Khawwas, many young people are spending their time ineffectively. Navoi compares science to an inexhaustible fortune and argues that he will remain a faithful friend for a lifetime with a person who follows science. The well-intentioned study of science mentions that it should be studied in a way that interests people and suits the afterlife, and not in order to make it rich or achieve a career. A person who has received knowledge should only be fair. It is not advisable to master science with a view to various ulterior motives. In the work, the definition of good and evil is expressed more clearly, brighter in two large-scale Proverbs. The great thinker warns against the fact that in the original proverb, a person who does not raise these qualities as the main signs of those who share good: kindness, sociability, kindness, generosity, generosity, can be condescending, jealous, condescending, pleasant to seek and expose someone else's guilt. A

² "Hayrat ul-abror", -Alisher Navoiy. www.ziyouz.com. kutubxonasi

special interpretation is given to the fact that sharing good, helping people can be done not only by hand, but also with an open face and sweetness. O'gits like this enrich the minds of any growing youth with a sense of doing good. It should also be said that similar exhortations for children of the lower class can be proof, proof, that the idea that sharing good will only be related to substance. It also provides great motivation for the possibility of being able to do good at the hands of young children. This greatly contributes to the fact that the psyche of children is enriched with good thoughts. The characteristic of evil is also explained by the back-li of beautiful definitions. It is said that evil is the enemy of the eternal one who walks together, avoiding human qualities. When a person does not protect himself from evil with good qualities, evil can conquer him. Through similar exhortations, Navoi invites the spiritual world of the reader to the right path. The most kulimational and educational part of the work is reflected in the sixteenth and seventeenth Proverbs. The idea from these proverbs, in principle, encourages the priceless youth of young people not to spend on useless work. In the ten Golden Proverbs, Alisher Navoi is fooled by his physical strength and is an arrogant Baha'i who believes himself to be the backbone of the state and The Guardian of stability, and criticizes the Becks. According to the image of Navoi, these fists, who, without looking at social etiquette, put long mustaches to look more fantastic, and wear earrings like women in their ears, although they hit the lof of Valor, are actually Mink, lofchi, ezma, nomard. The activities of the traitors who enter the battlefield for good, which the ruler promises more money, will pass towards O'shha, have nothing to do with jihad and ghazat. The real battle comes from the hands of selfless people who do not spare their lives so that such holy things as the Motherland, the nation, human honor do not find themselves. This proverb was written in the 15th century, and the situations described in it are also. But similar phenomena are now becoming almost, commonplace. Under the influence of the mass culture of young men, they blindly follow the short-lived hoyu Khawas, ignoring the social etiquette of the Uzbek people, which has long been the same for everyone, and forget about their original duties as young men. The transition period of many children coincides with the process of schooling. In such situations, they become curious. At the same time, everything seems to be fine in their eyes, and their consciousness is also forced to obey it. In such cases, they are more likely to easily fall under the influence of mass mining. In similar situations, it will be appropriate in their minds to create a protective shell through these works. The seventeenth proverb is about youth and old age, which are considered the two main stages of life. The goal of the Nawab from this proverb is that youth is an invaluable boon, knowing these times of grief and using it wisely, promoting youthful vigor, enthusiasm for learning, doing good, making good use of every minute of seconds. In order for the proverb to be revealed more vividly, the evaras of Muhammad – the phase of knowledge and contemplation in youth – are taken under the pen through instructive wisdom from the life of Imam Zainulobiddin. Life stories like this are more instructive and educational in character than in the lives of supermen with different woven images to children, growing young people. The Thinker also points out that everyone in this world is not a stone, a plant or some kind of creature, but the flower of the universe – the highest bliss of its creation as a human being. Because the true cause and essence of being, the only basis of the existence of the universe, the true purpose of living is man, this mukarram will have to be given thanks to the blessings given, reaching the value of status and noble rank. Knowing hiss of thanksgiving to camel is also the greatest happiness. The work serves as

the main resource that teaches children, young people the lowest stage of upbringing. Because if the foundation is strong, the rest of the work will also go right. The epic ³"Hayrat ul-abror" is finished in the content of the head-to-toe pand-O exhortation. Each proverb or story in it can and should also be used as a spiritual guide in the education of young people in a young, instructive sentence, sentences. Because their consciousness will need more spiritual education.

In conclusion, it should be said that it is appropriate to put the works written by Navoi in the ranks of books on the methodology of upbringing today. The scientist argues that the upbringing of young people as a huge problem of his time is an urgent problem of that time, but also today. Navoi saw writing this work as his duty. In the epic "Hayrat ul-abror", the issues placed on the agenda will continue directly in the later epics of "Khamsa", in particular, issues related to qualities inherent in a perfect person, such as decency, contentment, cabbage, generosity, futuvat, truthfulness, Fidelity. The life and work of Alisher Navoi itself is also a life path worth taking an educational example.

³ "Hayrat ul-abror", -Alisher Navoiy. www.ziyouz.com. kutubxonasi

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