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**ALISHER NAVOIY “XAMSA”SIDA AN’ANA VA NOVATORLIK
(ADABIYOT DARSLARIDA ALISHER NAVOIY IJODINI
O’RGANISH)**

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Annotatsiya: Mazkur maqolada xalqimiz ma’naviy merosining ajralmas qismi bo’lgan ulug’ shoir va mutafakkir Alisher Navoiy ijodini o’rganish asosida shoir ijodining o’ziga xos xususiyatlari, lirikasining badiiyati, epik asarlarining tarbiyaviy masalalarini yoritishga harakat qilingan. Mazkur maqolada adabiyot darslarida Alisher Navoi ijodini o’rganishning metodik xususiyatlari ochib berilgan.

Abstract: In this article, based on the study of the great poet and thinker Alisher Navoi, who is an integral part of the spiritual heritage of our nation, an attempt was made to clarify the specific features of the poet's work, the artistry of his lyrics, and the educational issues of his epic works. This article reveals the methodical features of studying the works of Alisher Navoi in literature

Key words: Epic(poem), Navoi, "Khamasa", "Hayrat ul-Abror" epic, epik works, art, spiritual culture of the Uzbek people. Lyrical works and epic works.

Introduction.

In our society, the work of educating the next generation as intellectually mature people is becoming one of the stable tasks of the state. In fact, a country with a developed spirituality, inner world, and spirit will rise even more politically and economically. In this place, it is important to use perfect examples of national literature in the spiritual upbringing of the young generation, as in the brochure. It should be noted that today more attention is being paid to the education system than ever before, and it is demanded to update the quality of education. In this regard, the decrees of the President of the Republic require the further improvement of the state educational standards, curricula and other teaching methods, and the qualitative renewal of education. At the moment, particular importance is attached to the problem of proper organization of literature classes. Because the artistic and organizational appearance of the subject of literature is completely unique. In literature classes, interpretations of spirituality must stir the heart of the student. In this case, the teacher must be able to control the thoughts and feelings of the students. A work of art can fully convey the poetics of an artistic text and the writer's skill to students only if it has been thoroughly studied by the teacher. There are a number of complications in giving examples of classic literature. This complexity is an obstacle to the complete understanding of the work. A literature teacher should be able to fully explain to students adverbial and adverbial morphemes that are often used in classical texts. It is natural that the system of images of classic texts does not correctly explain their nature and character, which leads to misunderstandings.

In this place, the complexity of the science of weight and rhyme makes it difficult for students to study the works. In this regard, the literary scholar Tokhta Boboyev said: "... in the process of studying the works of Yusuf Khos Hajib, Atoi, Alisher Navoi and Zahiriddin Muhammad from the foundations of the poetics of Uzbek poetry, a theoretical understanding of the science of aruz in a general way, intends to give - that's right... While more than 300 artistic (poetry) arts are used in Uzbek poetry, only tazad, husni talil, radd ul-matla' are mentioned in the

Experiment

The following problems are set and solved in the lesson:

1. Showing the principles of creating an epic work and their peculiarities in Alisher Navoi's work. Explaining the reasons why this phenomenon was successfully implemented in the poet's work.

2. Traditions of creating "Khamasa" in Eastern literature. To create a correct idea about the poets who write "Khamasa" and to explain the literary skills that the poet received from them.

3. Explaining with the help of examples what creative principles Navoi relied on when writing "Khamasa".

Key words and phrases used in the topic

Cultural and educational places. Streets and avenues. Nights of Navoi Khan. The life of a thinker. Allama. Sajiya. Responsiveness. A bad habit. Passion for learning. Hafiza. Hard work and endurance.

LESSON PLAN:

1. Traditions of writing "Khamasa".
2. The poets who write "Kamda".
3. The courage to write "Khamasa" in the Turkish language in the 15th century.
4. The principles on which Navai relies in writing "Khamasa".

In the organization of classes on the works of Alisher Navoi, using different methods inappropriately may not give the expected result. In addition, it can dull the charm and artistry of the work in the complex, and destroy the pedagogical effect expected from teaching literature. In the lessons, it is mainly necessary to rely on the magic of words, to rely on its power, to work with more artistic text, to make the student work for his own perfection, to search, to give each of them the opportunity to come to an independent conclusion at his/her own level.

After introducing the students to the world of "Khamasa", they will be informed about the traditions of its creation.

