

The Use of Literary Work Analysis in the Formation of High Human Feelings in Students

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Annotation: The methods that are entering our national pedagogy under the name of "new pedagogical technology" also mean achieving high results in a short time without excessive mental and physical effort from the student-teacher. In a short period of time, the formation of theoretical knowledge in them, the formation of skills, competencies and spiritual qualities in a particular activity, as well as their control and evaluation requires high pedagogical skills and knowledge of the teacher.

The student's independent thinking does not form spontaneously, automatically. To do this, the education system needs to include new ways of acquiring knowledge and the necessary tasks.

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In our country, serious attention is being paid to formate an independent-minded, creative and intellegient person, to raise his spirituality and to ensure his mental and spiritual perfection. Therefore, the educational system is facing to change by adapting to the updated principles of pedagogical thinking. Because the main goal of literature education of the period of the independence is to raise the spirituality of the students and to form the characteristics of the creative person in them.

In particular, it was recognized that by teaching the life and creative activity of the poet, it is possible to encourage students not only to artistic creativity, but also to live by learning in life in general, to create his own opportunities and to mobilize them to the good deeds. It is full corresponded to the principles of updated pedagogical thinking that students need to gradually understand the personality of each creator by entering his creative laboratory. In this way, the reader becomes motivated a desire and interest in research and learns to understand the soul of other people by feeling a certain creative spirit; try to feel and recognize the grief of other people. For this reason, the problem of studying the life and creative activity of the poet in the literature education of the independence period is of paramount importance.

The techniques that come into our national education under the name of “new pedagogical technology” also consider the achievement of high results in a short period of time, without exerting excessive mental and physical effort on the part of the reader-teacher. The teacher is required high pedagogical skills and knowledge to formate theoretical knowledge in them, to create some skills, qualifications and moral qualities in certain activities, at the same time, to control and evaluate in a short period of time.

The independent thinking of the reader does not shape spontaneously and automatically. To do this, it is necessary to introduce new ways of acquiring knowledge and the necessary assignments into the educational system. One of such ways is problematic education. The issue of the problematic education was occupied by V.Akan, M.Makhmutov, V.Marantsman, N.Mochalova, A.Matyushkin and T.Kudryavtsev in the world pedagogy; A.Zunnunava, S.Nishanova, O.Musurmanova, Q.Husanboeva and other scientists in the national pedagogy. The whole focus in this work is to prove that the student's independence and freedom in the lesson is the foundation to increase the effectiveness of education.

In them it is based with the scientific-practical aspect that hard-working of the student gives a great effect on the way of acquiring knowledge. In particular, c.p.s D. Q.Husanboeva, emphasizing the importance of problematic education, writes that: "problematic education involves the personality, who is educated, as the core of this situation. There is no problematic situation outside the subject or the individual. The problematic situation involves the motivations and necessities of the child as a necessary part of his own. It is for this reason that education is carried out in harmony with the upbringing of the child, assimilating knowledge and forming his outlook.

The solution of the problem is not only of a dialogue between the pupil and the teacher or the participation of the pupils together, but also of the active mental work of the entire class community and taking the individual characteristics of the child's personality into account maximally. Only in such conditions other members of the team in the classroom and the part of which they do not participate in a dialogue with the teacher become not passive observers, but also they can be literally a person of creativity, a person of thought during the whole educational process.

In the process of literary education, it is more important to teach the reader to think, consider, discuss and draw their own conclusions rather than give ready-made judgments. When making a conclusion, realizing general law from private events it is necessary to rely on the inductive method, on the contrary, a deductive method will help to transit private events from general aspects. These two forms of deduction are widely used in literature education. They are two components of a holistic thinking process. With the help of these teaching techniques, in the students some attitudes towards people, life, events, problems are formulated. The desire for high human feelings arises from mental thirst and a conscious desire for spiritual perfection.

In today's education, the knowledge that students are expected to acquire, the ability to organize their participation by directing and engaging the skills they need to solve specific problems - will undoubtedly ensure the effectiveness of education. In the process of teaching the dramatic epic poem of Abdulla Oripov "the Road to Paradise" in the literature education of academic lyceums, we envisioned to rely on such natural inclinations of pupils-students. A person becomes a weak-willed person, if he does not struggle or try to work in the way of the spiritual perfection. However, human life consists of tireless struggles. Self-struggle is the pursuit of stability, perseverance, willpower, the desire to make an impartial and fair decision or the pursuit of perfection. Problematic learning provides students with comfortable opportunities to activate such aspirations.

