

READING IN STUDENTS DURING TEXTUAL ANALYSIS AS A MEANS OF DEVELOPING CULTURE

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Abstract--Day and night the world analyzes news and information. The analysis of information, news, especially in the field of socio-political, economic, military, sports, and cultural life is not stopped. Eventually, news, news or misfortune that is happening anywhere in the world is spread over the world through the media and the Internet. Thinking speed, breadth, clarity, and content are important factors in this process. The flow of ideas is increasing, different relationships are expressed. All information and messages are perceived through reflection. The analytical conclusions of people with advanced thinking are clear and meaningful, avoiding mistakes and errors. Consumers' opinions on the content of a single piece of information are very common in practice. Someone gives a biased analysis of what has happened and draws the wrong conclusions, while others look at the object of analysis from different angles and make an objective decision. Analytical thinking, knowledge and skills of the analyst is a key factor in the correct and accurate performance of the analysis. Through the analysis, the subject is investigated, disclosed in different ways, problems and their causes are identified, and optimal solutions are developed. Analysis is the most reliable way to know.

Keywords—Reading, Students, Developing, Culture, Textual, Analysis.

I. INTRODUCTION

In the explanatory dictionary of the Uzbek language, the term "analysis" is: "spread, write (bud); to check, to inquire; resolution, disclosure); The task of investigating, examining, in essence, legitimacy and other aspects of things, phenomena and so on. Studying, evaluating something, information and so on from a specific point of view. Determining the content and exploring the essence of something. ” Scientists R.Samarov and H.Alimov “An analysis is a complex mental operation, by which the objects and processes (events) determine the degree of interconnection of individual parts or features in different features and features by means of a unit of precise measurement. ... Analysis is a complex activity that requires specific scientific training, purposeful selection and appropriate application of various scientific methods, knowledge of the problem under study ”.

As it turns out, the analysis is multidisciplinary and involves a comprehensive knowledge of the subject. It is impossible to imagine human life without analytical thinking. An ordinary buyer, who enters the market, compares,

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analyzes and compares the quality and price of different goods at the outlets. It examines issues of economic development in the family or the causes of any problems - analysis. The doctor analyzes the patient's causes and determines the treatment. The work of a car mechanic is consistent: it identifies, separates, and reassembles defective parts - performs analytical operations. Among the types of analysis the analysis of artistic works is the most influential in influencing a person's sensitive feelings, revealing a number of emotions, such as admiration, joy, pleasure, joy, sadness, anger, hatred, and compassion.

II. LITERATURE REVIEW

The problem of analysis and interpretation of fiction is very ancient. Ancient Greek mythology portrays Hermes as an interpreter and interpreter of orders and messages of the Olympic gods. "Hermeneutics" means to understand and interpret the meaning of the work. It is associated with the Hermes name. In his book *Essentials of Literary Analysis*, Kazakh Yuldash says: "The analysis of fiction has long attracted the attention of thinkers. Scholars of different statuses and levels, living at different times, have sought to classify this concept by describing the nature and features of artistic analysis. Four thousand years ago, Indian sources say that one literary text can be understood in a thousand ways. The works of Turkic thinkers such as Farabi, Beruni, Ibn Sina, Ahmad Tarazi, Navoi and Babur show an artistic approach to artistic analysis based on the Islamic-Turkish worldview."

As you can see, the analysis and interpretation of a literary work is a complex type of intellectual activity that has always been the focus of knowledge. All aspects of the fiction are revealed only through analysis. An ordinary reader in the work of an analyst will also discover the most subtle aspects that he cannot "see" or understand. The success of any analysis depends heavily on the analyst's thinking abilities, his ability to think, and his experience. In literary teaching, the competence of a teacher's analysis of fiction has a significant impact on the quality of education. The goals and objectives of literary education are mainly achieved through the analysis of literary works. The literary thinking of the reader is formed in the process of analysis of fiction. The analysis of fiction is the content of the lessons of literature, the mechanism of construction, the strategy of action. Literary lessons cannot be imagined without analysis of fiction. A literary work that is embedded in literary education becomes the true spiritual property of the learner through analysis. "... Literary education, which seeks to shape not only the thoughts of readers, but also the world of emotions and heart, cannot achieve its meaning without artistic analysis."

