

## EDUCATIONAL AND AESTHETIC FEATURES OF CHILDREN'S LITERATURE

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**Abstract.** *The power of literature lies in its ability to deeply affect human emotions and thoughts. Alisher Navoi, in his epic "Hayrat ul-Abror," beautifully illustrates how words have the capacity to influence and transform like water dissolving stone. Navoi further emphasizes the profound impact of words on human experience in his work "Muhokamat ul-lughatayn," highlighting that a good word can cleanse the soul while a bad word can be as destructive as poison.*

**Keywords:** *human experience, emotions, artistic word, word's impact, knowledge, education.*

Because the center of the work of art is human experience, it affects the reader's emotions. Artistic word, as stated by Alisher Navoi in the epic "Hayrat ul-Abror", "dissolves stone like water". According to the great poet in his work "Muhokamat ul-lughatayn", a word "andoqki, sharifidin o'lgan badang'a ruhi pok yetar, qasifidin hayotlik tang'a zahri halok xosiyati zuhur etar. (олган танага жон багишлайди, тирик зотни олдириши мумкин)

Qit'a:

So'z gavharidurki, rutbasining

Sharhidadur ahli nutq ojiz.

Andinki erur xasis muhlik,

Ko'rguzgucha durdur masih mo'jaz.

Va bu so'zning tanavvui taaqquldin nari va tasavvurdin tashqaridur. Agar mubolag'asiz ijmol yuzidin qalam surulsa va ixtisor jonibidin raqam urulsa, yetmish ikki nav bila taksim toparida hud hyech so'z yo'qturki, yetmish ikki firqa kalomig'a dalolat qilg'ay, ammo ulcha tafsiliydir". That is, a good word gives a clean soul to a dead body, and a bad word manifests the nature of deadly poison.

The word is such a gem that the owners of the speech are unable to determine its status. The status goes from the destruction of a bad word to the miracle of a person with a good word. There are so many types of words that it is impossible to think and describe. If it is stated superficially without exaggeration and written down briefly, there is no word that can be divided into seventy-two kinds and become the words of seventy-two different peoples, but there are more than that.

Indeed, there is no more powerful weapon in the world than words. Figuratively speaking, words can move a mountain. People fight with words, express their love. Great discoveries are made in the world through words. Only the art of words has the power to "melt the stone", to give life to the dead or, on the contrary, to kill a person. With Leo Tolstoy's words, "An artistic word, like Goethe's or Fedka's, is distinguished from an ordinary word by the fact that it gives rise to countless thoughts, imaginations and concepts."

As an art of words, fiction helps a person to understand himself and thus to understand the world by "giving birth to thoughts, imaginations and concepts". According to its character, it can

be called a unique reflection of the historical development of mankind, an expression of life experiences. After all, the book is a spiritual legacy of one generation to another, advice and guidance of a person whose life has ended for young people who are just starting their life (A.Gersen).

No matter how you look at the life path of any of the great minds, you can see that the book illuminated their life from the inside like a beacon. When Alisher Navoi learnt be heart Farididdin Attar's epic "Mantiq ut-tayr", he was a child. But the idea put forward in this work did not leave his mind for a lifetime. Not only did it not leave, but it directed his creative thinking to great works. The poem "On the Nature of Things" by the Roman poet Titus Lucretius Carus, who lived and created in the first century BC, greatly admired Cicero, Vergelius, Giordano Bruno and Bacon, and played an important role in the formation of the worldview of thinkers such as Newton and Lomonosov. The epics of Yusuf Khos Hajib "Kutadgu Bilig", Firdavsi "Shahnoma", Alisher Navoi "Khamsa", Ahmad Yassavi's life-giving wisdom have been serving the spiritual perfection of human society for several centuries. But these works open their hearts only to those who are able to communicate with them. So, what is the secret of reading, which seems simple at first glance? As literature and related sciences, as well as pedagogy, didactics, and psychology progressed, this problem became one of the urgent issues before intellectuals and scientists related to education.

The spiritual maturity of a person depends to a large extent on the correct setting of this issue. If it is assumed that 85% of human knowledge is acquired directly by reading books, its importance becomes even clearer.

The way to the book, which is a source of knowledge and a means of education - the problem of reading is not an issue that has arisen today. It is necessary to look for its roots in the early period of human society, in the performance of examples of folk art. The history of the concept of book reading in modern literary and scientific consumption undoubtedly goes back to ancient inscriptions.