In today's education, the knowledge that the students are expected to master, the skills that they need to acquire to organize their participation in the means of transfer and involvement in solving certain problems – undoubtedly, will ensure the effectiveness of education.

Another of the issues raised in the play is to reveal the vital value of feelings of loyalty, friendship, and fidelity. We understand the importance of sincerity and devotion in human relations from the interpretation of the poet and other characters in the work. Through the images of the Young Man and the Friend mentioned in the epic, human feelings are expressed more deeply. The story describes the adventures of a black man in the desert, who was looking for a reward. Each ring of these adventures served to carry a certain philosophical meaning. Another of the problems raised in the novel is to reveal to what extent the life worth of feelings of loyalty, friendship, loyalty are. We perceive from the interpretation of the poet and other images in the novel that sincerity, loyalty in human relations is of great importance. Through the images of the Guy and Friend mentioned in the epic, human feelings are expressed more deeply. The epic depicts the adventures of the guy who looks for two luck in the turmoil desert. Each ring of these adventures served to convey a certain philosophical meaning.

There is someone who once disrespected his parents, even if for a moment there is someone who has offended, there are "adroits" that give left to both God and Taroziban and go straight to the paradise, there are ambitious people who adorn their name in large letters by making a monument to their ancestors,; those who betrayed the soul of their loved ones and strife, traiting his will; there are multipliers of the mentally handicapped; there is any jealousy that sows the seeds of provocation and feeds the hearts; there is the reckless who fight for fame and strangle each other; there are the young or old, those who do not return to make the abyss in the face of the "calamity of lust"; those who have acquired the provocation to make any man abhorred, even the life of their parents in this way; there are any faceless people who even make Taroziban, which are recognized as the "righteousness of the righteous", abhorred- in short, the poet judges the kind of immorality, injustice, and disease that he encounters in life through such artistic means as the day of judgment, morally good deeds, sin, hell and paradise.

However, both these friends will not agree to accept each other's noble proposal. Himself entering paradise, leaving the another man outside of it, both see it as a baseness. For such glorious and noble qualities as courage, solemnity, mutual loyalty which are reflected in the novel in the style of the lyrical hero, Sado - in the image of the great power and the truth, offers paradise to both the friend and the young man

Abdulla Oripov puts an important problem from the father's language in the epic poem and answers this problem in the image of the guy. After all, you were purified, you suffered from others. Even, you worked as much as you could, and on the rest you were helpless, the father told his son. And the young man had a deeper understanding of another truth in this. Even the fact that man, who is only a purified, can not be the basis for complete sinfulness. Not to fight against those who are the subject of being suffered turmoil by others is like a partnership for the reasons that cause that suffering.

And the poet is such a noble person that it is his duty, not his desire to fight against naughty, ugly people in the life. Since the same work has not been carried out, it means that he is also guilty, for the suffering of the helpless poor people for the trampled the disgrace, conscience and shame because of bad people. But there is also a reason why the guy could not accomplish his good intentions. He is upset because of provocation, and need the help of the faithful people. Because:

Ёлғиз эди дунёда у, лекин чинакам,
Ёлғизлатиб қўйган эди ҳаёт бешафқат.

At the end of the epic poem, these following thoughts from the language of Sado show the educational significance of the novel:

Икки дўстнинг садоқати, меҳри, ҳиммати,
Коинотнинг қадрдан ҳам тургайдир баланд.
Ҳар не билан ўлчанмайди дўстлик қиммати,
Қулатгай у сарҳадларни кудрати билан.

The novel "Road to paradise" teaches each reader to be purified, to be sincere in struggles, realizing that these ways of life are not plain and smooth.

The author believes that the purity of a particular person or the fact that he is good, is still not enough for him to be a perfect person. Everyone is responsible for the purity and well-being of others. If this is not, then this person is also responsible for the suffering of the people that is made by the abominable people if he is apathetic to it, knowing that it is happening. This means that we must always fight bravely against evil and bad guys. At the same time, the novel calls on everyone to educate in themselves the qualities of kindness, generosity, humanity.

Literature as an integral part of spirituality has a significant impact on the outlook of the youth. In particular, the educational-philosophical conception of the dramatic epic poem "the Road to Paradise" encourages them to live in the prosperity of his nation for the triumph of goodness, kindness, honesty; it is the foundation for their deep understanding that apathy, inactivity are both spiritual and social vices.

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