However, in the current development of modern information and communication technologies, teaching and engaging students to read and analyze fiction is becoming a serious pedagogical problem. The virtual world, the Internet, and the readers are getting more and more captive. In addition, the problem is exacerbated by the fact that there are a lot of teachers and educators who have poor professional qualifications in literary teaching practice. According to the methodologist K. Yuldashev: "Observing the process of working with a fiction for a number of years shows that a philologist working in high school or with a high degree of philological education is working in secondary and vocational education and even in higher education. the vast majority of experts are not sufficiently trained to analyze the work of fiction. The inability to analyze the work of art continues to be an uninterrupted ring in the form of a teacher, a former student who became a teacher, a former student to a student. It would be better to call it a tragedy than the fault of a literary teaching practice." His rightful objections require serious consideration.

In the event that a literary teacher is unable to analyze a work of art, no one has the moral right to accuse the student of not being able to analyze the work of art. Admittedly, due to the lack of analytical ability and the low level of thinking, some students and teachers have difficulty understanding Navoi, Mashrab, and Rumi has a hard time.

N.Alikulova, an experienced teacher, in her article "Issues of artistic analysis in literary teaching": "Today, the work of a teacher in the field of literary analysis does not go beyond teaching a certain work to a student. ... furthermore, the reader is stamped with the understanding that the essence of the work is to tell the plot of the work of analysis. It inevitably distorts the reader's thoughts and tastes and distances it from the book itself. "

According to the scientist D.Kuronov: "In the years of independence there have been many changes in the field of literary education: new state educational standards have been adopted, curricula and plans have been developed, textbooks and manuals have been published. Alabatta is all about improving literary education. But we cannot say with certainty that they are still achieving the desired results. "I think we are still trying to jump from one pole to the next: we can't do the Soviet era as teaching literature in the education system - as art, and, frankly, either explicitly or not." will not.

So what are some other ways to further improve literary education and improve the analysis of fiction? What kind of pedagogical activities are used to make students' attitudes towards reading, reading and analyzing artistic? What is the main criterion for further formation of readers' reading culture and reading culture?

III. MAIN PART

The process of modernization and modernization is being intensified in every sphere of Uzbekistan. Active entrepreneurship, innovative ideas, new technologies are supported and widely introduced. Formation of analytical thinking skills of students in literary education, development of literary works analysis, further strengthening of professional competence of future literary teachers with analytical thinking qualities will create innovative approach to literary education. Analytical thinking is one of the most complex types of thinking, depending on the form and the meaning, allowing for in-depth study, analysis, making optimal decisions and conclusions. The most important characteristic of analytical thinking is its logic. This is evident in the logical thinking of the subject analysis process, the logical recovery of missing data for analysis, and the development of new logical ideas and conclusions related to the subject matter of the analysis. On the one hand, to enrich and enrich the knowledge and experience created by theoretical and methodological scholars on the analysis of fiction; On the other hand, the appropriate and efficient use of innovative educational technologies in the process of analysis will ensure that it achieves its intended purpose.

Q.Yuldashev's scientific-methodical bases of teaching pedagogy in schools and literature, K.Husanbayeva's scientific-methodological bases for teaching students to think independently in the literary education ; A.Zunnunov, N. Khotamov, J. Esonov, A. "Methods of Literary Teaching" by B. Ibrohimov, "Methods of Literary Teaching" by B. Tukhliev, "Kazakh Literature" and "Literature - Spirituality and Independent Science" by M. Mirkasimova formation factor ", V. Kadyrov's scientific-pedagogical works " Classical literature: problems and solutions ", improvement of literary teaching, development of competence of literary analysis of students, development of literary thinking; ustaqil fundamental sources for the development of the ability to think.

In the course of literary education, students are referred to the scientific and methodological works of the above-mentioned scholars, and the works of psychology scholars on the theory and methodology of thinking. Q.Husanbayeva's doctoral thesis on "Scientific-methodological bases of teaching students to think independently in the literary education", "Literature as a factor of formation of morality and independent thinking" is an important scientific and methodological basis for the formation and stabilization of analytical thinking in students. .

