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the general course of mathematics. The theoretical development of these richest opportunities, characteristic of the practice of the best teachers of elective groups, should become the property of all teachers of mathematics, should be reflected in the new teaching aids for elective courses. In this article, we deliberately left aside the important issue of the relationship between teaching methods and the content of an elective. This issue is covered with sufficient completeness in the methodological literature.

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QUESTIONS OF PHYSICAL CULTURE IN THE WORKS OF ALISHER NAVOI

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Abstract:

Background. The article reveals the physical culture in the works of Alisher Navoi, reveals their moral education of the participants, the roles of games for the generation. In these works Alisher Navoi mentioned the importance of physical culture, physical education, folk games to strengthen human health. It is proven by the work "Lyson ut-tajr" which is described the games of chess. It is substantiated that the study of the work of Alisher Navoi in the future can lead to an increase in the moral education of our young generation.

The standard of living of people, the development of science and culture. This development depends on the educational work. Education and upbringing of young generation can be improved by teaching the works of Alisher Navoi.

Thirdly, Alisher Navoi, as a thinker who introduced the Uzbek people to the world, expressed our nationality, justified the possibilities of the Uzbek literary language, described the harmony of teachings, Islam and mysticism with harmonious physical education.

Fifth, the works of our great ancestor, in essence, serve to form in young people a sense of national pride and national pride. If we study his works again and again, it becomes clear that there are more and more undiscovered aspects.

The reason for independence is the analysis of the means of spiritual and physical education in the formation of harmoniously developed young people with their own thoughts, views and civic position in the epics of Alisher Navoi, whose work has acquired a completely new meaning.

The scientific significance of his work The results of this article can be used as a scientific source in the conduct of educational work in educational institutions, such as ethics, literature, national ideas and spirituality, etiquette, sense of homeland, as well as spiritual and educational activities.

Methods. The article is wed component, differential semantic, observation methods to determine the place of Alisher Navoi's works in the education for the children.

The relevance of the topic is reflected in the following: firstly, the spiritual, moral and socio-political views of Alisher Navoi instill in people universal human qualities, such as patriotism, self-awareness, humanity, honesty and purity, self-control, patience and maturity, the spirituality of a harmoniously developed generation. It is important for him to realize that high spirituality is an invincible force.

Results. It is necessary to pay attention to the moral education to learn humanity and courageous white reading about the games chess, horseback riding, javelin throwing, chavgon, wrestling, horse riding and fencing. The readers can improve not only physical but also moral education.

The connection between physical education and spiritual development is analyzed in the works of Alisher Navoi. The connection between the concept of a healthy person and physical perfection has been investigated.

Conclusion. Education is the most important part of our life, so the works of Alisher Navoi are also necessary for education. Every social system is directly related to the future, the future of humanity.

Keywords: patriotism, self-awareness, humanism, common sense, brilliant generation, archery, chess, horse racing, javelin throwing, chavgon, wrestling, fencing, horse riding, strong, persistent, enthusiastic, brave.

Introduction. Every social system is directly related to the future, the future of humanity, the standard of living of people, the development of science and culture. The development of science and culture depends on the level of educational work. This philosophical belief is a social law of state importance.

Therefore, after independence in our country, "Education and upbringing has been identified as a priority in the field of social development of the Republic of Uzbekistan." [7]

One of the urgent tasks facing our society and state is to take care of people, to bring up and bring up the younger generation as a mature person, modern, educated, highly spiritual, strong-willed, strong-willed person. As the first President of Uzbekistan Islam Karimov noted, the most important task before us now is "... - to put them at the center of educational work, to raise them to a new level, to educate our young generation to be mature thinkers with independent thinking in all respects. [3. 4 p] It is known that the upbringing of young people is the product of our national traditions, customs, love for our immortal heritage, the spirit of devotion to them, the work we do for each of us. In the current era of globalization, it is important to form immunity against foreign ideas, to use the spiritual heritage of our great ancestors, to improve the methods of ideological education, which are widely used today, to form a culture of effective use of the Internet. The faith of the people and its spirit have such a powerful influence that it creates the basis for creative work of every sane person, for the honesty of his profession.

Methods. The Uzbek people have such a divine blessing, they have their own national faith. We can see this in the image of great people, thinkers. Because the spirit of the people and the faith in it are expressed by the most advanced representatives of the nation, the thinkers.

