

INNOVATIVE METHODS OF STUDYING THE CREATIVITY OF ZAKHIRIDDIN MUHAMMAD BABUR WITH THE UZBEK LANGUAGE OF TEACHING IN GENERAL SCHOOLS OF KAZAKHSTAN
(On the example of the poems of Sirojiddin Sayid "A Hundred Sighs, Zahiriddin Muhammad Babur..." and Minhajiddin Mirzo "The Kingdom of Longing")

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Annotation. This article explores the artistic and aesthetic, spiritual and educational meanings of the works of the people's poet of Uzbekistan Sirojiddin Sayyid "Yuz oh, Zahiriddin Muhammad Bobur" and the famous poet Minkhojiddin Mirza "Soghinch Saltanati" when studying the life and work of the famous statesman and thinker poet Zahiriddin Muhammad Babur on the basis of innovative pedagogical technologies in secondary schools with Uzbek as the language of instruction in Kazakhstan.

Key words: Babur, homeland, "Baburnoma", Kazakh education, homesickness, poem, Andijan, artistic thinking, creativity, perception, innovative approach, cultural heritage.

In the organization of classes of Uzbek literature and mother tongue in general schools in Kazakhstan, education is carried out in the Uzbek language, ensuring interdisciplinary connection through the principles of interdependence and coherence, continuity, awareness, and sequence in education is an important factor in increasing the intellectual potential of students. In literary and linguistic education, special attention is paid to educating the young generation in the spirit of patriotism, humanitarianism, cognitive-pragmatic formation of students' thinking, development of oral and written speech. As Ulugbek Esdavlat, chairman of the Writers' Union of Kazakhstan, rightly noted, "The peoples of Central Asia have thousand-year epics and eternal traditions. Today, literary relations across the region have reached the stage of development. In Kazakhstan, there are many people who study Uzbek literature. The works of Alisher Navoi, Zahiriddin Muhammad Babur and other great poets and writers are studied in the textbooks. Literary cooperation of our peoples will bring us closer" [1].

Indeed, the role of art and literature in strengthening the unity and brotherhood of peoples is incomparable. Taking into account the age and interests of students in the methodology of teaching mother tongue and literature, it is effective to apply modern pedagogical technologies, innovative ideas, and introduce them to new works. After all, while preserving the traditions inherited from Mir Alisher Navoi, Zahiriddin Muhammad Babur, every creator, in the process of creative study and artistic processing of the riches of the national language, includes typical, vital,

characteristic expressions, subtle idioms, language units and tools that express new meaning facets into the composition of the literary language. Although it uses the riches of the universal language, finds new words instead, polishes the existing words, uses words that acquire a new meaning that gives spiritual nourishment to human nature and mind. Every word in a work of art is directed to give aesthetic pleasure to the reader.

Modern literary and linguistic education is increasingly rising to a high technological level. That's why "the study of the language and style of fiction, the individual style of the writer, is based on the available sources, such as the power, scope, possibility, and development process of the national language of the time when the work was created, the writer's skill in using words, the power of the visual means of language, and the aesthetic-emotional value." [2]

The 5th and 9th grade "Uzbek literature"[3] textbooks of general schools in Kazakhstan,



where education is conducted in the Uzbek language, include examples of the works of the great thinker, great commander, great and talented poet, Zahiriddin Muhammad Babur. If the 5th graders get acquainted with the world-famous quatrains of the great poet, they will get closer to his artistic and spiritual world through a passage from the work "Boburnoma" from the 9th grade textbook [4]. In the process of studying the life and work of Zahiriddin Muhammad Babur, the teacher is looking for innovative methods in order to awaken new ideas in students.

Determination of the educational reality, which is implemented sequentially during the training process in each hour of the lesson project in literature; their pragmatic value; to find ways to quickly and easily assimilate the specified information base to students; analytical and critical commentary; types of creative activities such as predicting the result and planning are manifested. It is known that the ability to make a pedagogical diagnosis of the planned lesson process, to foresee a positive result and to design the lesson process on this basis is the main component of the implementation of the desired pedagogical task.

It is necessary for the teacher of this subject to be extremely clever when planning literature lessons in advance. After all, it is not possible to define only approximate options of educational activity. Especially when planning to organize classes on literature in Uzbek schools in foreign language social life conditions, it is extremely important to diagnose its results. In this activity,



mainly the process of generation, operation and integration of design ideas and its solutions is considered one of the positive results of design [5].