As mentioned above, only one who is able to think independently will be able to think analytically. Analytical thinking begins with independent thinking. Analytical analysis of the work is carried out in the following order:

When the problem are identified, the motivation is created. An object of analysis may be an art work, excerpts from it, an artistic image, or other aspects of the study of the work;

- The text is logically organized;

- Every word in the text is thought over, sentences are opened. Particular attention is paid to the apparent and internal meaning of words and sentences, and the new logical ideas and conclusions that emerge from them. In the process of analytical thinking, new ideas are formed from thoughts. Comments need to be logically related to the text;

- Some information that is not expressed in the text but related to it, which serves to "unpack" and "open" the analysis object, is logically formed. Analyst creativity - creativity plays a role here;

- Analytical opinions, conclusions are drawn;

- Every thought and conclusion that has been discovered is grounded;

- The best opinion, conclusion is selected.

The reader's full acquaintance with the text of the fiction expands the scope and content of the analytical analysis. In the process of analytical thinking, the reader or reader feels as if they are trapped in detective events, and act as an expert detective. It inspires her, encourages her to have her own eureka, and stimulates research. The learner acquires the qualities of vision, content, breadth, independence, initiative, durability, efficiency, speed, depth, and the ability to make independent decisions. The scope of the analysis is enlarged and the content is enriched. Interdisciplinary integration is improving. The teacher's burden is lightened by the analytical approach that prevails: student activity increases voluntarily. The reader will want to read many more pieces of art and analyze them in this way. At present, the professional competence of the student-teacher of the literature will be strengthened and his creativity will be enhanced. Analytical approach to the analysis of fiction gives a new pedagogical spirit, intellectual strength to literary education.

In literary education, didactic analysis of literary work on the basis of text, on the basis of artistic images or in the context of mummies, is popular. Textual analysis is also known as textual analysis. In this analysis, the fiction is "discovered" under the guidance of a teacher of literature. Cholpon's novel "Night and Day" is being studied in detail in the curriculum, as well as in the form of independent reading. The textual analysis of the excerpt from this work through analytical thinking enables us to substantiate the above points. (The following excerpt from the work is printed on a blackboard or projector):

... When his brother could not do that - he consulted the victim - complaining to the grandfather.

Previously:

"Where's his Sufi?" He asked.

Brother Sufi:

"He stayed home ... a little toothache ..." he said.

Ashon laughed:

- Is there a toothache? -He said. - bay! Toothache is a bad thing. Go and tell the hairdresser in the corner of the coupon that he / she will put it on and remove it immediately. Let it rest ... Go, Amen Allahu akbar!

Students read the passage carefully. Analyzing the piece based on the knowledge and impressions gained during the process of getting acquainted with the text of the work. As we have stated above, in the process of textual analysis, a logical action on each word and sentence begins:

- "Brother" is not a stranger, but a relative, a liver; the nearest person is a relative;

- "Speech" - thoughts, ideas, plans, dreams; their thoughts, their thoughts and their thoughts; thoughts, words, and discourses on activities that can be used to reinforce, improve and strengthen sibling relations;

- "cannot do" - when he cannot understand and understand the words, words and phrases that are specific to the dialect. When the interviewer fails to convey what he or she is saying, he cannot say what he means. "Failure to speak" signifies that the speaker's speech is not expressive, lacks expressiveness, lacks the communicative ability of the speaker, or "does not speak" in the course of this conversation.

- "Can't do it" - this word also reflects the listener's attitude to the interviewer, his words, his thoughts. The listener can be silent, stubborn, and narrow-minded. When viewed within the context of the analyzed text, the listener - the Razzaq Sufi understands all the words, thoughts, dreams and goals of his brother, and understands everything. But her stubbornness and selfishness will cause her to be in "When her brother can't keep his word." Analytical thinking on the word "cannot" can make logical conclusions about both the speaker and the listener;

- "Kurbanbibi" - wife of Sufi Sufi. Students will "discover" the Sacrifice in the process of becoming familiar with the work. When analyzing a situation in which you are not familiar with the work, the teacher will tell you about Kurbanbibi. It should also be used in the analysis of other images and other works. From his brother's advice to Kurbanbibi, his brother's wife, it is possible to draw a lot of logical points: The couple know and understand each other; brother's other close friend for advice, no acquaintance; not apply to anyone seeking advice ...;

- There is a saying that "in consultation" people do not dissolve the Soviet wedding. As a matter of fact, the consequences of deliberate work are, in many cases, auspicious. Analytical thinking on this piece in the piece gives the analyst enlightenment, spiritual nourishment. Razzaq Sufi brother is one of the most thoughtful and thoughtful people. His appeal to Kurbanbibi, and then to Eshon Baba, before seeking his advice, can be seen as having a life-long experience, a great deal of insight, and a reasonable person;