The fact that ancient Indian literary monument "Kalila and Dimna" created in the III-IV centuries AD, "Kutadgu Bilig" written by Yusuf Khos Hajib in 1069, "Kabusname" written by Kaikovus for his son Gilonshah in 1082-1083 have been translated into many languages of the world and repeatedly published over the centuries shows that reading is a work of national importance. After all, the history of literature is not only the history of writers and their works who propagated one or another idea, but also the history of readers who read these works.

In this sense, it would not be wrong to say that the problem of reading is as old as literature itself. Consequently, Mahmud Koshgari's "Devonu Lugatit-Turk", Abu Abdullah al-Khorazmi's "Mafatikh-al-Ulum", Yusuf Khos Hajib's "Kutadgu Bilig", Nasiriddin Burhoniddin Rabguzi's "The story of Rabguzi", Khondamir's "Makorim ul-akhlaq" and several works of Alisher Navoi, Zahiriddin Muhammad Babur contain valuable ideas about reading. For example, the author of "The story of Rabguzi" wrote about the reasons for the creation of the work: "... payg'ambarlar qissalariga g'oyat rag'batim bor. Tekma yerda tekma kim ersada bo'linur ba'zisi mustaqim bor, ba'zisi nomustaqim. Bir onchasi muqarrar va bir onchasi mubattar bor. Bir ozining so'zlari kesuk bor, bir ozining maqsudlari o'ksuk. Emdi sanung, zimmangdin chaqgan, qalamungdin oqq'an, kitobatma sanung bo'lub bizga "Qisas ul-anbiyo" bo'lsa, o'qumoqqa keraklik, o'rganmakga yarog'lig' bo'lg'ay erdi, teb iltimos yanglig' ishorat bo'ldi ersa nechama o'zumni og'irlab nafs saqlamish bo'lub o'g'ur bo'lsun teb bu og'ir ishga o'g'radimiz... kitob boshladimiz"[1].

Kitoblar olamining bilim manbasi, tarbiya vositasi sifatidagi xosiyatlari bir-birini inkor etmaydi, aksincha, mukammallikka eltuvchi jihatlardir. Xuddi mana shu jihatlari uning ijtimoiy mohiyatini ham tayin etadi.

It is known that there are countless puzzles in the world. Man becomes aware of its secrets only by relying on science. After all, there is great wisdom in the hadith of Muhammad, peace be upon him: "Acquiring knowledge is obligatory for every Muslim man and woman."

"Knowledge," writes Yusuf Khos Hajib in "Kutadgu bilig" ("Knowledge that leads to happiness"), is very similar to smell. It is pointless to hide both of them. If you hide it, it will smell. If you hide knowledge, your tongue will reveal it. Knowledge is like inexhaustible wealth. But it is fundamentally different from other wealth:

Knowledge is wealth, after all, far from poverty,  
But the thief cannot take it.

Knowledge and intelligence are a unique shackle placed on a person. A shackled horse usually stays away from evil and mischievous things. Also, beloved, excellent horses are often shackled. The reason for the fall of a liquid horse is its caution".

Sometimes, when evaluating acquaintances, we add the quality "educated": "educated girl", "educated guy", "educated man", etc. In fact, education serves as a criterion for evaluating human character to a certain extent. At this point, a legitimate question arises: why to a certain extent?

True, education is achieved by studying. But graduating from one or another higher educational institution, becoming a candidate of science does not give grounds to call a person educated in the literal sense. We compare the book to the sun, we call it a "treasure of knowledge". Indeed, a book is the greatest invention created by human society, a priceless cultural heritage of one generation to the next. Reading is an important step on the way to perfection. At this point, it should not be forgotten that reading in a narrow sense means reading books, but in a broad sense it includes the concepts of selective reading, feeling, understanding and expressing opinions. It is nourished by fiction, it grows with the support of literary criticism and pedagogy.

"Red-skinned Indians once lived in the lands where the United States of North America is located now (we are talking about the last century - S.M.), - writes the Russian writer N. Chernyshevsky in his work about A. Pushkin, - such Indians still live there. Take a look at the contrast between the red people, who live in need for everything in life and are a minority, and the North Americans, who have everything, and are abundant and rich. What is the reason for this difference between them? The only reason for this is that North Americans are educated people, and red people are savages".

