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Annotation. The article provides recommendations on the study of the qadi genre in academic lyceums, which is used in classical literature. It has been explained that it is in the study of the Quida genre that research on the basis of dictionaries brings effective results.

Keywords: analysis, dictionary, scope, genre, classical text, byte.

Introduction. Special attention is also paid to teaching samples of classical literature in school, academic Lyceum literature programs, and they are adapted from literature textbooks and complexes. It is known that samples of classical literature cannot be understood without a dictionary, since in the composition of his works, created long before our era, words whose meaning is unknown to the reader are found in large numbers.

To do this, the teacher must accustom students to work with a dictionary in Literature lessons. Only then does the reader realize the beauties of meaning hidden in the depths of classical text, enjoy it.

LITERATURE ANALYSIS AND METHODOLOGY. From the literary complex of Allar is the Qasida of Sakkoki, written in dedication to Ulughbek. This verse consists of 34 verses and is written in the Salim weight of hajazi musammani of aruz (the columns of mafoiylun mafoiylun mafoiylun mafoiylun mafoiylun), rhymed in the form of ghazals. The presence of words and phrases that are difficult for readers to understand in Qasi's text makes them moneyless, albeit somewhat, to study the work. To do this, it is better for the teacher to start the work with an expressive reading of the Qasida or teaching one of the Fluent students of his speech in the classroom. He then proceeds to compile a dictionary of difficult-to-understand words and phrases found in the text of the work. To do this, the teacher will need a dictionary of the works of Alisher Navoi as a help. Relying on this dictionary, it is necessary for the teacher to focus on words and phrases that are unfamiliar to the student in each byte of the Qasida. Such words and phrases are trapped in the text of the ode. For example, in the first verse of Qasida:

Jahondin ketti tashvishu **mabodiyi amon** keldi,
Xaloyiq, aysh eting bu kun, sururi **jovidon** keldi.
Mabodiy- begin
Amon- survive
Surur- joy
Jovidon- forever, forever

When words are written in readers' dictionary books, their meanings are found in the dictionary, and annotated. The content of the byte is then explained. The reader is told that the poet wants to say that the troubled days have gone from the world, that is, from this Land, O people, elda will now begin an eternal joy.

Tong erdi bu ulus barcha aningtek joni bor yo yo'q,
 Bihamdillah, O'g'on fazli bila ul tanga jon keldi.

The words ulus, oghon, bihamdilloh in the Byte are distinguished. When these verses explain the meaning of praise to the great people, bihamdillah Allah, the poet is explained as saying that in this verse the soul of the people was like a body without a soul, thank God that by the grace of God the Soul re-entered the inanimate bodies, and it is said that he applied tashbeh appropriately. Or

Bu mavkib gardi surmosi topilmas erdi berib jon,
 Ko'ring ko'z birla Haq sun'ikim, o'sh xush roygon keldi

the "mavkib" in beiti is a group of horses or pedestrians who walk dabbly next to the King, sun'-creation, power, work, craft; roygon-something found on the road, something that comes for free, the expression of free meanings is shown through a video projector, and the attention of readers is focused on the content of the byte. The word "takya" in the following byte is a representation of the meaning of a backrest, pillow, bedroom, dervish dwelling, in this byte:

Alamtek barcha beklarning boshi ko'kka kerak teksa,
 Kim onlar tak'ya qilg'oli bu qutlug' oston keldi
 it is mentioned that it is used in the meaning.

DISCUSSION AND RESULT. In the process of working on the text of the qasida, the teacher asks the students to voluntarily form a group in order to make the lesson interesting and effective. Each group is assigned a separate task. In particular, from the 1st group, "Ahriman" in stanza 5, "Sulaymoni Zaman", "No'shiravon" in stanza 6, "Musotek sho'bon" in stanza 8, "Atodin Oshaban" in stanza 9, "Khurshidi Zaman" in stanza 10 " words and phrases are required to be explained using the book "Dictionary of works of Alisher Navoi". The teacher listens to the students' opinions, fills in their shortcomings, and gives additional comments. Readers are reminded that Ahriman appears as a symbol of evil in fiction. The teacher gives additional information that during the time of the Prophet Suleiman, even an ant was hurt, that he applied the art of talmeh to the character of Noshiravon, who was a stranger to justice, and that Ulugbek was depicted through the metaphor of "usually kind". . The second group will be given the game "Find the alternative" as a task. In this case, the teacher is required to put the words shown on the slide in a certain order. For example, it is possible to read the verse in its entirety by substituting the following words in the stanza of the qasida.

Xisravi oliyguhar Ulug'bekkim sulton sevunsin
 Nishon keldi shahi Xusrav Shohruhbektek shahanshoh

After students complete the task, the teacher will show the correct answer.

Sevunsun Xusravi oliyguhar sulton Ulug'bekkim,
 Shahanshoh Shohruhbektek shahi Xisravnishon keldi

Given in verse 13 of the Qasida

Bular elga qilich, nayza olib hayjog'a kirganda,
 Hech ish kelmadi a'dodin, magar ohu fig'on keldi.

"Bular", "elga", "hayjo", "a'dodin" finding an alternative to his words is given as a task.

| | |
|---------|----------------|
| Bular | - enemy |
| Alga | - battleground |
| Hayjo | - army |
| A'dodin | - band |

When the assignment is executed, the byte content is interpreted. The poet uses the words sword, spear, enemy, battlefield by giving the idea that if Ulugbek's troops take swords and spears and enter the battlefield, their enemies will not be able to do anything, they will only smoke. It is said by the students that the art of proportion is used. If the student is struggling, the teacher should help him analyze the stanza. The teacher directs students to the lesson with assignments and additional questions. It is appropriate to read and interpret the following stanzas.

Bu lashkar yetkanin ko'rsang yasob a'doning ustiga,
Sog'ingaysen cherik ermas magar gurzu sinon keldi.

The meanings of the words yasob, ado, sogingaysen, cherik, gurzi sinon in this verse are used in the meanings of arrayed enemy, count, army, spear. do not think that he has come, but he is the spear of the enemy.

In the next byte:

Shahonshoho, sening oting shahi kishvarkusho erdi,
Ol emdi dunyoni ko'ktin laqab getisiton keldi.

The meaning of the words "Kishvarkushoy" and "getisiton" is found in the dictionary, and the content of the verse is explained to the students.

Ey shahanshoh, sening noming mamlakatni zabt etuvchi jahongir podsho edi,

Endi butun dunyoni olgin, chunki osmondan olam podshosi degan laqab senga berildi.

It is known that not all stanzas of major poetic works are analyzed, the places of the poem where there are complex words that are difficult to understand in the text are the focus of the teacher's attention.

CONCLUSION. The analysis is carried out in several ways. The next form of studying the qasida can be group work. The teacher assigns verses 16-21 of the ode given in the textbook to one group, verses 22-27 to the second group, and verses 28-34 to the third group. One of the students comes out on behalf of the group and reads the analysis of the poem. In explanation, the students are assigned to determine the meaning of each word using a dictionary, and to pay attention to the pronunciation of some words at a level that is different from our literary language today. Pupils' answers are listened to, the necessary places are filled. At the same time, if the historical information related to the creation of this ode is presented, the interest of students to study this ode will increase.

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