- "The matter was reported to the grandfather" - Eshan Bobo is one of the most respected people in the country. Razzaq Sufi is one of his faithful murids. There is a lot to be said about this. From time immemorial, the elders of the country, the educated people and those who have the highest religious knowledge are given special respect. Recently, people have approached the country's judges and religious leaders for advice. Eshon Grandfather knows the Razzoq Sufi very well. Since they were close, the Razzaq Sufi has never heard Eshonaba's words. In the case of "his brother can't do what he expects", the only way to keep his only hope is from his grandfather. The analysis thus

escalates. students will gain more knowledge through intellectual debates and discussions. The teacher gives the students full opportunity to express themselves;

- "Eshon before: Where's his talk?" Asked, "the analytical thinking of the phrase further stimulates the emergence of new logical ideas. The students begin to understand why Eshon Baba is destroying and investigating the Sufi Sufi line before he can get into the question. Analytical thinking requires them to personally participate in the solution of a problem, which means mutual respect, and prevents any further controversies;

- Thinking analytically on the phrase "Sufi brother: He stayed home ... a little toothache ...", it is clear that he is not used to lying. The hesitation in his speech suggests that he is lying in this situation. Punctuation - Multiple points enable you to perceive and visualize the situation. It is more appropriate to call a brother's statement a pretext than a lie. Both cannot be justified. As students analyze this situation, they acknowledge that toothless pretexts are more common in life and that they have used this excuse once or twice. However, no one would accept such a move. Among the readers there are those who think that the brother is in such awkward position: the consequences of having too little contact with the adults of the country, the excitement, the loss of self-esteem, and the lack of awareness of what the person is saying at such times.

"Eshon laughed." Through the analytical thinking, we understand the meaning of the phrase "Eshon laughed". Eshon-boba's laugh means "laughing at anyone", "mocking", "ridicule", "mocking", "ridicule". At the core of this laugh is a hint of the craziness and cunning of the Razzak Sufi. Carelessness and indifference to the people around them, their rumors and appeals is also made through "laughter." "Eshon Laughs" - Eshon's grandfather's character indicates flaws, such as pride and pride;

- "Does the tooth hurt?" Eshon's grandfather knows that the news of the Razzak Sufi's "toothache" is a lie. His shouting "bay! Toothache is a bad thing. " At the same time, Eshon-grandfather is not one of those: he imposes severe "punishment" on the deceiver;

- in the passage "... go to the hairdresser in the corner of the coupon, pack the bag and immediately remove it. Let it rest ... Go, Amen Allahu akbar! "Analytical analysis enriches the knowledge of the reader. Of course, they may not understand the meaning of the word "coupon" and why it is said to go to the "barber" to brush your teeth. The teacher clarifies the terms related to the "coupon" or "barber". "Cappon" - grain, grain market with large scales, open or crumbled; The shop has also used the term "coupon" for groceries. In the recent past, hairdressers have also acted as dentists. They basically removed painful teeth using a lobster. Students rely on this information to "discover" the true picture of modern medicine. This analytical thinking further develops students' historical thinking. Analytical thinking on the piece does not stop there. The ideas that have been discovered are new ideas, ideas and relationships. The debate is heated. This will improve the quality and effectiveness of education.

The analytical approach to the analysis of this piece gives students the following logical conclusions:

- The conclusion is that in the passage, Eshon Baba, who is a great believer in the Sacred Heart of the Sacred Sacrament, has a great deal of respect for both the complainant and the complainant. proves our point);

- Nobody knows the character, character, and "subtleties" of Razzak's Sufi (Kurbanbibi is his wife, and his brother's advice, first of all, gives reason to our opinion);

- Eshon-grandfather is a trusted man, relying on Razzaq Sufi. (The victim advised her mother-in-law to go to Eshon's grandfather (not to another person); elsewhere, the Sufi confessions in his own language, his wife and daughter's ridiculous rumors are a logical argument in our opinion);

- The Sufi Razzaq is a brilliant, sophisticated man (in the ironic laugh of Eshon Baba);

- The brother of the Razzaq Sufi, who over time understands his mistakes, is a hardworking, honest person who tries to fix them (trying to get his brother back to the village; he stays home ... Also, the many punctuation marks used in the excerpt are from the personality and grandeur of Eshon Baba, the excitement of the older brother who has not met with the elders of the country, and who is suffering with a false accusation against Eshan);