Results. The work of Mir Alisher Navoi, the sultan of the poetry garden, the great thinker and statesman, which is an expression of the potential and opportunity in the psyche of our people, is also an immortal example of the people's faith. We are always proud of the great name of the thinker, the immortality of his creative heritage, the fact that his artistic genius knows no bounds of time and space. In the words of our first President Islam Karimov: "If we call this great man a saint, he is a saint of saints, a thinker, a thinker of thinkers, a poet, a sultan of poets." [3. 47 p]

Discussion. First of all, Alisher Navoi's spiritual-moral and socio-political views show that people acquire universal qualities such as patriotism, self-awareness, humanity, honesty and purity, self-control, patience and maturity, the strength of the spirituality of a harmoniously developed generation. is important in the deep realization that it is an invincible force. Secondly, various destructive ideas such as fanaticism, terrorism, religious extremism, "mass culture" are having a negative impact on the minds of young people. As the first President of our country Islam Karimov acknowledged, "... in these difficult and dangerous times, the growing number of attacks on our national identity, alien to our ancient values, selfish aspirations to capture the minds and hearts of our youth, naturally urges us to be more vigilant. [3. 75 p] The idea of a perfect man and the values of humanity in the works of Hazrat Navoi broaden the worldview of young people, help to educate

them as harmonious human beings, in ideological education, to protect the minds of young people from the influence of harmful teachings. [3. 4 p]

Thirdly, Alisher Navoi, as a thinker who introduced the Uzbek people to the world, expressed our nationality, justified the possibilities of the Uzbek literary language, described the harmony of teachings, Islam and mysticism with harmonious physical education.

Fifth, the works of our great ancestor, in essence, serve to form in young people a sense of national pride and national pride. If we study his works again and again, it becomes clear that there are more and more undiscovered aspects.

The reason for independence is the analysis of the means of spiritual and physical education in the formation of harmoniously developed young people with their own thoughts, views and civic position in the epics of Alisher Navoi, whose work has acquired a completely new meaning.

The objectives of the study are:

- To study the issue of physical and spiritual harmony in the education of young people.
- To study the direct harmony of the idea of the perfect man with physical perfection:

To show the continuity of spiritual, physical and mental upbringing in the image of Farhod. The works of Alisher Navoi and the advanced social, political, moral and spiritual ideas put forward in them are the object of the work.

The subject of research is the life and work of Alisher Navoi, the factors influencing Navoi's work, the role of Navoi's works in the ideological education of young people, the practical significance of educating a mature person and the younger generation as a harmoniously developed person.

There is a lot of scientific research on the life, creative heritage and worldview of Alisher Navoi. In particular, scientists N.Kamilov, M.Cripov, H.Alikulov, I.Haqqul, Sultanmurod Olim, O.Ergashev, S.Karimov, B.Eraliev, A.Zohidov, M.Muhiddinov, M.Pardaeva and others in their works expressed certain aspects of the ideological significance of his work. [4. 264 p] After independence, a deep and comprehensive study of the creative heritage of Alisher Navoi, a new approach to it began. [9. 65 p] In recent years, a number of studies have been conducted on some aspects of the literary heritage of Alisher Navoi, in which the research of Navoi scholars, especially N. Kamilov, I. Haqqul, M. Pardaeva and others has scientific value. [8. 198 p] In our research, we consider it expedient to take a positive approach to the study of Navoi's work, especially in the study of educational ideas in the works of thinkers by young people, making positive use of the scientific works of our scientists. Within the framework of the history, development, description and classification of national games, which are an integral part of our national and spiritual values, Uzbek scientists T.Usmankhodjaev, F.Nasriddinov, U.Karabaev, A.Pulatov, Sh.Isroilov have published information about Alisher Navoi. In particular, the manual "National and Moving Games" discusses the history of the games, analyzes some aspects of the work of Alisher Navoi, including Ibn Sino, Kaikavus, including some folk games.

Novelty of the scientific article:

- Proposals and recommendations for the study of Navoi's works have been developed.
- In the works of Alisher Navoi, the connection between physical education and spiritual development is analyzed.
- The connection between the concept of a perfect man and physical perfection has been studied.

The scientific significance of his work The results of this article can be used as a scientific source in the conduct of educational work in educational institutions, such as ethics, literature, national ideas and spirituality, etiquette, sense of homeland, as well as spiritual and educational activities.

It is noteworthy that in his works "Khamasa", "Lison ut-tayr", "Mahbub ul-qulub" and a number of other works he treats folk games with affection, describes them one by one, uses special terms and phrases depending on their use. In particular, his pandu advice on the importance of physical culture, physical education, folk games to maintain and strengthen human health is commendable.