The general organizational structure of the non-traditional lesson is adapted to the comparative analysis of the epics "Boburnoma" and "A Hundred Sighs, Zahiriddin Muhammad Babur" by the national poet of Uzbekistan Sirojiddin Sayyid and "The Kingdom of Longing" by the famous poet Minhojiddin Mirzo.

Literary scientist S. Ahmedov believes that "Lyrics are the fruit of the intuition felt by the creative soul at an instantaneous speed, aesthetic attitude to the existing environment. The poet brings out the thought that arose as a result of his impressions from the outside world, wraps it in emotions, and causes the reader to think" [6]. The students who read both epics with great interest on the teacher's recommendation should pay attention to the style of expression.

The main attention is paid to the development of students' artistic thinking and creative abilities. In this process, the teacher's sphere of influence and field of activity also expands. After all, it is natural that Sirojiddin Sayyid's epic "A Hundred Sighs, Zahiriddin Muhammad Babur" is the first poetic interpretation of the great "Boburnoma" in world literature, which is of great interest to readers:

"Boburnoma", "Boburnoma" -
 From the king poet to generations,
 Eternal and Immortal Appreciation.
 There is the the tulip of a soul in it,
 There is the lamentation of life in it,
 The article of a pain and sorrow,
 Each name is a letter of destiny.
 Torments those Babur felt,
 Sorrows and pains, sufferings,
 Chapters from the great parting,
 "Boburnoma" – "The Letter of Torture." [7]

While reading the epic, the reader is enchanted by the sincerity, pain and expression of the heart in the lines, and the desire to feel the sufferings of Mirza Babur grows stronger. The lamentations of the great poet's heart spread over the lines of fate invite them to reflect.

In the textbook, the reading of "Boburnoma" opens with the section titled "Alisher Navoi's description"[8]. Teacher while analyzing his thoughts with the students with Babur Mirzo's notes, "Alisherbek was incomparable person. Nobody wrote more and a lot like him in life" he draws their attention to the chapter titled "In Alisherbek's Houses" in Sirojiddin Sayyid's saga:

The sun of poetry who lived in these houses,
 Making the whole world is surrounded by the sun with poetry.
 I'm lying down, hey, porches and terraces have seen Alisherbek,
 Remembering Alisherbek and summarizing myself.

Do not think king Babur went to sleep forever,
He lays down like Navoi until the dawn of the doomsday. [9]

Minhojiddin Mirzo's educational epic "The Kingdom of Longing" became a unique event in our literary and spiritual life. It is distinguished by its unique compositional construction, truthful depiction of historical events. The poet effectively uses allusions, pictorial means and artistic arts to revive historical and life scenes typical of the 15th century. Great artistic speech, combined with the sense of national identity in the epic, has a strong impact on the psyche of the reader, which evokes a unique feeling in relation to this or that event or situation. According to experts, "thoughts and feelings combine with words in a poem and enter the reader's heart with melody, weight, rhyme, sound repetitions" [10]. It is through words, emotions, tones and sounds that the past realities come to life.

The destiny turns, the period turns,
Tears in the eyes of thousands of great ones.
The dampness on the pillow all night long,
The sun will dry in the morning secretly.
Whose head would remove, whose heart's chance,
In the reins of history, souls change quickly,
Dissatisfaction of years do not let to sleep,
Why is the destiny such a merciless?
The dearest moments while entering the dreams,
Your birthplace call and tortures.
Even Amir Temur, who shook the world,
He missed his home when far away.



The issue of the author's speech and the character's speech in a work of art is usually considered a characteristic of prose works. However, it is necessary to study the linguistic aspects of the narrative style in epics and poetic dramas, which are considered a lyric-epic genre. It can be seen that in Minhojiddin Mirzo's epic "The Kingdom of Longing" the narrator is partly the poet himself, while the culminating expressions of the experiences are narrated in the language of Zahiriddin Muhammad Babur, a mixed style of two different methods was formed:

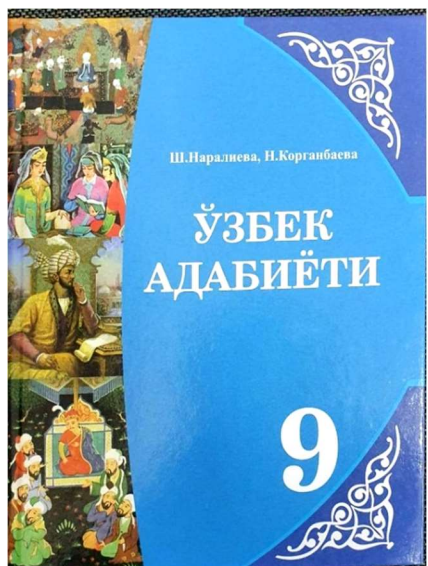
Wherever I live, a seal in my heart,
I am the son of Umarsheikh, the descendant of Temur.
I took the India as homeland, took root,
Remember, in fact, I am your son, Andijan!

As the Hero of Uzbekistan, People's Poet of Uzbekistan A. Oripov rightly stated, "In the poems of Minhojiddin Mirzo, sacred concepts such as motherland and indelible faith are highly honored. Our poet, who grew up in ancient Andijan, in the land that raised such great people as Babur and Chulpon, whether he writes on historical or contemporary topics, his point of view is clearly visible" [11]. Another original aspect of the narrative style of "The Kingdom of Longing" is that the image of the emotional psychological process in which the *clear*

reality and the *dream* event and the image of the *lyrical hero* and the *poet* are intermingled attracts the reader and gives strong aesthetic pleasure, affects the experiences of the addressee. Such an attractive style indicates the unique skill of the poet:

I'm your Babur, who have lost the land of Andijon,
 Don't call my verses ink, they are my heart's blood,
 I can't go back from India, I have tears in my eyes,
 My soul is struggling in confusion to find my glory.
 I can't go to Andijon, my enemies blocked my land,
 Oh Samarkand, you defy my son Humoyun.
 My God, I pray to you alone, do not let my soul be wanderer,
 Let the Baburids get the place that enemies ruling.

Zahiriddin Muhammad Babur's spirituality and psyche, deep philosophy acquire special importance in the creative perfection of the famous poet and translator Minhojiddin Mirzo. In his opinion, "The culmination of the spiritual and moral qualities of a thoughtful poet was goodness. This light of goodness can be seen in his books and series of collections, in the buildings he built, in the spirit of artistic creativity instilled in the hearts of the Baburids. It is in this sense that we see the great heart of the Babur and Baburids in the majesty and eternal beauty of the Tajmahal monument, which is unparalleled in the world."



After all, language units specific to an artistic work include a stylistic layer, i.e., emotional-expressive coloring, perceptive purpose, unique variety, in addition to simple information transmission. The phrases and sentences used in the epic "The Kingdom of Longing" not only describe something, events, but at the same time, the speaker's assessment and attitude to the expressed concept can also be understood from them. How the speaker expresses a positive or negative attitude towards reality depends on the creator's unique methodological approach, of course. In this work, the principles of the manifestation of the artistic idea are embedded in the speech of the characters in the form of the poet's formal and stylistic search, poetic expression.

The content of the passage in the textbook is compared with the emotions in both epics. Today, famous poets Sirojiddin Sayyid and Minhojiddin Mirzo's poems and epics glorifying the history of the Motherland and our ancient values are gaining great popularity in Central Asia. The philosophical depth and sense of national identity at the core of their works have a positive effect on the formation of students as well-rounded, mature individuals who can withstand life's trials, overcome difficulties.

These epics, written in a fluent language, make it easier for the modern reader to understand the essence of "Boburnoma", the spiritual world and philosophical views of the great king and poet, great commander Zahiriddin Muhammad Babur. Sirojiddin Sayyid tries to observe the dynamics of events and moments through the eyes of Babur Mirza, and leaves it to the reader to

draw conclusions. The epic as an artistic interpretation with a deep historical and vital basis captivates the reader, bringing him closer to the philosophical world of Babur.

The 47-year life of the great thinker poet and great statesman Zahiriddin Muhammad Babur was spent mainly in a whirlwind of troubles, political and personal tragedies. "Boburnoma" is a priceless memoir, as well as the anguished writings of a strong-willed and brave general, a heart confession of a poet who wished for solitude and inspiration. Sirojiddin Sayyid relies on this confession to perfect the image of Babur Mirza as a person - a poet - a king:

Why did you sigh so long, O Babur?

In the world of ungrateful people, King Babur.

