

**WORKING ON TEXT AND VOCABULARY IN MOTHER LANGUAGE LESSONS
BASED ON THE WORK “BYGONE DAYS”**

Karomatov Akbar Abrammat ugli
Master's student of the State Pedagogical
University of the Kyrgyz Republic.

ANNOTATION: Practical analysis of methodological recommendations aimed at working on text and vocabulary in mother tongue lessons and forming students' skills in working on text and vocabulary based on the work “Bygone Days”

KEYWORDS: Dongdor, hujra, kigiz, valine'mat, mustabid, mahram, hojazoda, muqaddimah, divan, khiroj, zakat, kushbegi.

The formation of students' skills in working on text and vocabulary is formed, of course, through the teaching and analysis of texts, original artistic and scientific, didactic works of various volumes and times by pedagogical staff. In this case, it is appropriate to study the vocabulary of the works of Abdulla Qodiriy, a prominent representative of Uzbek literature. In this case, Abdulla Qodiriy's work "Bygone Days", created in the 20th century and one of the main sources for studying the semantic relationships, depth of meaning and style, and accuracy of the Uzbek literary language of this century, is "O'tkan kunlar". When working on a classic text and dictionary, students' skills in working with text and dictionary can be improved in the following ways according to the above-mentioned work. First of all, by reading an excerpt from the work to students and based on the terms of the assignment, the teacher should be familiar with the work and at the same time familiar with it before the lesson. After that, it is necessary to clarify the words of the work or scientific source that require explanation using the "Uzbek explanatory dictionary" or, if available, an explanatory dictionary of the language of the work, and collect materials on this issue. Only after that, it is appropriate for the teacher to enter the lesson process by working with the materials. During the lesson, these materials can be presented and used as a source for students to gain solid knowledge of the words in the excerpt and the topic.

TIME AND HISTORY IN THE WORDS

This famous palace, built with its gate facing east-southeast, was occupied by merchants from Tashkent, Samarkand and Bukhara, and with the exception of one or two rooms in the palace, the rest were filled with foreigners. The palace people have returned to their rooms after their day's work, many rooms are busy cooking dinner, so the palace is lively when you look at it during the day: the chatter and laughter of people seem to lift the palace to the sky. In the palace, when you look at the others, there is a room that is more beautiful than others. While the other rooms are covered with felt, this room has a crimson carpet and gray blankets, while in the other rooms there are silk and adras blankets, while in the others there is a black lamp, in this room a candle is burning, while in other rooms there are light-hearted, cheerful people, the owner of this room is in a different creation.

... The confession of the tyranny of a beg who was his father's favorite was truly surprising. Azizbek was one of the most tyrannical and despotic begs of the Turkestan Khanate and his oppression of the people of Tashkent under his care is epic for Fergana, but this question of Akram Haji was to test the son of a person who was closest to Azizbek. The result of this test surprised Akram Haji and he was interested in knowing the secret...

Hasanali's test seemed to have reached its end, even when the above-mentioned person heard the answer, he could barely restrain himself from a kind of laughter. Silence reigned in the middle, and Hasanali was trying to explain the matter more clearly or leave it as it was. Considering himself to be privy to every secret of Hasanali Beg, and having a kindness worthy of being a confidant of Otabek, he came to the idea of speaking openly with his master. After a few minutes of planning for the introduction, he spoke.

... In these days, the following news came out in Margilan. "Azizbek, who was the governor of Tashkent, has rebelled against Kokang. He has killed the beys of the divan sent by the khan to collect kharaj (zakat, tax)!" The next day, this news took on a different guise: "Muslimunkul has added five thousand soldiers to Normuhammad Kushbeg and sent them to Tashkent!"

... The people: "It is necessary, of course, it is necessary, your Majesty! If you give us permission, we will repair the fortifications from this day on!"

(See the references, 1)

The above excerpt from the work "Bygone Days" can be used as material and presented to students as a source in the following order.

DONGDOR - A famous, famous person; famous, famous.

*A famous mechanic. A famous doctor. The eloquence, resourcefulness, and memory of this young man in his poems fascinated the famous poet. S. Siyoev, Yorug'lik.

