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**Abstract:** This article contains the teaching of Alisher Navoi's work in secondary education, as well as some complex aspects of the educational process and ways to overcome them and suggestions and ideas that will help to analyze the text of the poet's works.

The main goal of this research is to study the works of Alisher Navoi, to completely understand the essence of his works, and to provide them with the opportunity to explain the topics to them using the most effective methods and techniques. As a research task, the use of such effective methods in the teaching process is recommended as methodological support for teachers. To strengthen the mechanism of interdisciplinary character and integration in the educational process to increase the efficiency of education in secondary education, understanding of classical literature and the and the literature also the preparation of competitive candidates that meets the international standard to draw exemplary conclusion, to develop the potential of secondary education, to provide a cluster, to develop the pedagogical potential of secondary education, to provide a clustering method of the quality of education, scientifically substitute the need for interactive and cluster methods in the field of pedagogy n to develop students' ability to work with dictionaries, analysis, and creative thinking developed a scientific- methodological proposal of the studying in secondary school in Tashkent and Syrdarya, Jizzakh

regions. Finally, we have observed that there was an increase in the acquisition of teaching materials in a particular subject according to the identified ability of students.

According to the results of the study, we have positive results based on the appropriate use of effective methods.

**Keywords:** cluster, method, style, interactive, VENN diagram, artistic, methodological, desire, weight, byte.

## INTRODUCTION

The theoretical foundation of the study of Alisher Navoi's works in the process of secondary education requires a scientific analysis. In the following, we have analyzed our views on these aspects of teaching methodology.

The great literary and spiritual heritage created by Navoi has always been unique and valuable, and for centuries as long as humanity exists, the demand for it will continue. Alisher Navoi wrote about his youth and mentioned he learned 50 000 poems of several writers: "Yigitligim zamoni va shabob ayyomi avonida ko'prak... nazmda fusunpardoz shuaroning shirin ash'ori va rangin ab'yotidin ellik mingdin ortuq yod tutubmen"[1]

Admittedly, a question arises by astonishing: If there were so many poems which learned by heart, how many works did he read and enjoy during his entire life?!

It is true that the great poet himself followed the path of reading and learning on the basis of the concept of "from cradle to the grave" (beshikdan to qabrgacha). After all, Alisher Navoi read almost every page of the great books written by the leading representatives of mankind, searched, found, studied the masterpieces created by them, thoroughly examined their meanings, and critically mastered them.[2]

The significance of the work is that one of the most important issues in the education of today's literature is the development of student's speech and thinking,

the development of their worldview, scientific outlook, and the deep understanding of the importance of the immortal heritage created by Navoi in the development of a high spiritual human.

Students who have reached the level of understanding the originality of Alisher Navoi's works were brought up as truly capable people on the basis of the above-mentioned orders and rules which not only their relatives but also the whole society can learn from them.

In the summary of the research we can see the initial steps in the study of Navoi's view and socio-philosophical thought in the scientific research of Y.E Bertels, O. Sharafutdinov, M. Shaykhzoda, as well as P.Shamsiev and A. Hayitmetov.

The novelty of the article Alisher Navoi's work has been extensively studied philologically, and the poet's works have been poorly analyzed pedagogically and methodologically. From this point, it is considered an important theme.

The issue of spirituality has become one of the most important aspects for every nation and people striving to preserve their national identity in the world community. The growing popularity in the West of the idea that "a return to identity is the key to further development" will not leave indifferent any intelligent person who knows his values well.[3]

Indeed, an orientation towards spirituality is an orientation towards the future, the future of the nation.

Literature, on the other hand, is one of the deepest roots of spirituality. After all, one of our ancestors Abdulkhamid Sulaimon oglu Cholpon did not say in vain: "If literature lives, the nation lives".[4]

If one of the cornerstones of our literature is Hazrat Alisher Navoi, then the study of the works of poets and thinkers, understanding their true essence is one of the necessary criteria for the perfection of our children, who are the future of the country.

Unfortunately, the teaching of Alisher Navoi's works in secondary schools does not meet modern requirements.

## **MATERIALS AND METHODS**

Today, the lack of understanding of the linguistic features of the poet's poems in teaching the works of Alisher Navoi, and the lack of knowledge in terms of the literature shows that serious research in these areas of education is still needed. It is especially important to study the methodological aspects of studying the work of Alisher Navoi.