In Andijon, India - in seven continents,



There was no any righteous man for you, Babur.

God's place is so wide, but,

This place did not let you in, Babur.

As the Hero of Uzbekistan, famous scholar of literature Ozod Sharafiddinov rightly noted, "The poems are full of universal feelings, the clarity of feelings, the depth and unexpectedness of thoughts, the meaningfulness and novelty of poetic images give Sirojiddin's poems a special charm" [12]. Sirojiddin Sayyid compares Mirza Babur's personal, poetic and royal destiny with the events of history with "special charm" and extraordinary national colors:

The great stranger who spent his life on horseback,

What is state actually, what is kingdom, Babur?

His poetry is greater than his kingship,

His kingship is as vigilant as his poetry, Babur.

The great confessions, impartiality, correctness, boundless enthusiasm of the king and the poet, his loyalty to the supreme goal of restoring the centralized kingdom of his grandfather Amir Temur, his readiness to overcome any hardships and even forgive betrayal in order to achieve it, the sighs of the heart of such a powerful commander, the impressive poet's heart, and his longing

for his native Andijan will amaze the reader. In "Boburnoma", the author does not simply describe the events, he tries to draw a lesson from them and encourages the reader to do the same. Most importantly, there is no obligation in this invitation. For example, the lines such as *His poetry is greater than his kingship, His kingship is as vigilant as his poetry, Babur* sound like the bell of conscience. The reader believes that the idea of patriotism and tolerance in "Boburnoma" still calls humanity to awareness today.

This method ensures that the process of studying the work, life and political activity of Zahiriddin Muhammad Babur will be interesting and colorful, it will increase the students' creative ability, intellectual activity, and consequently, the effectiveness of the lesson, and it will compare his personal, poetic and royal destiny with historical events.

Such an unconventional form of the lesson creates an atmosphere of freedom between the teacher and the student, strengthens the interest and love of the students for the work of the great king and poet. Love for the past, loyalty to the great ancestors - every person's patriotism and filial duty. After all, the sense of national identity in the human heart becomes more visible in relation to history. At the core of the epic is the history of the great statesman, thinker poet, great general Zahiriddin Muhammad Babur of the blessed Movarounnahr country, devotion to the sacred Turkish language, love for the great ancestors, and an enlightened harmony of feelings and thoughts.

Sirojiddin Sayyid said, "There is probably no higher topic, more sacred and honorable idea in the world than the Motherland. I think it's all about how to write this sacred topic, how to sing it, and how to convey it to a wide readership"[13], the main idea of his work is embodied in his opinion. The epic "A Hundred Sighs, Zahiriddin Muhammad Babur" can be called another perfect artistic map of the homeland's past.

The role of fiction is incomparable in the rise and development of a language to the level of a national literary language, the formation and development of the national consciousness, thinking, worldview and culture of the people. Because the language of fiction serves as the richest resource for the development of the literary language. Sirojiddin Sayyid and Minhojiddin Mirzo, who tried to become the worthy successors of Zahiriddin Muhammad Babur, strive to open up the rich possibilities of the literary language in their epics, to discover new meanings of the word, and to use the vocabulary productively and effectively. From this point of view, it has always been important to study the language and unique aspects of the creative style of the epics of the folk poet of Uzbekistan Sirojiddin Sayyid "A Hundred Sighs, Zahiriddin Muhammad Babur" and the well-known poet Minhojiddin Mirzo's "The Kingdom of Longing" in a linguistic and didactic aspect.

Even in the most ancient times, Movarounnahr was a holy place connecting the world's roads, waiting for caravans, monitoring destination, uniting countries. Motherland becomes a node in the poet's work. Sirojiddin Sayyid, in his *Muhhammas* connected to the famous ghazal of the great thinker Zahiriddin Muhammad Babur, which begins with "What a happy day, one day..." expresses the anguish in the bleeding heart of the king and the poet as follows:

I haven't felt any kindness yet from a person or a lover,

My heart is red, tulip-colored, my eyes are wet,

I haven't seen a moment of composure in this world –

The 22-chapter "story" of "Boburnoma" with the lines of *I haven't seen a moment of composure*, full of mysteries, which the author put down on paper with "the memory of a single moment", turns into an epic of 138 pages. The waves of the rivers of history and the future flow together like links of a chain. The main responsibility for the unbreakable and permanent strength

of the rings rests with the youth. As inheritors of the priceless treasure inherited from our great ancestors, we must preserve our national values, our unique traditions, and constantly seek to increase their prestige in the international arena.

