

CLEARING OF THE ISSUE OF HAYO¹ IN ALISHER NAVOI'S WORK

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ANNOTATION

This article examines Navoi's views on etiquette, modesty, and fidelity using examples from his works. Their importance in education was discussed.

Keywords: “Hayrat ul-abror”, “Badoye ul-vasat”, “Mahbub ul-qulub”, education, modesty, morality, happiness, kindness, gentleness, perfection, fidelity, faith.

The main idea of Eastern classical literature is education. Education and upbringing complement each other. The process of upbringing should be perfectly organized, paying attention to everything.

Alisher Navoi is known among the people as a man of good character and charm. His works are heavily influenced by Islam. Navoi prefers to educate the next generation on Islamic principles. In his works, the thinker promotes the idea that good qualities are better than any wealth.

The fifth article of the author's epic "Hayrat ul-abror" deals with politeness. The thinker considers etiquette to be the most important criterion of morality. Etiquette helps children to be happy and mature. Kindness and enthusiasm for the basic conditions of etiquette. Regarding his role in human life, Alisher Navoi expresses the following thoughts: I will put it and I will be ashamed; everyone will come in and it will be full of blessings” [2, 133].

Meaning: “As for the custom of politeness, it is the cause of happiness for the little ones and the cause of high rank for the great ones; In my humility, he puts his footsteps on the head of happiness, and in the light of modesty, when someone enters it, he is filled with showers of gratitude” [2, 750].

Emphasizes the importance of manners, not lineage, in achieving a goal that has become the meaning of life:

Elga sharaf bo 'lmadi johu nasab,

Lek sharaf keldi hayovu adab.

Chunki yong'in manbai o 'ldi hayo,

Qatrasi tuprog'in qilur kimyo.

Bo 'lmas adabsiz kishilar arjumand,

Past etar ul xaylni charxi baland [2, 134].

It is a well-known fact that a person's behavior, speech, laughter, and demeanor reflect his or her behavior and upbringing and make an impression on the public. “Hayrat ul-Abrar” strongly condemns inappropriate laughter and emphasizes that inappropriate laughter can tarnish one's image among the people. Politeness and modesty are shown to be the cure for everything that comes.

From this verse it can be understood that a person's attainment of honor is achieved not by wealth and lineage, but by modesty and decency. Every drop of life turns the soil into chemistry. Conversation with rude people also degrades a smart person.

Muncha mazallat borisi bul' ajab,

Daf' bo 'lur kelsa hayovu adab.

¹ SHAME

Mazmuni:

Buncha xorlik boisi ne ajab,

Daf bo'lar kelsa hayo va adab [2, 136].

This is easier said than done.

Vaz'i tavoze'da vafo aylamak,

Da'bi adab birla hayo aylamak.

To bu vasila bila topib qabul

Maqsadi asliy sori bo'lg'ay nuzul [2, 142].

Meaning: To be humble is to be imaginative according to the rules of etiquette. That's the way to become successful in real life.

The article is accompanied by the story "In the garden of Nushirvan's shame, the narcissus of the daffodil is ashamed, and the daffodil of the narcissus does not want to go away, but wants to go away." At the end of the story, it is concluded that a person should be able to maintain morality without giving in to the fleeting pleasures of this world:

Aysh, Navoiy, necha dilkash durur,

Lek adab birla hayo xush durur [2, 143].

Meaning: The pleasures of this world may please man, but manners and modesty are superior to them.

Alisher Navoi's works are based on Islamic sources. It follows that what a person does must be in accordance with Allah's command, and that he should be ashamed of Allah before committing evil deeds. As a proof, we can cite a hadith from Imam al-Bukhari's Sahih Bukhari: The Messenger of Allaah (peace and blessings of Allaah be upon him) said to Bahz ibn Hakim's grandfather: (That is, be ashamed of Allah rather than people, it is possible to take refuge in people, but it is not possible to take refuge in Allah, He sees it anyway)" [5, 58].

Opinions about Hayo are also found in the gazelles of Navoi's devons. In particular, Badoye ul-Wasat [Vol.3, p – 48].