It is known that the works of Alisher Navoi are taught on the basis of the program of the State Educational Standard, from aphorisms (wise sayings) to epics "Khamsa", depending on the level of complexity, from elementary school, that is, from the first grade, taking into account the age of students.

True, even the weakest student among schoolchildren can know at least one poet's poem.

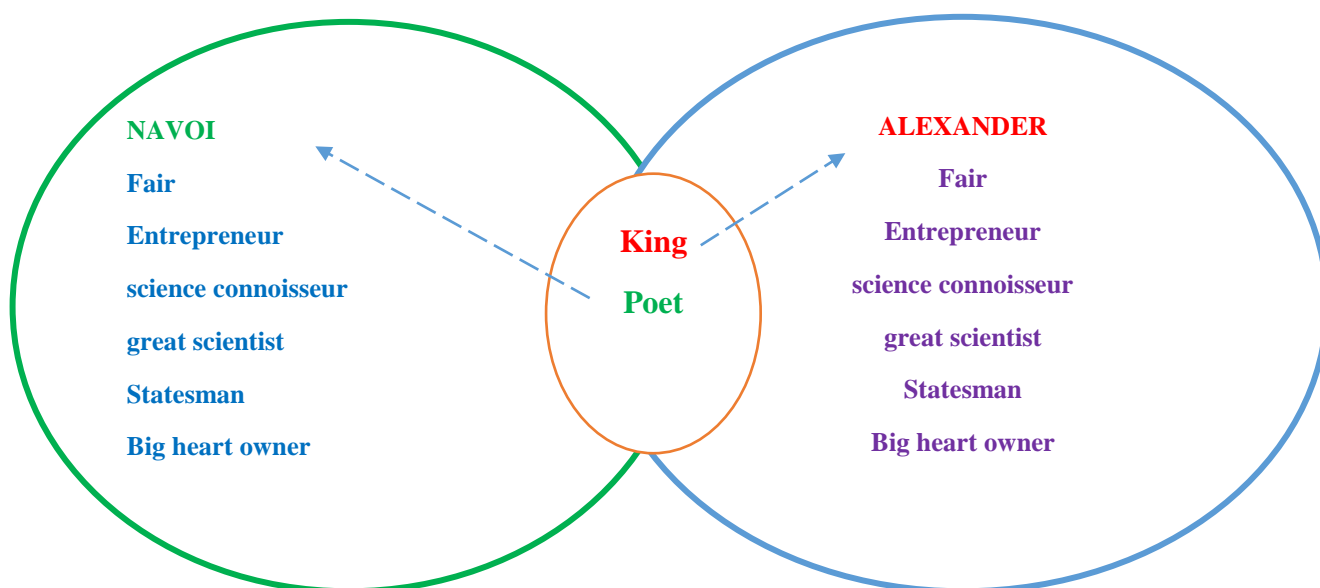
But it is not enough to understand the essence of the works of this great artist, to delve into the essence to draw the appropriate conclusions. There are students who have memorized the works of the poet, or rather, his ghazals, and at least read the prose description of "Khamsa"[5]. But it cannot be said that they can understand the ideas of such a thinker as Navoi.

The most painful problem in today's education is to be able to read the poet's works from the original, it is enough to interpret them, understand them, draw conclusions and, of course, use this example in life, sow the seeds of goodness in hearts. For example, in the program of the eleventh grade, based on the state educational standard for literature, four hours are allotted for the work of Alisher Navoi. Due to the fact that the poet's work was widely studied in previous classes, now, taking into account the age characteristics of students, excerpts from the poet's epic "Saddi Iskandariy" will be introduced. The first hour is devoted to contemporaries' reflections on the poet: excerpts from the work of the historian and writer Khandamir "Makorim ul-akhlak". In it, students who have a lot of

information about the life and work of Alisher Navoi from previous classes, in contrast to this information, have the opportunity to learn many facts about the poet from the language of Navoi's contemporaries.[6]

An excerpt from the epic contains a lot of information about Alexander. In order to strengthen the reader's memory, we recommend several tricks: Let's compare the differences and similarities between Navoi in "Makorim ul-akhlak" and Alexander in the epic "Saddi Iskandariy".

*Appendix 1 is based on the "Venn Diagram" method.*



A question is asked and students create a database.