By studying "Boburnoma", the growing young generation gets to know people, learn national and universal values, and the science of tolerance. It is known that along with language and literature, national values and moral education actively participate in the formation of

<p>Тупуриш ва саволларга жавоб бериш</p>	<p>1. Бобур тасвирига кўра Навоий фаолиятига хосликларини «Кластер» усули бўйича ёритиб бериш.</p> <p>2. Буюк бобомиз ҳақидаги Бобурнинг қайси фикрлари цитатага айланган?</p> <p>3. «Муаммоли валят»: муаллифининг Навоий ижодини тавсиф қилиши буюк бобомиз ҳақидаги фикрларингизни ўзгартирдимми?</p>								
<p>Тахсил ва таълим</p>	<p>1. Навоий ҳақида асардаги маълумот билан қуйи синфда ўрганиш маълумотлар орасидаги фарқни изоҳланг. «Искерт» усули орқали ҳақида фикрингизни изоҳланг.</p> <table border="1" data-bbox="446 756 756 829"> <tbody> <tr> <td>«У» – баламан</td> <td></td> </tr> <tr> <td>«+» – билмайман</td> <td></td> </tr> <tr> <td>«-» – янги ахборот</td> <td></td> </tr> <tr> <td>«?» – тушунимайдим</td> <td></td> </tr> </tbody> </table> <p>2. «Ягона дивра» (дивра суҳбати) усули орқали парча мазмунини таҳлил қилинг.</p>	«У» – баламан		«+» – билмайман		«-» – янги ахборот		«?» – тушунимайдим	
«У» – баламан									
«+» – билмайман									
«-» – янги ахборот									
«?» – тушунимайдим									
<p>Буюклар ва қиёсий таҳлил</p>	<p>1. Бобур таърифига асосланиб, Навоийнинг маънавий портретини чизинг (сўз орқали).</p> <p>2. Бобур ролига кириб Навоийга маътуб ёзиш (эрсини маззуда).</p>								

8

Хусайн Бойқаро таърифи

Шахл ва шамоийли: қийик кўлук, шер андом бўйлуқ киши эди, Белидин қуйи ичка эди. Бовуждим, улуг ёш илаб, оқ соқолиқ бўлб эди, хушранг қили ишла аришганим ким эди. Қора қўн бурж ким эди 8 қилнок, Аҳбани илдарда кичик сепен дасторин яп-яси ёмон чирмон чирмаб, қарқаро ўтағаси салтиб, намозга борур эди.

Ахлоқ ва аъвори: Авиал тахт олгонда ҳаёли бор экандурким, дуводлах имомини¹ хутбада ўқутгай. Алпшербек ва бешанлар маъғ қилибурлар, Сўнг-рлар худ жамит ишкучи суниат ва жамоат маъхаби била мувофиқ эди. Мафосил ваҳмати² жихатидин намоз қила олмас эди, рўза ҳам тутмас эди. Харроф³ ва хуш хулқ киши эди, Хулқи бир нима гузаророс⁴ воқид бўлб эди, сўн ҳам хулқдек эди. Баъни муомалотта⁵ шаръин⁶ бибёр рионт қилур эди. Бир қатла бир ўли бир кишини ўзтурган учун қонилларига топшурб, дорулмазон⁷ яборди.

Авиал тахт олгон маҳалда олти етти йил тонб⁸ эди. Андин сўнра ичуга тушти, қирқ йилга ёвуқим Хуросонда подшоҳ эди, ҳеч кун йўқ эдиким, намоз пешиндин сўн ичмағай, вале ҳарга сабуқий⁹ қилмас эди, ўғлонлари на жамит сипоҳига на шахрига бу ҳол эди, Ифрот била¹⁰ айш ва фиқ¹¹ қилурлар эди.

