



MOTIVATIONAL METHODS OF TEACHING TEXTUAL ANALYSIS OF NAVOI'S WORKS IN SECONDARY SCHOOLS.

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The most important issue of the educational process is the study and comprehension of the text of the works of Alisher Navoi in secondary schools.

"A literary text is not just a work of poetry, prose or any other literary genre. Each of these genres has its own linguistic-poetic and literary-ideological aspects, but they are all united by a common quality called art".¹

True, in the process of working with a literary text, one can fully understand the idea of the work, its poetics, and the poet's skill. The inability to comprehend art, on the contrary, enlivens the impression of the work and does not educate the reader's taste.

To study, analyze and comprehend the works of classical literature, especially A. Navoi, one needs special knowledge, a deep understanding of the language, an understanding of art and, in general, a good knowledge of literary works.

Linguist M. Kadyrov says about the work of Alisher Navoi "Muhokamat-ul-lug'atayn": "Muhokamat-ul-lug'atayn has another quality that serves as an example for us, linguists and literary scholars. In the play, Navoi does not separate the issues of language from literature and does not consider them separately, but considers the peculiarities of the language as a requirement of artistic speech".²

As the linguist M. Kadyrov noted, Navoi deeply understood the word, knew its place in literature and treated the word with care in his works.

According to the data, 21193 words of the world classic A.S. Pushkin, more than 20,000 William Shakespeare, 18,000 Miguel Cervantes, 17,600 Abdurahman Jami, 14,000 Abdullah Tukay were used in their works, and the total number of Turkish words written by Mir Alisher Navoi was 26,035.³

So, we see that the vocabulary of the great poet is much richer than the words used by the most mature creators of the world.

Along with the use of many words in Navoi's work, he paid great attention to the semantic aspects and subtleties of each word. Therefore, it is difficult to read and understand the works of the poet. When Alisher Navoi describes a word, he compares it to a pearl. Even when such a pearl is placed in boxes adorned with precious stones, it turns out that so far not a single work has been done worthy of its value.

One of the most serious problems in studying the works of Alisher Navoi in secondary schools is the lack of the ability to read, study and work with the text of the poet's works.

A correct understanding of mystical terms (mainly in the upper strata of society) in the poet's poems also forms the ability to correctly perceive the content of the text.

If we take A. Navoi's epic "Hayrat ul-abror", then the epic is interpreted as a didactic work.

No wonder the mentor Oybek said: "The poetic matter of Hayrat ul-abror is reflection".⁴

"The eleven chapters at the beginning of the epic "Hayrat ul-abror", written in 1483, contain wonderful and unique ideas about philosophy and culture, the essence of which gives a great spiritual nourishment, and these ideas can be the key to the work of Navoi".⁵

Indeed, in this play, the poet glorifies a person, describing him as the perfect creation of Allah:

Barchasini garchi latif aylading, (Although You made it all a joke)

Barchadin insonni sharif aylading. (You have made man the highest of all).

¹ Yuldashev N.M. Linguopoetic research of literary text. Abstract. T - 2009, p. 4.

² Kodirov M. Navoi linguistics // Actual problems of linguistics // Collection of scientific papers of the National University of Uzbekistan. - Tashkent: University, 2002. 85-p.

³ Bafoev B. Vocabulary of the works of Alisher Navoi - Author's abstract of the dissertation of the doctor of philological sciences. - Tashkent, 1989, p. 25.

⁴ Oybek. Gulshan Navoi. - Digest of articles. T.: 1967, p. 73.

⁵ Karomatov H. Koran and Uzbek literature. T.: 1993. Publishing house of the Academy of Sciences of the Republic of Uzbekistan. Fan Publishing House, p. 85.



Explanation: Everything that you created, you created gracefully, that is, beautifully, but out of them you also created a noble person, that is, noble.

So, all the beauties of the earth serve this noble man, his happiness.

"At the same time, we must not forget that the creative heritage of Navoi is a support for us in everything we do. - Islam Karimov said: "We love and respect Navoi," but when it comes to studying the creative heritage of our ancestor, we have nothing special to praise. We need to understand the important life tasks of Navoi and help him find solutions to problems. There are many aspects in his works that make a person mature, which will help in both joy and sorrow, give peace of mind, joy and, if necessary, calmness.⁶

When studying or teaching the creativity of A. Navoi, first of all, there is the problem of analyzing the literary text. So why do we need an analysis of a literary text?!