Question: Find in the work the similarities and differences between the description of Navoi in the work of Khandamir "Makorim ul-akhlak" and the description given to Alexander in "Saddi Iskandariy", that is, the qualities of two great personalities.

Khandamir about Navoi: "From childhood, wonderful and unexpected words came from the blessed tongues of the Prophet, and those who heard [these words] would drown in a sea of miracle ...

... Amir, who was guided from childhood to the end of his life, spent most of his blessed time on acquiring knowledge and growing up, and never for a moment stopped learning different knowledge and acquiring different skills.

Navoi about Alexander:

Qayu ishni ta'lim qilg'on zamon, (When you teach hard work)

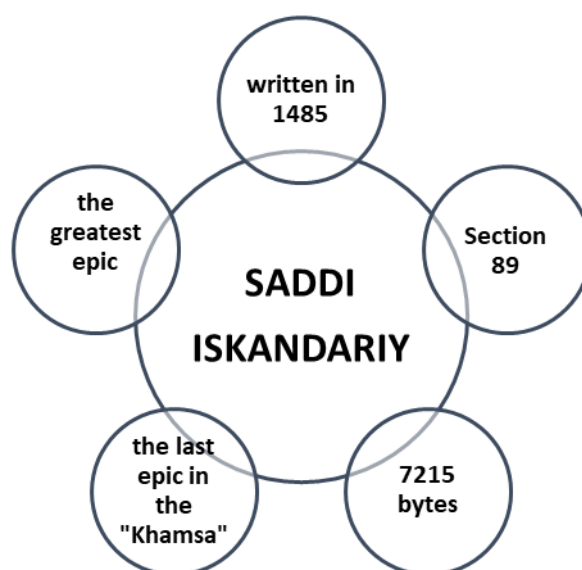
Eshitmak hamon erdi – bilmak hamon ... (More to hear, more to know...)

Bilik kasbini qildi joni bor. (There is a soul that has made the profession of knowledge.)

Adolat qo'lin tutti andoq biyik (Justice is at hand)

Ki, topti amon arslondin kiyik ... (Which deer was saved from the lion).

The above information is complemented by the textbook, just as students will need to further expand the database. The team that collects more and more correct information wins. This method is useful even if it is carried out in small groups. It is also possible to further consolidate knowledge in the last hour of a four-hour course load based on the “Cluster” method. For example, the next clustered task rotates on the screen, telling the student what information they



clicked, and what process continues until the data is fully described.[7]

At the same time, opinions on each piece of information are summarized. For example, the epic “Khamsa” is the largest epic, consisting of 89 chapters, 7215 bytes. Darius’ demands on Alexander are analyzed in the same way. It is also worth noting the problematic moments given in the play, their symbolic meanings. This is what Darius sent to Alexander: Chapter23 of the epic details the

relationship between Alexander and Darius, and the fact that Darius sent sheep, Alexander, and sesame seeds to Alexander.[8]

How students interpret such symbolic images is also very important. First of all, they must have information about these subjects.

This riddle is explained in the literature textbook for grade 11 as follows.

“Through ambassadors, Darius sends him a ball - a ball full of sesame seeds. It’s you who is young and the kids should play with it. My soldiers are as numerous as sesame seeds. Alexander replies: “Scientists have discovered that the earth is round, like a ball, so Darius gave me the earth. Chavgon is a symbol of his control. He sent me sesame seeds as food for my birds”[9]

You see, the symbolic symbols also give different interpretations. At the same time, each ruler approaches and thinks from his own point of view. Out-of-class information may also be provided.

The idea to bring two skulls to Alexander while teaching the epic "Saddi Iskandary" will not leave students indifferent. This is due to the fact that 11th graders have expanded their age horizons and enjoy the works of Navoi over the years.

The same riddles should not be overlooked as to how they might interpret them themselves.

Based on the **“find the surplus”** method.