Шужо¹² ва мардона қиши эди, Борлар¹³ ўн қилғич тегурубтур, балки хар наърақада борлар қилғич тегурубтур. Темурбек наслидин ҳеч ним маълум эмаским, Султон Хусайн иброга қилғич чопмин бўлғай, Таъни наъми бор

¹ Дуводлах имомин – ўн икки имомин. «Ша маъхабига ўтмоқчи эди» дейилмоқда.
² Мафосил ваҳмати – бугун оғрини.
³ Харроф – ушғат.
⁴ Гузаророс – бодаророс, тайинсанарос.
⁵ Муамалотта – муомала.
⁶ Шаръин – шаръий қондаларин.
⁷ Дорулмазон – қон узи, қонқомағи.
⁸ Тонб – таби қилуғи. Бу ерда «қомалдинга» маъносиди.
⁹ Сабуқий – босорганни қолдириш учун эрталабдан ағши.
¹⁰ Ифрот била – ҳаддан ошқ, қорғидан ортин.
¹¹ Фиқ – гуноҳ ишлар, бузуқлик, ахлоқсизлик.
¹² Шужо – шижоғли, ботир.
¹³ Борлар – кеча бор.

historical memory. The author suffers with his great-grandfather, the king and poet Babur, and the epic's impressive emotional writings are also expressed in emotional lines in harmony with "Boburnoma":

Andijan could be seen, the joy of soul too,
 Its sky is in the Earth, its ground is in the sky.
 Every time I remember of riding horses,
 I see tulips on the hills, blood in my bosom.
 O Samarkand, goodbye, when I think of your sky,
 Every cloud could show me a single Amir Temur,
 I will leave this world like a peice of fallean leaves,
 To my eyes, both worlds seems like fallean leaves.

The poet, as a witness of the history of the nation that is being created a new, is fascinated by the past, speaks, makes a conversation. He seals his emotional feelings in the epic with the help of beautiful artistic findings, allusions and symbols as high as Babur's priesthood, innocent as his spirit, warm as homesickness. The warmth of the lines moves to the reader's heart: it calls to love the motherland, to appreciate the blessed soil and ancient roots inherited from great ancestors.

The human heart is always thirsty for love. The most powerful force that calls him to the path of spiritual perfection and courage is the love of the Motherland. The growing young generation's attitude to life and outlook on life, together with their inquisitive hearts, grow up and

try to understand the secrets of the world, the spells, with "Boburnoma". As Sirojiddin Sayyid noted:

As the wheel of destiny turns,
There are pillars holding the country.
Whenever my tongue speaks, I have open eyes,
I have a word for our young generation:
I say it from my place with emotion,
I say while kissing my grandfather's sword:
Although the universe is always hostile,
Strength is in justice, in justice!
Although I remained on throne - I fell down,
I became a king from the age of twelve.

Homework is assigned to read the entire epic and write an essay comparing it with "Boburnoma". In fact, this task, while increasing and strengthening the student's knowledge level, inculcates in them the ability to understand the theology of the word combined with the love of the country, free thinking, the joy of reading and studying. This approach is also a means of forming a positive attitude towards the activity of creative thinking in the student. The great and small truths of the past, the progress and decline of humanity are also measured by this love. This love is able to free broken hearts and make distant countries friends. His power and warmth transferred to such a unique and rare work as "Boburnoma", epics such as "A Hundred Sighs, Zahiriddin Muhammad Babur", "The Kingdom of Longing" have the power to influence today's youth as well.

In the textbook, at the end of each section, tasks are given in the framework of skills such as "Understanding and answering questions", "Analysis and interpretation", "Evaluation and comparative analysis". Students complete the following tasks in the skill "Understanding and answering questions":

1. According to Babur's image, explain the specific aspects of Navoi's activity using the "Cluster" method.

2. Which of Babur's thoughts about our great grandfather became a quote?

3. "Difficult situation": did the author's criticism of Navoi's work change your opinion about our great grandfather? - with the help of questions and assignments, students try to understand the essence of the work more deeply. The teacher carefully monitors the students' answers, clarifies their reasoning with guiding thoughts, and encourages those who approach the topic in a new way. In particular, the following tasks in the section "Evaluation and comparative analysis" will increase the interest of students:

1. Based on Babur's definition, draw a spiritual portrait of Navoi (description).

2. Enter the role of Babur and write a letter to Navoi (on a free topic).

These tasks encourage the student to think. In the process of searching for answers, they learn to hide from the past, to live in the world of true feelings, to enjoy the charm of words. As well as excerpts from "Boburnoma", readers read with great interest Sirojiddin Sayyid's epics "A Hundred Sighs, Zahiriddin Muhammad Babur" and Minhøjiddin Mirzo's "The Kingdom of Longing". The diversity of the forms of both epics, the underlying idealism, vitality, and values of national identity at the base of the lines, allusions that bring envy, nationalism that arouses excitement and admiration will delight the reader and form feelings of pride in his consciousness.