The emergence and development of national folk games in those days was a requirement of the time for people to be strong, resilient, agile and courageous. National folk games have become more complex over the centuries and have become a special sport. From time immemorial, national games such as walking, running, tyranny, horseback riding, fencing, and wrestling have attracted the attention of many kings, especially generals. Many lyrical and epic works of Alisher Navoi clearly describe the analogy of the terms of folk games and types of competitions or the description of the types of games, the plates associated with this type of game, the image of the contestants, the biography. We see the harmony of physical and spiritual upbringing in the image of Farhod in Navoi's "Khamisa". Farhod has positive qualities as a child. He grows up to be a very smart, intelligent child. Farhod studied with great enthusiasm, studied medicine, mathematics, logic and other sciences, and soon mastered a number of sciences, improving his abilities and skills. Farhod not only mentally educates, but also engages in physical and military exercises. Swimming, horseback riding, fencing and more will remain his daily routine. At 10, he will have the strength of a 20-year-old. He amazes people with his mental and physical strength, skill. According to Navoi, on the first day of his study, Farhod learned the alphabet, memorized the Qur'an in a year, and at the age of 15 became strong enough to grind stones with one hand: "He was able to shoot a bow like a rainbow with force and hit the West from the East. When he fired, the fighting star of the sky, Mirrix, would untie his knots of fear and say goodbye. Before the blow of the sword, any ground would crack and resemble the pits formed when water washed away. If Elbrus attacked Mount and struck a hammer, it would go up into the sky in a swarm. As he turned his spear like a spear over his head, the revolving sky served as a shield for him. With a nail in the heel of his boot he pierced the underground fish, and with the tip of his arrow he pierced the flange of the sky" (6. 98 p). Farhod is described as a skilled rider, swordsman, master of martial arts, very humble, pure in heart, eyes and words. If he rode a horse to the field, everything under the horse's hooves would be shattered: His straw horse rode faster than the sky horse, and the rope thrown from the horse was wrapped around the neck of the star Mirrix, who looked like a warrior in the sky" [1. 381 p].

As Farhod grows older, he becomes dissatisfied with his work. He strives to be the head of some great work, to serve more in the way of people's happiness. Hakan begins to build four towers suitable for the four seasons of the year to please Farhad. Farhod sets himself the task of learning the craft and art of the masters, not because these castles are being built for him. He befriends architect Boni, painter Moni and stone mason Qoran. He eagerly follows and masters the craft of the masters.

Farhod initially grew up to be an educated, skilled, creative man. He connects science and profession with life. One believes that one's knowledge and profession should serve the public interest. This is especially evident in Farhod's activities in Armenia. Farhod goes to Armenia in search of Shirin, where he sees thousands of people working hard to dig a canal in the mountains: After all, I took the soil and went away! that helps them, works as a boss for them, and works miracles. Farhod uses his knowledge and craft to ease the labor and hardship of thousands of people. Farhod's hard work and ability are especially evident in digging pools and digging canals.

Navoi used the term "Zori" for the types of games associated with wrestling. For example, Farhod has been interested in and engaged in all military exercises since childhood. After mastering, reading and studying Ulum, Farhod aspired to master the art of dilovar. Farhod amazed everyone with his shooting skills, such as tyrantozlak, javelin, shield. Navoi expressed in it the qualities of intensity, strength, precision, entrepreneurship and dexterity in the use of military weapons. However, Farhod, despite his great strength and mastery of the "excellent beandoza", behaved very politely and calmly in such competitions, and did not brag in front of the weak and defeated. Navoi likened his humility to that of a child who now picks up a book and begins to read the alphabet.

Along with the promotion of physical training, Navoi also paid great attention to the moral education of the participants. Navoi's ghazal, which begins, "Chobukikim, the months between the fields are in a hurry ..." describes the ancient game of the people "Pumpkin". They fired a shot from a bow at a squash that had been thrown into the sky or hung high. This game helped to cultivate

qualities such as anticipation, clear targeting from a distance. The winner is the one whose arrow hits the pumpkin and pierces it, or stabs it. The sultan of the Ghazal kingdom praised the sharp young men for their skill in targeting in this ghazal, and said that the sniper was impressed by the sun in the sky and was ready to put himself in the place of that pumpkin:

Knowing the shape of a bullet pumpkin that will suddenly pass, The sun shines on the square every day.

In the works of Alisher Navoi, Chess, one of the ancient national games, is most often mentioned. In his epic *Lyson ut-tayr*, the poet tells a wonderful story about the game of chess and its rules: "Two chess masters open a chessboard and sit on either side, and in the middle they pour a chessboard grave - big chess pieces. A king was assembled on each side of the throne, and they had servants and armies like the real kings. Each had a straight-walking minister, and one had a crooked-walking fard. There were great, interesting games in the middle, but there were also tricks and activities. In doing so, the pahlavi and the commanders also attacked each other. It is as if two heroic horns were pulling armies and waging war against each other. There were so many armies and swarms, castles, squares and cavalry, battles, retreats, fighting on the right flank, on the left flank, and in the advanced part of the army, with the same tumult. So much creativity, so much field, so much animosity, and so much fighting, that if a player decides to pick up pieces and lift one end of a chessboard, it all rises in the middle and disappears!" he draws conclusions from this game that has attracted all of humanity, it is the hostility on the board that the parties completely forget their hostility once the game is over. Navoi himself was very interested in chess and played it well.