In that work, N. Chernyshevsky raises the question, "Who has the right to be called an educated person?" and answers it as follows: "For a person to be literally educated, it is necessary to have a lot of knowledge, to be used to thinking and to have noble qualities (emphasis is ours - S.M.). The person who has little knowledge is ignorant, whose mind is not used to thinking, is termagant and rude, and who has no sense of nobility, is absurd".

So, reading and learning not only helps to solve the riddles of the world, but also protects a person from evil and mischievous things and opens the way for his spiritual growth. In the blessed words of Hazrat Alisher Navoi: "Ignorance is death, knowledge is life."

"Science is self-knowledge. You don't know yourself, why try?" says Turkish poet Yunus Emro.

“Knowledge, at the same time, is knowing the other, - says Ibrahim Haqqul. - Being a scientist is knowing the world and man, and not being mistaken is not far from intelligence. Knowledge is the light poured into the heart from the truth. Science is the passion to uncover the problems of life and society. Knowledge is a fire in the heart and courage. The mind, by its very nature, is malleable and adaptive. Therefore, it gains courage only under the influence of knowledge”.

At this point, we found it permissible to quote the following story about the fate of the great scholar Muhammad Abu Hamid Tusi-Ghazali, who was recognized by Alauddin Mansur's contemporaries as "bahri mughriq" (bottomless sea), "document of Islam":

“Abu Hamid, who studied elementary education and jurisprudence in his native city, later went to Jurjan, to Abu Nasr, a famous encyclopedic scholar of that time, and continued his education there. Having acquired all the knowledge of his teacher over the course of several years, after completing many volumes of reviews and comments on the books he had read and studied, he was returning to his country. Ghazali himself tells about it like this: “Bandits attacked our caravan on the way and demanded everything we had. I went after the leader of the robbers and begged: "Among the things you took, there is a bag that is of no use to you, give it back." "What was in your bag?" he asked. "It contains all my knowledge - interpretations and comments taken from many books. "This is the wealth I have earned from traveling abroad for many years," I said. The robber laughed and said, "Aren't you ashamed to call something that anyone can take away, 'my knowledge'?" and ordered, "Give him back his knowledge." This statement affected me so much that after I returned to Tus, I memorized all the comments I wrote without stepping outside the house for three years and put them in a place where no robber could get them - in my heart”. So, education requires not only reading, but also taking what you read to heart and acting on it. Only then does knowledge act as a shackle that protects against evil and a key that opens the way to goodness. The author of "Qutadgu Bilig" was awarded the title of Khos Hajib because he took what he read into his heart, Hazrat Alisher Navoi became the sultan of poetry, the glory of such our thinkers as Mahmud Koshghari, Beruni, Khorezmi, Ibn Sina spread out all over the world.

Just as consistent reading over the years is required to become a scholar, intelligence is also needed in addition to understanding in order to have the capacity to think. A person without intelligence cannot even organize his own life.

According to N. Chernyshevsky, in order to be "very knowledgeable", consistent reading is required over the years, and in order to "get used to thinking", i.e., to have the capacity for independent thinking, in addition to natural understanding, intelligence is necessary. Ch. Aytmatov in his novel "The Day that Aged a Century" skillfully described how thoughtlessness makes a person dumb, using the example of a manly young man who lost his memory, Zholoman. If you remember the legend mentioned in the novel, the conquering jungjans use terrible methods in order to separate the captured prisoners from their memories and turn them into slaves. When they lose their identity and memory, they stop thinking and turn into manqurt. The writer compares those who forget who they are and lose the ability to think independently to a manqurt. It is an unbearable tragedy that such children do not even know their birth mother.

“It is possible to be deprived of the land, - laments mother Naiman, who saw her son turned into an manqurt, - it is possible to be deprived of property, even a person can be deprived of life. But who came up with the idea of depriving a person of his memory? O Lord, if you exist in the world, how did you show this evil to your servants? Was there less evil on earth without it?”.

So, if we do not have an independent mind, we will not understand who we really are. We cannot feel that we are descendants of Tomaris and Shiroq. We will not be able to pass on this Motherland from them to the future generations.

The formation of nobility, which N. Chernyshevsky considered the third sign of education, is connected with the reading of arts, first of all, fiction. A true fan of art, a person who is friends with fiction does not wish harm to others. If you have noticed, the factors that determine literacy are related to reading, i.e. recitation. But as Saadi Shirazy said:

The more you study, the more you are knowledgeable.

If you don't follow it, you are ignorant.