The great power of the Timurid generation Baburids, the history of the nation, which they brought glory to, and their unique values, which have been passed down from century to century,

are glorified in folk tunes. A comparative analysis of such impressive lines will cause students to rise spiritually and emotionally. Through the comparative study of Zahiriddin Muhammad Babur's "Boburnoma" and Uzbekistan's national poet Sirojiddin Sayyid's "A Hundred Sighs, Zahiriddin Muhammad Babur" and the well-known poet Minhojiddin Mirzo's "The Kingdom of Longing", the student's vocabulary will increase, and the process of mutual exchange of knowledge, ideas, and opinions will take place in his worldview. Gaining new knowledge about the history of the homeland by understanding the essence of these epics increases the desire to master it. The idea of national pride and patriotism at the core of them is of particular importance as it educates students' feelings and vividly reflects feelings of belonging to the country's destiny in the child's heart.

The epics "A Hundred Sighs, Zahiriddin Muhammad Babur" by the national poet of Uzbekistan Sirojiddin Sayyid and "The Kingdom of Longing" by the famous poet Minhojiddin Mirzo bring today's reader closer to the spirit of "Boburnoma". The authors use the internal capabilities of the native language, all visual tools with great skill and create new expressions typical of the poetic lexicon. The artistic symbols, new phrases, allusions chosen by the poet will make the reader discover new aspects of the personality of Zahiriddin Muhammad Babur, the masterpiece of all time "Boburnoma".

This comparative method is important in teaching students to think creatively, and in developing their oral and written speech. The use of non-traditional methods with elements of pedagogical technology in literature classes helps the students to quickly and qualitatively perceive the educational material, develops their imagination, artistic thinking in them, and they learn about the history of the country, great historical monuments such as "Boburnoma", classic and modern Uzbek literature, in particular, the philosophical deep, truly patriotic poetry of the national poet of Uzbekistan Sirojiddin Sayyid, the famous writer and translator Minhojiddin Mirzo arouses great interest and love for Russian epics. It is true that the impact of the Kazakh language, Uzbek language, art, culture, in the regional tongue of the family of Uzbek and Kazakh languages, the impact of public lifestyles, Uzbek language, art, traditions, and culture is the fact of the unique aspects of public lifestyles. That is, this comparative method can be used in the study of other foreign languages and literature.

After all, independence gave a special charm to Uzbek literature, which for centuries has been glorifying immortal qualities such as perfect human education, fair society, freedom of the Motherland, creativity, tolerance, and humanity. As Minhajuddin Mirzo wrote:

A divine spirit that does not give me peace,
 It caresses my head next to me at nights.
 I remembered you, while my soul is suffering,
 My Babur, my father, my tormented countryman.
 You come while whispering, breaking my thoughts
 Saying: "My words are remained in India,
 Always shines your path in your sky,
 Oh my gaze, left in Andijan."
 This is the love of country, a sacred feeling,
 Tell me, why do you go over the mountains?
 Every night you sigh and moan in my dreams,
 Why are you leaving Andijan?

In fiction, especially in poetry, effective use of the opportunities of the lively folk language expands the possibility of expressing ideas in simple, concise expressions, and increases the artistic

and aesthetic value of poetry. In this case, the lexical-semantic features of special lexical tools serve to make the expression clear and fluent, to reveal various subtleties of meaning, and to increase emotional impact.

According to the experts, "In the process of linguistic analysis of the literary text, it is necessary to identify the lexical units that show the writer's skill in using the language, the emotional-expressive expression schemes are realized in a methods, and to reflect on the extent to which they served the artistic-aesthetic purpose of the writer" [14].

In conclusion, it can be said that it is no coincidence that such a priceless spiritual heritage as "Boburnoma", which has increased the influence of Uzbek literature in the development of world civilization, has gained universal value over the centuries and is the basis for the development of advanced trends in the world today. Bringing epics such as "A Hundred Sighs, Zahiriddin Muhammad Babur" and "The Kingdom of Longing" to the world stage, translating them into foreign languages, and promoting them are one of the urgent tasks of today.

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