"A literary text is an extremely complex, multi-layered phenomenon as an artistic and aesthetic whole. Understanding the content of the main idea expressed in a literary text is not just a task, but a much more complex creative process. To correctly understand the meaning of the content, which manifests itself in a work of art in a completely definite way, sometimes openly, and sometimes secretly, as a result of spiritual, cultural, psycho-emotional and linguistic-aesthetic activities".⁷

Indeed, in the process of analyzing the works of A. Navoi, it is necessary to correctly understand their linguistic features. Considering that the majority of A. Navoi's works are gazelles, this genre consists of a series of plots with different structure.

Also, in the process of working on the texts of gazelles, rubai, tuyuk, it is necessary to pay great

attention to their meanings, passages in verses, transferred meanings, a number of means of artistic depiction.

When analyzing gazelles, of course, it is necessary to organize work with dictionaries. Because in order to understand the simple meaning of a poetic text, it is also necessary to understand the meaning of words, especially words derived from Persian and Arabic.

Although the works of A. Navoi in literature do not have the ability to solve the problems that surround our youth, they have the ability to study and analyze life, draw conclusions, learn from it, because in any work there is a high human factor, the qualities of good and evil, justice and injustice, love and hate will be a reflection of concepts.

Interactive methods of working with literary texts make it possible to effectively apply the above theories and approaches in literature lessons and to acquaint students with the world of the heroes of Navoi's works of art, acquaint them, and encourage them to be creative.

This process of understanding a literary text at certain stages is also important for the effective assimilation of new knowledge, concepts and ideas by activating existing knowledge in the reader.

Let us analyze our thoughts on the example of the text of some verses from the epic "Hayrat ul-abror", given in the textbook of literature for the 5th grade. The textbook contains an excerpt from the tenth article of the epic and the story "The Lion and Durraj", as well as a prosaic description of the text from the epic. At the end of the lessons, 26 questions and assignments were given. We compare the concepts of curvature and straightness using the "T" method

<p>bullet straight straight spear straight candle cypress straight hair net straight straight ruler line whose point of view is correct whose hand is unclean lie wrong the truth is correct</p>	<p>earth curve rope bend Propeller curves fly sunflower virgin</p> <p>He's right he is a thief</p> <p>false curve</p>
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The semantic proportions in the table are compared.

⁶ Uzbek language and literature. 2001 - No. 5, The country where the greats are respected will not collapse. A. Boboev, E. Umarov. Page 94

⁷ Yuldasheva M.M. Linguistic study of literary text. T.: - 2009. Abstract for the degree of Doctor of Philosophy.



1. Definition of gardening

2. Definition of the peasantry.

Students are encouraged to find and interpret this definition in the text.

The question arises: why did the poet include the story "The Lion and Durraj" in the 10th article?







Questions are asked in small groups using a debate method. If possible, we divide the students into 2 groups:

Peasants	Gardeners
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Each group finds and interprets information relevant to them.

Their answers are complemented by the teacher.

Or, you can also do a concept analysis by showing graphics based on that text. With this method, students memorize information quickly and easily.

Nº	Name	Drawings
1.	Wheel, bullet and globe	
2.	Straight road and curved road	
3.	Flute and flutist	
4.	Spear and rope (curve)	
5.	Candle burns on the porch, butterflies around the candle	
6.	Cypress and sunflower (tree and flower)	



7.	Ruler, pencil.	
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Such visual representations will help 5th grade students better understand the meaning of the text. From the tutorial, we define and interpret the bytes that reveal the meaning of the pictures.

As a "self-study", students are also asked to express the concepts of "curvature and straightness" through images that are compared to each other based on their own points of view.

Let readers of the comments to the pictures above find their meaning in the original text of the epic, as much as possible. Then it will be easier for you to become familiar with complex words and their meanings.

To work on the text of the works of Alisher Navoi, it is necessary to instill in students a love for the poet's work.

In the world of education, even in the most developed countries, there are different approaches to education.

For example, in the Singapore education system, teachers use the technique of transmitting their impact to each student, while in the Korean education system, the teacher tries to be the best expert in his profession.

In any case, it is difficult to expect good results from students if the teacher does not fully understand their subject, the topic being studied.

In conclusion, the closer we come to Alisher Navoi, the deeper we understand ourselves, our values, our history, our past, our spiritual maturity.

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