Thus, we witness that the genius, thinker Alisher Navoi is a unique connoisseur of the types of folk physical culture. In particular, his use of the terms "physical science" or "physical science" or "mental education" to describe national sports, such as "zori", "dilovalig", "guy", "silawshurlik" is a bright page for the science of physical education. In particular, he skillfully describes in his lyrical and epic works such ancient folk games as "chess", "dirandozlik", "horsemanship", "spearmanship", "chavgon", "pumpkin", "kurash", "fencing".

The great poet-humanist, like other great people of the medieval Renaissance, showed what a real person should be like throughout his life. He fought against the injustice of his time and expressed this in his works. Probably for this reason, the fact that the poet was a personal example, in turn, led to the appearance in his works of a unique interpretation of the ideas of humanity and goodness.

If we look at Navoi's worldview in "Khamisa" as a whole system, at its center, no doubt, lies the world of man, the poet's fiery humanism, the concept of humanity, his thoughts on justice, generosity and love, the world of good thinking.

Prior to the creation of "Khamisa", Navoi was constantly thinking about this, that is, his great future work, the plot, the composition of each epic, the ideas of the main character, and cooked many parables. That is why when the poet started this work, the work went very fast and smoothly. He began writing the first epic of his "Khamisa" of more than 50,000 centuries, "Hayratul Abror" in 1483, and completed his last epic - "Saddi Iskandariy" in 1485. Although Navoi officially resigned from the ministry at the time, he is still one of the most influential figures in the affairs of state, one of the most influential figures in the Sultan Hussein Boykaro Palace. he also dealt with matters of life day and night. Nevertheless, the completion of such a short work as Hamsa in such a short period of time was a testament to Navoi's unique epic talent.

The main ideas of the epic "Khamisa" glorify honesty and justice, courage and humanity, patriotism, patriotism and enlightenment, love and loyalty, life and beauty, friendship and loyalty, righteousness and honesty, oppression and injustice, betrayal and betrayal. it consists of condemning, abruptly exposing, and denying darkness, plunder, and aggression. These ideas are a red thread throughout all of Hamsa's epics. The images of the protagonists in "Khamisa" were created on the basis of these progressive and noble ideas, dreams and hopes of the working people. That is why the epics of "Khamisa" are to some extent ideological and artistic melody and connection with the best folk epics, which are the oral creations of the working people.

PEDAGOGICS

Navoi, who fought for the highest ideals of his time, in his epics "Khamasa" condemned oppression and injustice in a variety of artistic forms with boundless anger and hatred. He contrasted his dreams of a bright future with feudal reality. Although the poet did not rise to the level of denial of feudal society as a system, he completely rejected feudal views, but his ideas on the improvement, upbringing and health of the social strata of life at that time, especially through vivid images, has been able to make the progressive significance of the century extremely wide and deep and very impressive.

Navoi put a new vital problem in each of his epics and, along with an artistic solution, sought and found a unique form for each of his epics. Although this form had some traditional features, it was essentially new and, in terms of Uzbek literature, truly innovative.

In "Khayratul-abror" Navoi, the first friend of "Khamasa", as a wise philosopher, poet, public figure and scientist with rich life experience, wrote in a didactic and satirical style, describing the pros and cons of life, people and social groups, contrasting with each other and reflecting on every aspect of improving the structure of society.

The humanist views of the thinker, which have a universal meaning, are nourished by Islamic philosophy, and in his works, the scholar has comprehensively developed his religious and secular aspects, outward and inward. Before analyzing the scholar's views on man and humanity, we think it is expedient to dwell on his relation to God and nature. According to him, God is the beginning of all beings. Everything in the world is transitory, temporary, and God is eternal, whatever happens in existence is done by His will. According to the thinker, "with the help of the intellect, man cannot comprehend the secrets of all things, the changes in the world, their essence. It makes the mind weak. For human knowledge and mind are limited. He doesn't fully understand the truth." Nevertheless, Navoi does not imagine man as insane. The idea that no matter what a person does, he must believe in reason, in thinking, in his power, is an important aspect of a thinker's work.

Conclusion. Alisher Navoi not only promoted the types of exercises, but also paid great attention to the moral education of practitioners. In the works of Alisher Navoi, Chess, one of the ancient national games, is most often mentioned. In his epic poem "Lison ut-tyr" the poet tells a wonderful story about the game of chess, its rules. It is noteworthy that in his works "Hamsa", "Lison ut-Tayr", "Mahbub ul-kulub" and a number of other works, people love folk games, describe them one at a time, use special terms and phrases depending on their use. In particular, his advice on the importance of physical education, folk games for maintaining and strengthening human health is commendable.

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