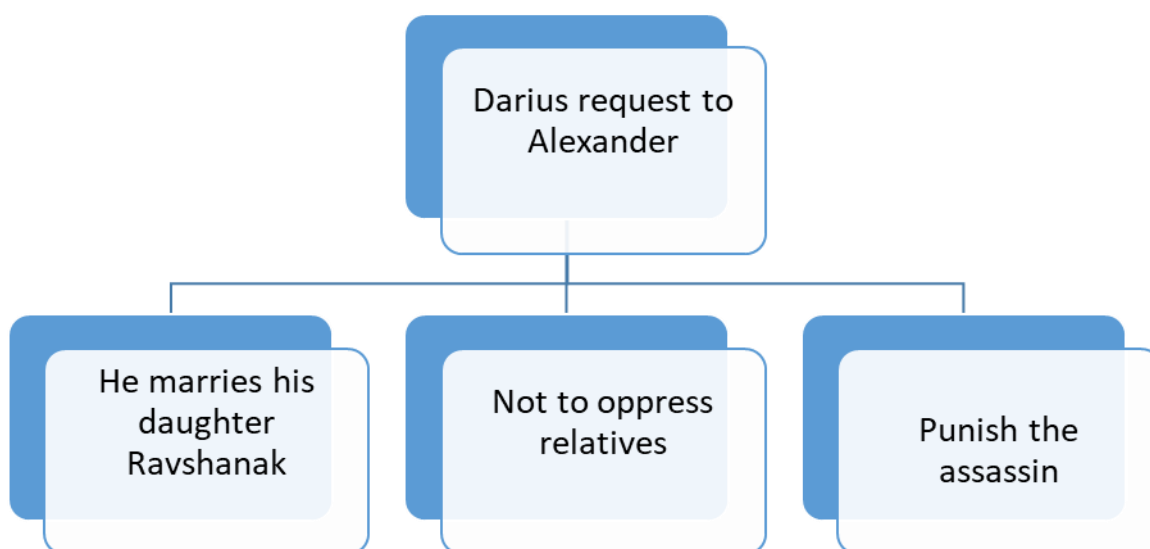
For example, one extra detail (object) is placed by placing images of chavgan, sesame, ball. The students have to find the redundant.

Items are explained and it is determined which one is superfluous.

Students will need to have a good understanding of which of the objects in the pictures are represented in the epic and what their symbolic meaning is.



Questions will be asked and discussions will be organized on the method of



“psychic attack”:

- Why did Darius ask about this?
- In what places does Alexander's justice stand out?
- Share your knowledge about Alexander from history books.
- What do you know about Darius?

After the questions have been answered in detail, the next method is applied.

Whom did King Alexander walk around?

- On the left are the masters of knowledge's;
- Military leaders on the right.

At the end of the lesson, of course, each answer must be explained and supplemented by the teacher, analyzed. Proportionality tests can be used to memorize textbook vocabularies.

Interactive methods of working with literary texts can effectively apply the above theories and approaches in literature lessons and introduce students to the world of heroes in Navoi's works of art attract them and encourage them to creativity.[10]

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

We will analyze our thought in the example of the text of some verses from the epic “Hayrat ul-abror” given in the text of the 5<sup>th</sup> grade Uzbek literature.[11, 156] The textbook contains extracts from the tenth article of the epic and the story “Sher va durroj” as well prose descriptions of the text from the epic. At the end of the lesson, 26 questions and assignments have been given. We compare the concepts of straightness and curvature used by the “T” method. The “T” method is

The bullet is straight	The earth is spherical (not straight)
Spear is straight	The rope is curved
the candle is straight	The propeller flies curve
cypress is straight	hyacinth is curved
the line of the net is straight	it is wrong to lie
the line of the ruler is straight	he is a thief
whose view is correct	whose hand is crooked (qo’li egri)
the truth is correctness	false curvature
he is right	

described in 2 tables.

The most urgent problem of today’s education is the creation of the easiest, convenient modern methodological school for studying, understanding, and teaching the poet’s work.[12]

To study and analyze the works of Alisher Navoi, to completely understand their ideological content, the proposed methodological process is based on an interactive method from the desire of students which belongs to today’s requirement.