During the lesson, students studied and creatively mastered the creative processes.

Navoi deeply studies the works of such luminaries as his teachers - Firdavsi, Nizami, Dehlavi, Jami, and considers their work as a school.

Alisher Navoi, who humbly paid respect to the master poets, gave a lot of space to the praise of his predecessors in his many works, "Khamasa". In terms of thinking, he is well aware that he enters into creative competition with Nizami, Dehlavi and Jami:

Bu maydonda Firdavsiy ul gurd erur,

Ki gar kelsa Rustam, javobin berur.

Raqam qildi farxunda "Shohnoma"ye,

Ki sindi javobida har nomaye.

As Navoi bravely enters the battlefield of thought, he rides in the most difficult field - the field of writing Khamasa. Ganjavi started the tradition of writing Khamasa in Eastern poetry. Its creation started a new era in the history of literature. Writing Khamasa made it possible to describe the current problems of the time not in a small lyrical genre, but in large epic epics. And this opened a great way to describe the perfect images, generalized character and spiritual world of heroes. As a result, artistic observations about people spread wide wings out of the shell of genres such as ghazal and rubai.²[D.Yusupova, 2015. <https://kh-davron.uz/>]

After Nizami, Dehlavi was the poet who gave the first great answer in writing Khamasa. After Dehlavi's "Khamasa", this literary phenomenon has become a centuries-old tradition in the entire Eastern literature. Many poets, such as Maulana Ali Ohi, Fasih Rumi, Khoja Lohuri, Shaykhun Suhaili, Abdullah Khatifi, Kotibi Turshizi, Maulana Arifi, Muhammad Ahli Sherozi, Badriddin Hilali, tried to create "Khamasa" in the way of Nizami and Dehlavi. However, they did not succeed in this way.

When Alisher Navoi embarked on the difficult task of creating "Khamasa", he considered the needs of the Turkic public. As the orientalist G. E. Bertels said, Navoi "extremely deeply studied the laws of writing Khamasa that Nizimi harmonized." The reason for the failure of the above-mentioned Khamasa writers is probably that they did not master the specific laws of writing Khamasa and the works of Nizami and Dehlavi.

When creating "Khamasa", Navoi remained faithful to the tradition of his predecessors Nizami and Dehlavi in terms of form, but took a completely unique approach in terms of content:

Bir deganni ikki demak xush emas,

Sq'z chu takror topdi dilkash emas.

All epics included in "Khamasa" consistently followed this creative principle. At the beginning or at the end of almost every epic, his attitude is expressed to "Khamasa" writers, their achievements and sometimes their shortcomings are also mentioned.

*Tutib Jomiyu Xusrav ikki qo'lim,
Nizomiy sari boshladilar yo'lim...*

By means of this imaginary competition of poets, Navoi evaluates his "Khamasa" with great honor, and imagines that it is appropriate for the masters of Khamasa to reward the beautiful and artistic writing of Navoi's epics. In this way, the poet's work "Khamasa" consisting of 54 thousand verses was born.

Results and Discussion

THE EPIC OF "HAYRAT UL - ABROR"

The following problems are set and solved in the lesson:

1. According to the tradition of writing Khamasa, the requirements for his first epic and its interpretation in Alisher Navoi's work.
2. Revealing that "Hayrat ul-Abror" is a philosophical, moral and educational work and issues of Alisher Navoi's skill in this topic.
3. Specific aspects of the articles in the epic and issues of philosophical interpretation of the stories given in it.

Key words and phrases used in the topic

Article. About faith. Universe and man. A story and a parable. Famous religious and statesmen. Grace and generosity. Perfect definition. Analysis. Art. Refer to.

LESSON PLAN:

1. The creation of the epic.
2. The theme of the epic.
3. When turning over the pages of "Hayrat ul-Abror".
4. Issues covered in the epic.
5. The educational value of the epic.

In the plan, two hours have been allocated to study the epic "Hayrat ul-Abror". The "tenth article" from the epic "Hayrat ul Abror" is given in the textbook, in which the correctness and truthfulness are praised and the consequences of lying are shown. It is appropriate for the teacher to divide the lesson into three parts to study this article. In the first and second part, the text is read, hard-to-understand words and vocabulary are worked on. The meaning of other words that the students do not understand is explained to them. If it is not possible to understand the meaning of this word in the lesson itself, it is prescribed to look it up in dictionaries at home.