It is known from the experience of reading books that after reading a work of art, we involuntarily wander around the characters and events depicted in that work for some time. Such fluctuations of calmness in our soul sometimes last for months or even years, and sometimes change our entire destiny. The reason for this is that the art of words affects our emotions and, through it, our mind.

“A person sometimes laughs with joy and sometimes cries and sighs, - writes Cholpon. - The fact that a person enters into various moods in the world is not by his own will, but by the fact that the sky, which he meets all the time on the way of his life, sometimes shows oppression to him and sometimes shows good, when he sees good things - he cheers, when he sees bad things - he cries, so he changes in two ways, sometimes the sky makes somebody sad, and he understands, thinks then cries. He cannot contain these feelings. If he tells someone, he will say, "Wow, poor thing," and he will definitely refrain from telling someone about his grief. If to tell directly, it doesn't affect that much. Telling with literature, it certainly has an effect. The news comes that a friend of mine has died. I'm not upset at all. A letter arrives at the same time. In the letter, the days he saw are written with literature (i.e. figuratively - S.M.) like this:

Gullar ila pok qayg‘uli mahzun boqurdi,

Ko‘z yoshlarimiz to‘qtamay tun-kun oqurdi.

Reading this, we will certainly share their grief with one effect”[2].

It seems that figurativeness dresses up even simple words. The artistic dress gives beauty to the words and it is the condition of existence of the work. Literature fulfills the functions of "enlightenment water" and "spring water" due to its imagery. When the writer puts forward an idea through the experiences of the characters he creates, and their relationships with others, he does not simply describe the life of those characters, but also describes them in a figurative way. Imagery in a work of art arouses a person's emotions, the reality captured by the pen gives the impression that it happened exactly in life. Imagery is a factor that gives wings to the idea that the creator is promoting. In other words, fiction is distinguished from other types of literature by its imagery. Textbooks and purely scientific literature serve to familiarize a person with the laws of science, life and nature, and to teach him the secrets of certain professions. Their task is limited to this. Works of art impart knowledge as well as textbooks.

But its most important feature is the depiction of past, present and possible events, in a word, it affects the reader's emotions and heart due to the figurative depiction of life. So, works of art, along with imparting knowledge, give pleasure, stimulate the mind, and educate.

Scientific works save from negligence and ignorance, artistic works save from rudeness and arrogance. Both of them are equally useful and necessary for people to be enlightened and happy.



Since both scientific works and works of art are useful and necessary, why is one of them read and understood by a group of people, while the other is loved and read by everyone? Fiction is the art of words. The imagery in it arouses the reader's emotions, enriches his imagination, introduces him to unknown places and people, and in some cases even determines his future.

The reader should be ready to understand the idea of the work, in other words, to accept and master the idea put forward by the writer. Because the content of any work is processed and created anew by the reader in the process of reading. This is determined by the level of reading culture and talent of each person..

“The fate of a writer writing a work, especially a great work, - writes U.Khoshimov, - in some ways resembles the fate of a restless tourist. A tourist accidentally goes to an unknown island (like Robinson Crusoe). A writer goes there of his own free will. When he is faced with a sheet of white paper, he feels as if he has gone to an unknown island. This island is a future masterpiece. Here he creates a population, that is, gives life to the heroes of the work. Gradually, the writer gets so used to the island he discovered and the characters he created that he never wants to leave the "island". But he still has to give up those people, that "island". Of his own free will. Otherwise, it will be impossible to discover another "island"”[3].

The work, which before its creation was in the status of an unknown island for its creator, will be in this status for the reader after it has seen the face of the world.

When the reader gets hold of the work, he gets to know all the details related to the events of the work, the fate of the characters, like a tourist who landed on an unknown island, that is, he also suffers. Tourists of an unfamiliar island struggle to live, while reading the book, readers will learn the mysteries of life and understand its essence. So, literature teaches life.

The following conclusions can be drawn from the above: the development of the Motherland and the development of society are related to the cultural and educational level of its citizens. That is why the issue of spiritual maturity of a person has been a matter of state importance since ancient times and is at the center of education.

Personal development cannot be imagined without fiction and literary education. Literature acts as a sympathizer, soulmate, faithful friend and sincere adviser to a person from the first moments to the end of his life. Scholars in the history of mankind rose to the throne of greatness due to their reading and education. Accordingly, the closeness of literature to life creates the problem of the attitude towards it - reading.

As an art of words, literature works through symbols. Due to its imagery, it enriches a person's imagination, activates his thinking, and gives impetus to his imagination.

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