## RESULTAND DISCUSSION

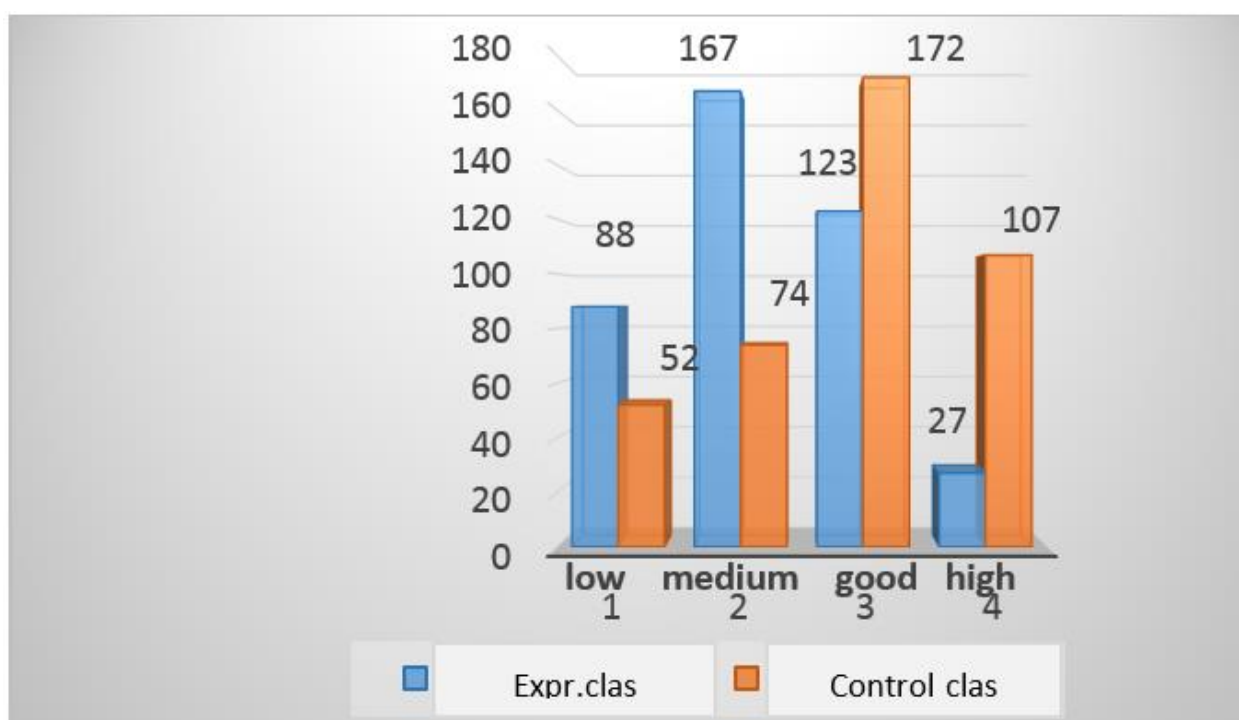
The practical results of the work are the followings:

- to analyze the pedagogical psychological feature of bringing up students in the spirit of a perfect human being in the process of literary education;
- a model of the perfect human being has been developed in the literature lessons which is reflected in the work of Alisher Navoi;
- the content and factors of educating students in the spirit of a perfect human being are revealed in the system of literary education.

The indicators of Alisher Navoi's view of the spirit of the perfect human being has been improved in terms of didactic, methodological, and basic competencies.

The results of a survey on the study of the idea of a perfect human being in the works of Alisher Navoi in secondary education have been summarized. According to the survey, the indicators for determining the effectiveness of the level of knowledge of students in the work of Navoi on the education of the perfect human being are the followings:

Classes	Number of students	The level acquisition			
		High	Good	Medium	Low
Experimental class	405	107	172	74	52
Control class	405	27	123	167	88



The corresponding diagrams to these selections:

Usually, Alisher Navoi's works are taught in secondary education classes based on the level of complexity of the topics, our objections to the topics in the annual plan based on SES (State Educational Standards), as well as our suggestions on the differences in continuity and continuous topics. Consequently, the study provides guidance and suggestions on the usage of interactive methods, and tests, in the interpretation of classical texts and topics.

In the process, depending on the complexity of the topics, methods and techniques are selected, resulting in the improvement of knowledge and skills on the topic.

## CONCLUSION

Here are our clear conclusions:

- we have analyzed the difficulties in studying the works of Alisher Navoi in secondary education;
- differences in dependencies on inter-class topics have been studied;

- new interactive methods, including “Cluster”, “Continuity table” and chronological techniques have been proposed to facilitate the analysis and study of complex topics;
- recommendations are given to study topics theoretically and literally.

## **PRACTICAL RECOMMENDATIONS**

1. In the teaching process of classical literature, as well as in the study of the works of Alisher Navoi, interactive methods should be chosen based on the level of difficulty of the topic.
2. Methods will be recommended according to the complexity and abundance of information.
3. In the process of teaching the works of Alisher Navoi, they should recognize the attitude of the thinker to universal or global values.
4. The issue of national values and mother tongue should not be overlooked.

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