

**THE NATURE OF CHILDREN'S READING IN CLASSICAL LITERATURE**

Jumayeva Dilnoza Tursunpo'lanovna,  
Doctor of Philosophy (PhD) in Philological Sciences, Associate Professor  
Head of the Department of Uzbek Language and  
Literature of Uzbekistan State Art and Culture Institute

**Abstract**

This article is dedicated to the giants of children's reading associated with classical literature. The article uses examples of classical Uzbek literature.

**Keywords:** reading books, classical literature, children's literature, Alisher Navoi, Yassavi Khan, stories, Navoi Khan.

**Introduction**

After all, it turns out that classic children's reading is filled with such pedagogical pamphlets and textbooks, and it begins to include examples of didactic literature. "Gulistan" and "Bo'ston" by Saadi Shirozi are examples of classical reading created in Persian-Tajik, while Alisher Navoi's didactic works have a wide place in Turkish children's reading. Alisher Navoi - it is no coincidence that human moral qualities and education are the leading theme and essence of Eastern literature in children's reading. In addition to literature-pandoms on this topic, the fact that there are "ma'viza", i.e. didactic parts, in high artistic epics and prose works also clarifies the didactic nature of literature. In Turkish literature, the description of all creatures as the best and noblest due to human manners, consciousness, science and practice begins with the genius of Navoi. For almost six centuries, Alisher Navoi has been the pride of the people, the standard-bearer of our language, the sultan of poetry, the shining sun of our culture and spirituality. "The more deeply and carefully our young people know Navoi," writes I. Haqqul, "the more they will grasp the secrets of enlightenment, goodness, and perfection." A person who takes Navoi's words to his heart, whether he likes it or not, realizes the honor and strength of humanity. Adequate knowledge of Navoi means confidence in the power of justice, religion and faith. From the last quarter of the 15th century, from the 16th century, reading Navoi's works became a unique tradition. Along with the Persian-Tajik language, Shahnamakhan, Saadikhan, Hafizkhan, Rumikhan, Jamikhan, Yassavikhan in Turkic (old Uzbek) language, Navoikhan also settled in the literature of the peoples of the East. In particular, it is no coincidence that Navoi's works are particularly important in children's reading. The great thinker vividly expressed the need for special attention for the education of the young generation in his epics and works. In particular, in the first three epics of "Khamsa" - "Hayrat ul-Abror", "Farhad and Shirin", "Layli and Majnun", as well as "Mahbub ul-Qulub", "Arba'in" (Forty Hadiths), the poet's



moral his views have been embodied. "Hayrat ul-Abror" (Amazement of the Good) is a philosophical and educational poetic work, written in accordance with the tradition of hamsa writing in Eastern literature, and has a didactic content. In the prayers in the preface of Navoi's epic, along with the definition and description of the great and incomparable beauty of God, the poet expresses the idea that man is the greatest and most honorable among all creatures at an artistic level. The beginning of the work "Hayrat ul-Abror" consists of three descriptions of wonder. They depict the greatness and beauty of nature, the universe and man. The unity of these three beings, their inseparability, their amazing harmony is the main content of the three wonders. The 63-chapter saga consists of traditional introductory chapters in 21 chapters, 20 articles and 20 stories in 40 chapters, and the remaining two chapters - conclusion and one story. The twenty articles in the epic consist of the expression of the qualities that a perfect person should embody in himself. Several chapters of the work are devoted to the issue of ethics and education. In the sixth article of this epic, Navoi extols decency and modesty, expresses his valuable thoughts and opinions on education, and strongly condemns arrogant and indecent people. When the poet thinks about politeness, he considers it as a factor of happiness for the little ones and high rank for the great ones. In this, tawaze' interprets modesty as the main tool. Alisher Navoi widely uses life details to express his moral views: "When the newly-risen moon kept modesty and reduced its height, it began to mature day by day. ... Since even the sky bows down in obedience to tawaze, the whole world obeys his command..." Since modesty and manners are a sign of human honor, laughter is interpreted as a sign of indecency. The poet shows through figurative expressions that the laughter of the cuckoo caused the trap of the hunter, the opening of the bud (laughing) caused the fall, and the laughter of the lightning lowered to the ground. Also, Alisher Navoi shows the standard of humility in the following way: if a master shows excessive humility to a slave, he will earn himself threads of suffering. It is not a blessing to bow down before Gado; if you give him a dirham, it is showing kindness towards him. It is not polite to stand up and give a seat to a child; old people don't think it's a shame. In this way, the poet emphasizes the importance of fulfilling the conditions of politeness according to the level of each person. In particular, the great thinker shows that the most necessary thing for a young child is to take care of him from an early age. According to him, one of the education is to give a good name to the child, and he should not be ashamed when he is called by his name. Navoi says that it is necessary to call a teacher to teach a child science and manners, and he says that compassion is useful, but too much of it is harmful. Therefore, if it is the humbleness of the parents to protect their children from all kinds of troubles with their love, he says that respecting the parents - "doing this is an obligation for him (the child)". In his teachings, the poet advocates equal service to parents, both big and small, and considers service to be less, no matter how much 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 saga, Navoi praises the majority of the congregation in relation to loneliness and wants people to be friends with each other. The tenth article of "Hayrat ul-Abror" is devoted to truthfulness, honesty and correctness. The poet narrates the bad consequences of lying in the parable "Durraj with the Lion" in the image of Durroj, who fell into a hunter's trap. According to the parable, there lived a lion in a cave, and every time it gave birth, the ants (moors) would kill its cubs, and it was heartbreaking. That's why: Tishlaban ul moyai grafted his child in his mouth. However, in this "besha" there lived a durroj, and the lion was always scared and "far eta" flew away, and the lion was scared away. The lion was saddened by this situation, finally the lion