* Barhayot Oybek bu - Kutlaydi mamun, Kutlar Gafur Ghulom - a famous contemporary. A. Oripov, Yillar armoni.

HUJRA - [a. - room, room; cabin]

1 A small room, a house where a person lives.

* Rano said this word, turned back, closed the door tightly, and moved away from the hujra. A. Qodiriy, Mehrabdan shayon.

*I have built myself a small hut in the desert. "Reserves of Uzbekistan". The ruler returned. Elmurad walked slowly past the fenced porch and went to his hut. P. Tursun, Teacher.

2 tar. Small room(s) allocated for students and domullas to live in a madrasa, qarikhana and mosque. Most of these huts had one door and a porch in front, and people, air and light entered through that one door. S. Aini, Esdaliklar.

*The madrasa hut radiates light, Chasing darkness into the depths of centuries. A. Sher.

FELT – A thick, thick cloth made of wool; felt.

*Closer to the stove, on a blanket spread over the felt, a small, yellow, handsome man is sitting, sipping tea from a blue cup. P. Tursun, Teacher.

Felting Making felt, felt boots, etc. (household items and footwear) from wool. Felt boots – s. T. Valenka, piyma.

* ..leather boots, felt boots, pochapostin.. you name it, the market stall had everything. S. Siyoev, Yorug'lik.

VALINE'MAT – owner of a blessing, provider; generous, generous

1 A person who provides materially for dependent people, gives them blessings. This person Jamolboy will be my benefactor, my pir, - Abdishukur answered seriously. Oybek, Selected Works.

* Mulla Abdurahmon also wrote, forgetting about the observance of Anvar, who was his benefactor. Qodiriy, Scorpion from Mehrab.

*Bless you! Who will be the chief of the Akbarali thousands of people to you! - Otakhon. Valine'mat. Cholpon, Night and Day.

*A noble, generous person; a benevolent, open-handed person.

MUSTABID – [a. – acting according to one's own will; tyrant, oppressor]

*A ruler with absolute power, a despot. Azizbek is one of the most tyrannical and tyrannical beks of the Turkestan Khanate, and his atrocities against the residents of Tashkent under his care are legendary in Fergana. A. Qodiriy, Bygone Days.

*The disgrace of the mustabid kings is that they are capable of tarnishing not only their own names, but also the name of their country. O. Yakubov, Old World.

* The ideologists of the mustabid system sought to destroy people loyal to their country and respected. M. Qoshjonov, Diydor.

MAHRAM – [a. – forbidden, forbidden; has the right to enter the harem]

1 – tar. In the Bukhara and Khiva khanates: an official who managed the correspondence of palace officials and his position.

* After a long prayer for the emir, the caravan leader opened his side and gave the mahram twenty coins as a service.. S. Aini, Kullar.

2 – esq. Trusted servant, maid. Mahrams bring wine in cups. "Youth".

3 – esq. Intimate friend, sympathizer. Hasanali.. Having a kindness worthy of being a mahram to Otabek, he came to the idea of speaking openly with the bey. A. Qodiriy. Past days.

*The closest friend.. became Zebikhan. Both were mahrams, mahrams. Chulpon, Night and Day.

4 – religion. According to Sharia, a close male relative (father, sons, brothers, uncles, grandfathers, uncles, father-in-law) with whom a woman can see openly, but with whom marriage is not permissible; opposite. Not mahram.

5 sft. Forbidden, forbidden; kept secret from others, secret; impermissible.

*Let's now, let's make peace for a moment, talk about mahrams, and write down the secrets of our hearts. Hamza, A servant with a rich man.

6 – etn. – ayn. A child. First he – [Mamaraim] was dragged away by the mullavakhs, then the unbelieving mudarris took him as a mahram. M. Ismaili, Fergana t. O.

KHO'JAZODA – [f. – descendant of the lord]

1 The son of the lord (- q. lord).

*This situation in the Khojazadeh began to lead him to various thoughts. A. Qodiriy, Otgan kunlar.

2 A person from the Khoja (- q. Khoja 3) generation.

*Come, the Uzbeks.. Merchant Khojazadehs, Are you the Uzbek torah "Tohir and Zuhra".