- Brotherhood responsibility based on brother's actions; the wisdom of resentment, longevity, and forgiveness (the logical reason for our thoughts to come to his brother in good faith, to take every possible action);

- Our people have always been accustomed to show special respect and confidence to the religious and secular knowledge, the elders of the country. Went to the wise men in search of a solution of a problem or problem (the brother's appeal to Eshon Baba was not accidental but a manifestation of existing traditions);

- It is safe to say that at the time of the accident, qualified medical services were in critical condition: in the countryside, it was more difficult (obviously, the dentist was told to go to the dentist for the pain).

- hairdressers are considered to be highly respected people. They are not just the hairdresser: those who have a toothbrush - a doctor (with a toothbrush), and a wedding party - a manager, a businessman (in the passage is the recognition of the hairdresser by Eshon Bobo: such conclusions can be drawn from their stories about

- The teeth are mostly removed without cures (Eshon's grandfather said: "... it does not cure and immediately removes" - it does not cure - it means lack of attention to dental prophylaxis, lack of attention);

- At that time traditional dental treatment was popular (assuming that dentist was not easy to get to "barbara"; traditional medicine had more light treatments. is the basis for such a view);

- Women suffered longer tooth pain than their husbands (their haircut for a hairdresser was not in line with national ethical standards: they used traditional methods of anesthesia or went to the doctor - the process was prolonged);

- Artificial tooth extraction is a rare phenomenon: wealthy people in central areas have this capability (the barber's tooth is only "removed and removed immediately"; very few dentists make sense);

antique shops, shops, barber shops, bathrooms, as they are today (close to the bar in the corner of the coupon proves the idea);

- a special emphasis is placed on the personal involvement of the person in the process of addressing a particular issue. This is a manifestation of national values and has prevented various provocations, envy, rumors. People have been accused of slandering others (such is the wisdom behind Eshon's grandfather asking, "Where is Sufi?");

- the word "go" used twice in the artistic section: the first "go" - in the sense of "meet", "find"; the second use of the word "go" - in the sense of "leave", "leave"; "Allahu akbar" can be used in the sense of "Allah is great" and "it is all right," and so on;

A person should be well-versed in communication skills. Listening is the most important part of communication. Whoever knows how to listen is also a good speaker. In order to understand, understand, and understand the thoughts of the other person, you must first listen.

As it turns out, the analytical approach to analyzing a small fragment of the work reveals that there are many logical conclusions and conclusions. The analytical approach to the analysis of fiction forms the ability of the student to research and research. Improving the analysis of fiction by the analytical approach to the analysis of the rich knowledge and experience created by theorists and Methodist scholars will take the literature to a new level.

It is true that students may not be able to think critically when analyzing a work of art, but there is no turning back. For some time, the teacher will need pedagogical work, methodological research, and gradually the students will gain the skills of analytical thinking. The teacher stimulates students' thinking through conceptual questions and tasks, and encourages them to think. You are

An analysis of a fiction begins with the reading and acquaintance of the work. M. Mircosimova: "Literary analysis begins with expressive reading of a poem or prose, during the reading the creative thinking is understood, mastered, discussed, the poetic landscape or situation created by the reader is perceived by both external and internal movements and feelings. "

K. Yuldashev: In order to get to the essence of the concept of "fiction analysis" it is advisable to clarify the issues of what artistic analysis begins and what it should focus on. A fiction is a complex organizational structure, composed of a number of elements, elements, elements and layers, which necessitates an understanding of the internal composition of the literary creation, the understanding of the interconnectedness and the degree of their interconnectedness. "

It is understood that the analysis of fiction begins with thinking about analysis first: the analyst draws the "map" of the analysis, clearly identifying the goals and objectives. An analysis of any work is called "discovering" it. The spirit of inventiveness inspires the analyst and motivates him to dig deeper into the work. The success of a literary analysis depends on the following factors:

- The analyst's intellectual potential, his thinking skills;
- type of analysis: scientific or academic analysis;
- creative style of the writer;
- What literary traditions and ideological realities of the work being analyzed are created;
- the work being analyzed is a sample of national or other people's literature;
- type and genre of the work being analyzed;
- Direction of work: fantastic, detective, spiritual ...;
- space and time of analysis ...