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

And if she has any worries, she promises to help her, flies out of the box, and makes it a condition that she does not frighten her child. Now Durroj is not afraid to live next to him. He even tried to test the lion to make sure that he was safe and free. When the lion goes to save him, the cry turns out to be a lie. Durroj repeated this action several times. That's why the lion didn't believe 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, Durraj became a victim of his own lies. This is the conclusion from the parable! In the eleventh article dedicated to people of knowledge, issues such as knowledge and people of knowledge, people of the pen, people's interest, virtue and ignorance, selfishness and attitudes towards selfish people are analyzed. Narrating the hardships of need, poverty, hunger, and wandering for a foreigner, a poor person to gain real knowledge, Navoi said that it would take thirty years before he became a master of knowledge, and even then, only one or two perfectionists justifies its development. However, the fact that his heart has become a place of knowledge, a place of knowledge, and a drop of his body has become a river of knowledge is interpreted as a great success. Alisher Navoi sees his scientific career at such a height. He refers to the honor of encyclopedic scholars who possess many languages and knowledge by the people of knowledge, and considers their service to the ignorant as tyranny. Navoi compares the images and behavior of ignorant officials with scientists, and mentions the details of life as a comparison: "It is not a fault that a flower's coat is torn, even if it has a hundred tears in its coat. wow! The nakedness of the sun is its adornment; and when he is clothed with cloud, darkness covers all sides. ...A man's honor is not in his clothes; if the dur is far from the sadaf, its value does not decrease. A fly's



clothing is also golden, but its abode is on mortals" (1). In fact, the moral and educational views of the enlightener and great poet Alisher Navoi still retain their value in these aspects. Even in his time, he encouraged young people to learn and love work, and emphasized the need to use the learned knowledge and skills for the sake of the people and the Motherland. In Navoi's teaching, it is emphasized to read and study diligently from a young age in order to master science. It can be understood that this aspect became the leading motto of the poet in his life experience, that is, he was educated and given to study from a very young age. In addition, the fact that he memorized many poems since he was 4-5 years old, and that he repeatedly read and memorized Farididdin Attar's work "Mantiq ut-tayr" ("Bird's speech") in his childhood confirms this opinion. It can be observed that until the last moments of his life, Alisher Navoi paid a lot of attention to talented young people and enlightenment. The fact that he took care of opening schools and building madrasas for the education and training of children of the working people, that he demanded from King Husayn Boykara to open schools for boys and girls, that he personally built madrasas. It has also been emphasized by Navei scholars that he took the initiative. According to Navoi, the school brings light to the people, shows them the right path, and makes children educated. The fact that he opened a school near his "Ikhlosiya" madrasa, created the necessary conditions for teaching and educating children, and allocated the necessary funds for this is one of the notable proofs. Navoi compares the teacher to the sun, and this sun shines on the stars around it, that is, the mudarris shines the light of knowledge on "literatures", seekers who are still ignorant of science, and enlightens them. Alisher Navoi expresses his educational thoughts in his artistic works by creating positive images that represent a more complete person. Navoi has unlimited faith in the power of the mind, believes that the nature of science is very great. Alisher Navoi considers that the development of a human personality starts from childhood, and dedicates some chapters of his epics to the childhood education of his heroes. In particular, the image of Farhad and Majnun's childhood can be a clear proof of this.

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