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BEHAVIORAL ISSUES IN NAVOI'S REPRIMANDS

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Abstract. Alisher Navoi's work "Mahbub ul-qulub" is characterized by the expression of socio-political and moral-educational views. In this play, it is emphasized that honesty and integrity are the main factors in the emergence of all the positive qualities in people.

Keywords. Spirituality, great poet, didactics, science, art and literature, human qualities, reprimands, proverbs, folklore.

Introduction.

It is known that the works of art, including the works of the great poet and thinker Alisher Navoi, from time to time serve to raise the spiritual image of members of society, to form in them exemplary manners and ethics, to lead the next generation to perfection. Alisher Navoi's works go beyond time and space, are appreciated and studied. After all, every word, phrase and thought written in the scientific and spiritual masterpieces of this great man is full of wisdom, but it is not easy to understand the essence of these wisdom.

The work of Alisher Navoi "Mahbub ul-kulub" is one of the most valuable monuments of Uzbek culture. This work describes the philosophical, didactic views of the poet:

*Gahi topdim falakdin notavonlig',
Gahi ko'rdum zamondin komronlig'.
Base issig', sovug' ko'rdum zamonda,
Base achchig', chuchuk tottim
jahonda.*

This work was created at the end of the life of the great thinker Alisher Navoi. The preface to the work says: «From childhood to old age, from the events of antiquity, from the events of the rotating sky, from the global chaos causing contention, from the variety of colors of time, from time immemorial. I walked with him, I was in all respects and in different ways, I served good and bad, I was in

conversation between elders and juniors, sometimes I cried in the ruins of humiliation and adversity, sometimes I arranged meetings in the garden of honor and government...»¹

Studying this creativity of the thinker as an integral part of today's spirituality is important for educating today's harmoniously developed generation. Reading the work, it becomes clear that this work, written as a wise work of old age, covers all the problems of society². These views are expressed very deeply, painfully, sincerely, therefore age, time and place are not chosen in this work. Today it is very important to study such works in the heritage of the thinker.

The work consists of three parts. The first part of the work is entitled « About the demeanor, behavior and mood of the crowd». and is devoted to the importance of state, character and speech of people, where Alisher Navoi is a thinker, sage, trainer, great as a cultural figure, he promotes the importance of science, art and literature.

*Haq yo'linda kim senga bir harf
o'qitmish ranj ila,*

¹ Alisher Navoiy. Mahbub ul-qulub. Toshkent: 1983. – P 3.

² Rakhmonova Sh.M. Harmony of prosody and content in the Uzbek ghazals of the second half of the twentieth century. International Journal of Research in Economics and Social Sciences(IJRESS) Available online at: <http://euroasiapub.org>. Vol. 10 Issue 10, October-2020. ISSN(o): 2249-7382 | Impact Factor: 7.077. – P. 38-47.

Aylamak bo'lmis ado oning haqin yuz ganj ila.

Note that this topic is one of the most relevant today. As long as the focus is on the teacher's hard work, society will constantly evolve.

Alisher Navoi highly values the people of science and enlightenment. The 96th rebuke of the work states: « A person who avoids learning is lazy; a person who opens the door to an excuse to avoid learning is greedy; A person who learns hard is a wise person. Verse:

*Ilmdin oriy ulusning johili xudkomasi,
O'rganurg'a jiddu jahd etgan
jahon allomasi.*

It is known that in Uzbek literature before Navoi, no one described ordinary workers, peasants and artisans in society. Alisher Navoi: «From the moment a farmer sows grain, birds and animals enjoy it, and everything is prosperous. There is so much wisdom in the peasant sowing grain that it is impossible to describe his other work»³.

The second part of the work is mainly devoted to moral issues and analyzes human virtues and vices. Take satisfaction, for example. The Thinker likens contentment to spring. After all, no matter how much you take spring water, it does not dry up, it is a treasure, the wealth in it does not decrease when it is scattered. It is a harvest whose seeds bring glory and mercy; it is a tree that bears the fruit of labor. This chapter contains many exemplary concepts of patience and humility. The second part of the work consists of ten chapters, in which Alisher Navoi interprets etiquette as interrelated concepts. In these difficult times, humility, which is a reflection of arrogance, tries to convey the greatness of humility.

He compares friendship to a beautiful flower and friends to flowers. Each flower in

this flower garden gives birth to new friends - flowers. He tells a very simple yet highly significant story of the kindness and humility that provide the art of work.

The third part of this work is called «Various useful tips and proverbs». This section is distinguished by its extremely rich content.

In this performance, Alisher Navoi makes 127 reprimands. The word reproach originally comes from Arabic and means «signal, warn, awaken» and «explain». Through these reproaches, the reader involuntarily thinks about his spirituality and manners. It is noteworthy that some of Alisher Navoi's criticisms took the form of wise words and proverbs: « In speech be circumspect, If thou wouldst have respect », «a scholar who learns by asking what he does not know, a tyrant who is ashamed to ask», «Learning is knowledge acquired in small portions, as drops make the rivers that flow to the ocean», «If it out to be said, let it be heard, If better unsaid, mum is the world», « Once a man is known to lie and to deceive, though he tell the truth, no one believe» as we can cite many reprimands in the vernacular

Thus, Alisher Navoi describes modesty, devotion and fidelity and says that people of devotion are pure in heart and pure by nature. «Faithfulness dwells in every heart, modesty also dwells, they will find it in every place and they will find it in every place. A false man shameless too, a shameless man is never true»⁴ (2) - Over the years, the importance of this definition of Navoi has increased significantly.

Finally, in Mahbub ul-Qulub, criticism aims at cultivating a pure Islamic faith, defining a way of life using criteria such as good and evil, good and evil, patience and satisfaction, and condemnation of honor, laziness and immorality. Calls such as regular introspection serve to raise the morale of

³ Alisher Navoi. "Mahbub ul-qulub. Tashkent: 1983. – P. 5.

society, as well as an impeccable, harmoniously developed generation.

Indeed, Alisher Navoi raised Uzbek literature to a high level with his unique work. The thinker dedicated his masterpieces to the well-being of the country, the peace of the people, the development of science and art.

*Nafing agar xalqqa beshakdurur,
Bilki, bu naf o'zingga ko'prak durur.*

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