INTRODUCTION – [a. - front part; entrance, part; speech, beginning of the work]

1 The beginning of literary, artistic, scientific, musical works, etc.; introduction, preface. The introduction of the book. To give an introduction.

*This kind of introduction.. An example of this is the introduction written for the Fuzuli divan published in Istanbul. "O'TA".

2 In speech and speech, the words said before moving on to the main purpose, the income of the speech. After a brief introduction, Botabay opened the meeting and gave the floor to the head of the construction brigade, Tolagan. A. Qahhor, Qoshchinor Lights.

*The guest had started the introduction well, now he had to find a way and move on to the main point. S. Ayniy, Dokhunda.

*3 The beginning, initial stage, preface of a work.

* Hamid's sovchiy, who understood the message of Kumush emerging from the ground even before Kumush himself and felt it even before Otabek, was the introduction of other sovchiy. A. Qodiriy, Bygone Days.

KHIROJ – [a. – release; land tax]

*A land tax levied by the state in the Middle Ages and modern times in the countries of the Near and Middle East, including Central Asia (introduced by the Arabs in the 7th century).

*[Navoi:] Dear citizen! The unjustly imposed tax by the Herat beys was abolished. Uygun and I. Sultan, Alisher Navoi.

*Khan of Khiva Muhammad Rahim I introduced the collection of tax in money. «UzME».

ZAKOT – a. – purity, purification; charity]

1).. religion. According to Sharia, a wealthy Muslim gives alms to the widows, the poor and the needy in the amount of one fortieth of his property and income (during fasting).

* Here, the most dear, richest, most people-loving man of Fergana – Sadiqjon Boyvachcha recently gave zakat to the entire Kokand people. K. Yashin, Hamza.

2). tar. In the khanates of Central Asia: a tax collected annually in the amount of one fortieth of livestock and property for the benefit of the treasury.

*The third type of tax – zakat – was a state tax levied on property. F. Ozodaev, Essays from the History of Tashkent.

* ..peasants.. farmers always suffered from the emir's taxes such as kharaj and zakat.. they were ruined. From the newspaper.

DEVON- II – [f. – state office; court]

* tr. – 1 A meeting of high state officials who served in the Muslim countries of the East, including the khanates of Central Asia.

* You see, the owner of the devan unjustly hurt me today. M. Asim, Ibn Sino's story.

KUSHBEGI – tr. A prime minister or a senior official with the same rights as a minister in the palace of the emir and khans; governor.

* Kushbegi – [prime minister] got up, came down from the podium and stood on the threshold of the arched gate. S. Ayniy, Esdaliklar.

* Azizbek was sent from Tashkent. Normuhammad Kushbegi was appointed from Kokand to replace him. A. Qodiriy, Otgan kunlar.

(See references, 2)

Through the above lesson materials, students can easily complete the tasks given in the context of the topic in class or at home, and during the completion, they can become familiar with the explanations and usage cases of the words. Using the material, the tasks can be completed as follows:

Task 72. From the explanations provided, determine the meanings of the words dongdar, hujra, kegiz, vali'ne'mat, mustabid, mahram, ho'jazada, muqaddimah, khiroj, divan, zakat, kushbegi, copy them into your dictionary and remember:

a) dongdar 1) famous, long-standing;

- b) hujra 2) small room(s) allocated for students and teachers to live in a madrasa, qarikhana, and mosque; a small room where a person lives;
 - c) kegiz 3) thick, thick felt made of wool by pressing;
 - d) benefactor 4) a person who provides materially for his dependents, gives them blessings;
 - e) tyrant 5) a ruler with absolute power, a despot;
 - f) mahram 6) a trusted servant, friend;
 - g) lord 7) the son of a lord; the child of a nobleman;
 - h) introduction 8) the beginning of a work, thing, text;
 - j) divan 9) the department of an organization where correspondence is carried out;
 - i) khiroj, k) zakat 10) religious tax;
 - l) kushbegi 11) the head of the government in the past.
- (See the literature used, p. 3, 58. The text of the exercise assignment was taken and the requirements of the assignment were fulfilled by the author of the article).

The use of the above sources and methods, aimed at working closely with the language of the given fragments and works as a comprehensive and effective method for forming students' skills in working with classical texts and dictionaries, will certainly ensure a meaningful lesson.

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