The analyst's knowledge and experience play a very important role in the analysis. If the analyst is "empty," the artist can "fade" the work of the highest, or, on the contrary, the analyst, with his own knowledge, can "illuminate" the empty work. The mood and mental state of the analyst also influences the discovery of the work of art. In particular, the reader should be happy and proud of his "eureka" in the process of analysis. It gives him more strength and inspiration. Professor A.Zunnunov said: "Students should be able to perceive fiction as an artistic

expression, to be able to perceive it emotionally in the process of analyzing a literary work. Only then will they deeply master the art.”

It is well known that the basis of classical literature is the works written in the spirit of Islam and the ideas of mysticism. An analyst who does not bother to analyze contemporary works is a reader who, obviously, cannot analyze classical works as if they were in the book. Studying mystical works requires strong knowledge and thinking from anyone. The difficulty of comprehending works inspired by mysticism is that they are too rich in symbols. Understanding the many other images and images, such as nightingale, flower, lover, mistress, hair, face, lip, eyebrow, mountain, dragon, dev, presented in the classical works, will lead to the fact that simple thinking cannot be discovered. Symbolic symbols are revealed through thinking and thinking. Analytical thinking is a powerful intellectual resource for studying classical works. The hadiths are great educational works that are studied in classical works.

In the meaning of the hadiths, there is a great deal of wisdom, advice, counsel, address, guidance. Analytical thinking allows for a comprehensive understanding of hadiths. In school literary education, students are introduced to the Hadith in the 5th grade. In the usual lessons, students read hadiths, try to memorize and tell their meaning. At first glance, there seems to be no problem studying the hadiths. In fact, the hadiths that have been learned without a thorough thought-provoking analysis will quickly be forgotten by the students and will not be nourished spiritually. The hadiths that have been researched through analytical thinking are firmly rooted in the memory of the reader;

A.Bolibekov's thesis “Ways of Using Hadiths to Improve the Ethical Characteristics of Students through Literary Education” is one of the great achievements of national pedagogy in the study of hadiths. The author discusses the ways in which the hadiths are taught in the classroom and beyond, taking into account the age characteristics of the students, and provide methodological recommendations. Among the successes are some abstract methodological recommendations in the study of some hadiths. The researcher writes: “Reading all the hadiths in the textbook in the same way is not always helpful. Therefore, the sixth reading of the hadith, “The prayer of the one who obeys his parents, must be answered” by the four students in advance prepares for this hadith. The first reader is “Narrated by Ibn Umar;” the second student is “One of them”; the third student is “... the second of them”; it is desirable for the fourth student to read from the text “... the third of them”. When students respond to a question and question that helps them to understand the meaning of this hadith, their attention is drawn to the hadith “Salutation is from Islamic practices.”.

In our view, in the study of hadiths, students should be allowed to think independently and to engage in analytical thinking. Let the reader ponder over every word in the hadith: begin to prove its causal connection, make a number of analytical conclusions, engage in certain decisions, and select the most appropriate and correct conclusions. The course, based on debate and thought-provoking discussions, will certainly enhance the student's knowledge. Sheikh Muhammad Sodiq Muhammad Yusuf writes in his book *Spiritual Education*: “Thinking is one of the most important factors in polishing the soul and morals.”

IV.EXPERIMENT

A small experiment was conducted with the students in the academic lyceum to analyze the hadithusinan analytical

approach: "Reported by Hasan (may Allaah have mercy on him): Thinking for an hour is better than sleeping one night."

First, the students were briefed about Hassan Basri (may Allaah have mercy on him): "Hasan Basri (ra) was a very educated, well-versed person with a deep understanding of all the layers, customs, morals, disadvantages and diseases of society. The main difference between Hasan Basri and the other scholars is that his words are like the words of the prophets. Imam al-Ghazali says in his book *Ihya ulumid din*: "Undoubtedly, Hasan Basri was the closest to the guidance of the Prophet (peace and blessings of Allaah be upon him). Everyone agreed on this. Hassan Basri's essay on the Hadith further strengthened the motivation of the students to analyze the hadith that was being studied.

The students were instructed to read the text of the hadith again and to look at every word and phrase. Initially, the problem of analysis was revealed: "why is it better to spend an hour thinking?", What to think within a single hour? What does it mean to be awake all night? The problem is, the issue moves the thinking.