Paridek ulki erur sho'xlar aro mahjub,

Hijobsizu men, uldur bu telbaga matlub.

(Beauty's side is covered with hijab among all the funny girls, without hijab, but I want this madman).

Hayosi birla hijobida garchi volihimen,

Qilibdurur meni ollinda noladin mahjub.

(I'm ashamed of my hijab, but he put a barrier in front of me.)

Muhabbat ahlig'a noz etguchidin ermish sa'b,

Tariqi hilm-u adab zohir etguchi mahbub.

(Girls who are gentle and polite are loved, not lovers.)

Chu ishq g'olib erur ehtiyoj emas Layli,

Qilurg'a ishvaki Majnunni aylagay mag'lub.

(Love is the winner, Layli doesn't need it, Ishwa is the one who defeated Majnun).

Kishiki da'voyi ishq ichra o'zdin oldi hisob,

Bu muddaoda agar o'lmagay, emas mahsub.

(If a person does not make a profit when he is in love, then it is not an account.)

Fano yo'linda sabukbor istasang o'zni,

O'zungdin ayla burun o'z lukung yugin maslub.

(If you want your luggage to be lighter in the background, call it your own.)

Navoiy, asru muaddabdur ul mahi maktab,

Adab tariqi bila yozg'asen anga maktub [1, 48].

(Navoi, she is polite among all school girls, if you write her a letter, write politely).

According to Navoi, it is better for girls to be polite, gentle and modest than to flirt. They are loved in front of loved ones. The boy tries to be worthy of the girl's shame. When writing a letter, it is important to write politely.

The conclusion of the poem is that manners are above all.

The same view is expressed in the poem "Ishqdin yonsa tanim...".

Husn aro ishvai noz el ko'nglin,

Oncha olmaski hayo birla adab.

He also praises "may²" as a symbol of divine love, which kills selfishness and arrogance, and frees the world from obscenity:

May xalos etti riyoyiy porsolig'din meni,

Shukrkim, qutqardi zuhdu xudnamolig'din meni.

Bo'ldi nobud o'zlugum, yuz shukrkim, qildi xalos

Har zamon bu korgahda behayolig'din meni.

In his works, Navoi emphasizes that in order for a person to reach perfection, he needs humility along with cabbage, hilm, and fidelity. Written in the spirit of admonition, Navoi continues his views on modesty in Mahbub ul-Qulub. The third chapter of the work is devoted to the "image of mutafariqa favoyid and amsal (good qualities and bad qualities)". In the 90's, he said that many inappropriate jokes degrade a person's reputation: Ko'p lahv hayo pardasin chok etar va adab va hurmat ahlin bebok. Qila olg'oncha ta'zim va adab binosin yiqma va hayo va hurmat xilvatidin tashqari chiqma [4, 530].

Meaning: "Humor increases disrespect; the end of the joke leads to a scandal. A lot of humor is a veil of honor and shame; makes those who have decency and respect 'beburd and beobro'. Don't tear down the building of worship and manners as best you can; Don't go beyond the veil of honor!" [4, 121].

Navoi sees modesty and decency as a sign of faith. Faith, on the other hand, is a sign of humanity. These are the cause of happiness and, of course, the attainment of the goal for which they are intended.

Iymong'a erur nishon hayo birla adab,

Hurmat bila ta'zim saodatqa sabab.

Hayovu muaddab angakim, bo'lsa laqab,

Maqsudig'a kech yetsa ajab, angla ajab [3, 531].

Contents:

Modesty is a sign of faith.

Respectful bowing is the cause of happiness.

They are known to be imaginative and polite

It is permissible to be surprised if they reach their goal late [4, 122].

Navoi connects life with etiquette, faith, fidelity, that is, etiquette, fidelity and others take part in their formation.

² Alcohol

The conclusion is that Navoi formed his views on moral issues on the basis of Islamic sources and reflected them in his works. Navoi believes that such qualities as modesty, decency, fidelity are important for everyone and justifies it. Therefore, Navoi's work is a model for all of us.

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