

MORAL AND EDUCATIONAL VIEWS ON THE NAVOI'S *KIT'AS*



Literature

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Abstract

This article focuses on the genre, characteristics and ideas of morality expressed in *kit'as* (*kit'a* is a poetic genre of Uzbek classic literature) of the great thinker Alisher Navoi. Through the analysis of the poetic text, issues on enlightenment and education covered on the *kit'as* are widely revealed. In general, the essence and meaning of the *kit'as* which are counted to be the rare masterpiece of Navoi's poetry is discussed in details.

Alisher Navoi's poetry is a life-long poem that sympathizes with the poet and gives a spiritual feed to the soul. The infinity of the essence in this poem, which is composed of different genres, gives it even greater heights as much as the ocean. This is also can be imagined by the person who reads the poet's *kit'as*.

Kit'a is the product of impressions and conclusions of the poet in the conflict of various events in his life. Simply put, *kit'a* is a lifelong companion of ideas and concepts of Navoi. It is not surprising that the genre was compared in science to the poetic diaries of the poet. The breadth of the subject area on the *kit'a*, the form of colorfulness, simplicity in expression, poet's everyday life from simple natural phenomena to the most subtle philosophy and mysticism were revealed in a bright way. Therefore, with special attention to this genre, Navoi created more than three hundred beautiful samples of the *kit'as*.

As we read Navoi's *kit'a*, we become aware of the most important events associated with the author's life, his attitude to his work, his views as a state and political figure. The *kit'a* encourages the creator to think, to accurately assess life contradictions and to draw relevant and useful conclusions from the dark, good and bad events.

In the deep understanding of the Navoi's wisdom, the breadth of philosophical contemplation and modernity, the service of the continent is incomparable. There is no place in life, no place in the world, no matter whether Navoi did not use *kit'a* in reflecting his impressions and thoughts. It will not be a mistake to say that the *kit'a* is a mirror of the process of contemplation in the poet.

The *kit'as*, on which high moral qualities such as modesty, generosity, patience are expressed, can become a lesson and an example for all at time, in all periods.

Truthfulness is one of the highest qualities of the heroes created by Navoi. Loyalty to accuracy makes any hard work even easier to solve. Referring to this, the poet:

Tuzlukka moyil o'lki, ishing borg'ay ilgari,
Yuz mushkil o'lsa yo'qsa ming o'lingda har zamon, [Alisher Navoiy, 2011:687]

draws attention to such lines to prove the truth:

Yuz sahfa bir Qalam bila qotib qilur raqam,
Ming qo'yni bir aso bila har yon surar shubon. [Alisher Navoiy, 2011:687]

Navoi evaluates a person not depending on his appearance, but on the wealth of his spiritual world. And this is manifested in his word.

Chun g'araz so'z din erur ma'ni anga,
Noqil o'lsa xoh xotun, xoh er.
So'zchi holin boqma, boq so'z holini
Ko'rma kim der oni, ko'rgilkim ne der. [Alisher Navoiy, 2011:687]

Alisher Navoi wants to see the eternal qualities of humanity, first of all, in intelligent people of developed society. Because others take an example from them and follow them. Therefore, one of the kit'as is dedicated to the poet's "classification" statement of thoughts:

Uch kishidin uch yomon ish ko'rinur,
Senga arz aylay ahli dunyodin.
Shohdin tundlig', g'anidin buxl,
Molg'a mayl-u hirs donodin. [Alisher Navoiy, 2011:689]

By reading kit'as of the great poet, we go from the mystery of perfection and think about the nature of the work carried out on the place: "Humility is good, but it is better that it is possessed by the "people of the state". Kindness also justifies himself when he is far from gratitude. Navoi assesses these as qualities of perfection:

Ato ham turfa ishdur turfaroq bil,
Agar yo'qtur aning yonida minnat.
Hakim insoni komil debtur oni,
Ki bo'lg'ay zotida bu ntcha xislat. [Alisher Navoiy, 2011:689]

Among his contemporaries in the manifestation of these qualities, of course, there was not one that descended before the Navoi. Historian Khondamir: "...If they had poured a little of Navoi's donation to the ground, instead of Tulip, a bowl would have sprouted from each soil", - he writes.

In the kit'as also humanity is preferred more than any practice and career. After all, the people's vision is superior to all.

Yuqori o'ltururni kim tilasa,
Kishilikdin ani yiroq bilgil.
O'lturur safda yuqoriliqdin,
O'lturur safda yaxshiroq bilgil. [Alisher Navoiy, 2011:686]

In Arabic literature, the genre of kit'a is also referred to as wisdom. The fact that the genre is a herald of education, morals, virtue, perfection is not surprising if it was caused by these.

It is difficult to describe exactly this aspect of the Alisher Navoi kit'as by the poet himself. On the kit'a called "This kit'a is in the description of its kit'as, it is also one of them and the description is also faithful to it", it compares each of the Navoi continents to a garden where intelligent and wise people find pleasure. It deservedly demands from its readers to understand that the set of kit'as is a country, each of which occupies the level of the country, a fragmented garden watered with water of wisdom:

Mundoq muqattaotkim, mtn yig'misham erur,
Har bir hadiqaye xirad aylar uchun farog'.
Majmuin o'yla kishvari anglaki, sathini,
Hikmat suyidin aylamisham qit'a-qit'a bog'. [Alisher Navoiy, 2011:736]

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