Initially, the students sought to characterize the narrators, including Hasan Rahmullah, on the basis of the information given by Imam al-Bukhari, the "imam of the hadithists," which he had previously learned about collecting and authenticating the authentic hadiths. The fact that this hadith is narrated by this person indicates that he is highly regarded in the Islamic world and that he is a man of great knowledge and a strong mind. The authentic hadiths are narrated by those who are very close to Muhammad (pbuh) and their followers. The description of the word "the most similar to the words of the prophet salutations" clearly illustrates the image and image of the blessed Prophet. Hasan has a good word and a noble disposition. Students also reflected on the great work being done during the years of independence to study the scientific, literary and religious heritage of our great ancestors. Then began to think analytically on each word in the hadith.

- "narrated" - told, told. The statement indicates the source of the hadith and its authenticity. Why the narration? This hadith has been "narrated" for its importance in the development of human personality and in its capacity for thinking; "narrated" because thinking is a complex mental process, and what is important to think about; thinking has been "narrated" to perceive the highest value of human being;

- "One hour" means 24 hours a day, and "one hour" is very short. But the meaning of this hour is very important. "One Hour" - encourages a person to be vigilant and not wasting time;

- "to think" - to think, to reason, to think; to think, to visualize, to think; to understand, to perceive, to understand;

- "Thinking for an hour" - thinking, contemplating, understanding and understanding for one hour;

"one night" - one night, until dawn;

"awake" - awake, awake, sleepless, awake, awake;

"one hour" - "one day" increases the level of discrepancy in comparison and clarifies the points.

The students approach analytically to the above hadith analysis and come to the following conclusions:

"contemplation" - the greatest blessing bestowed on man (the dedication of the hadith to contemplation reinforces the idea);

- The hadith is authentic and narrated by the Prophet Muhammad (narrated by Hassan Basri as a sign of his authenticity);

- time is everything, everything depends on time. Failure to value time can lead to deep regret. Smart people make the most of their time. Good deeds and good deeds protect us from wasting time. Man is indebted to every minute of his life;

- "Thinking for an hour" reflects on the human and the human; tries to understand the meaning of life, the meaning of life; Seeks wisdom, seeks knowledge from 'creatures'; He did not "wonder": the inimitable emotions in his body revived; Those who have come and those who have come to understand the futility of life; Tries to understand the high value of "time"; Contemplates the ways of "salvation"; Understands the power, mercy, and wrath of God; He gives thanks to the countless blessings given by Allah; analyzes the causes of wrongdoing; understands how to do good; reflects on good deeds, noble deeds, good words, begins to purify the spiritual and enlightenment; thought to do good to the living, to all; for man to do good works, to create, to create; concludes that he comes to purify and purify, to test and purify, to suffer and rejoice, to justify the name of man;

- "waking up one night" in the hadith is a hypocrisy and a nightly prayer (if not, it would not be compared to "one hour");

- "Sleeping a night" is a hypocrisy, and why not spend an hour thinking, as long as you spend the night in prayer?

The reason is clear: there is a "sorrow" in it, there is a desire for self-interest, and "gratitude" is hidden there. In this, the man is awake at night in the sorrow of the soul, thinking of himself, forgetting thanksgiving and not being satisfied with everything. He asks the creator for material gain in his own interests: property, cars, luxury housing.

Pupils have a modern approach to "waking up one night":

- some young people spend the night in the 'virtual dependence', crawling the Internet or leaving the television;

- not to read books, not to improve their knowledge;

- to spend the night in the street, having fun and wasting time;

- do not learn a language, do not do useful work;

- Wisdom and admonition, not just advice, but the necessity of following them. Whoever listens to and obeys the wisdom of his great ancestors will be raised to perfection.

Hasan (may Allaah have mercy on him) reported: "Thinking for an hour is better than having a night out". Analytical thinking has enabled students to make independent life decisions and decisions. During the study of this hadith, the students debated and discussed within such criteria as identity, human life, meaning of life, time value, noble work, loyalty, duty and responsibility.

V.CONCLUSION

summarizing the above, analytical textual analysis produces a dual effect: firstly, it raises the scientific and pedagogical importance of the analysis, achieves the goals and objectives of the analysis, and, on the other hand, develops the analytical thinking of the reader. With the ability to analyze analytic works of art, a student acquires the habit of thinking, reasoning, making accurate judgments and decisions in all aspects of public life.

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