



USE OF INNOVATIVE EDUCATIONAL TECHNOLOGIES IN THE STUDY OF THE "SADDI ISKANDARI" EPIC

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ABSTRACT

This article describes the use of modern methods in the analysis of the epic texts of Alisher Navoi "Saddi Iskandari" in secondary schools, the importance of interpreting the symbolic meanings in the epic texts through the "Zinama-zina" method, the order of the epic in the school textbook, and comments on effective teaching methods will be expressed.

KEYWORDS: Third Renaissance, external, internal, artistic-research, artistic-constructive, Zuhul, "Zinama-zina", Symbol.

INTRODUCTION

The new reforms implemented in all spheres in our country are beginning to bear fruit, and the foundation is being laid for a new renaissance in Uzbekistan - the Third Renaissance. Fundamental changes have taken place especially in the field of education. Education of the perfect generation has risen to the level of state policy. Fundamental reforms were implemented in the education system in order to educate a mature, perfect and perfect person in all respects, to develop high human qualities in the heart. On the basis of the Law "Education", the state requires the qualitative renewal of education by further improving educational standards, curricula and other methodological tools.

As fiction literature is highly valued in the educational process, it is extremely important to cultivate feelings of love for the art of words in the hearts of the young generation, to awaken the desire for elegance and beauty. Literature serves as the main factor in educating the qualities of spiritual purity and spiritual excellence in the heart of the young generation. Today, SES and educational programs have been redeveloped and improved several times, and a new generation of textbooks has been published. Special attention is paid to Uzbek classical literature in the programs and textbooks of general education and creative schools. Alisher Navoi's life and creative work have a special place. Lessons are devoted to the life and work of Alisher Navoi, starting from the 5th grade of the program of general education schools, at each grade level. Along with the poet's lyrical works, they contain excerpts from epics in the composition "Khamsa". In particular, Alisher Navoi's epic "Saddi Iskandarii" is included in the school textbook. "Khamsa" is considered to be the largest epic in terms of volume and complex in terms of structure.

In the new generation textbook published by Zulkhumor Mirzayeva and Kamil Jalilov in 2022 for the 10th grade students of general education schools, chapters XXV, LXVIII, XXV are presented with prose descriptions and 4 hours are allocated in the program. This epic is considered to be the largest epic in terms of volume and complex in terms of structure within

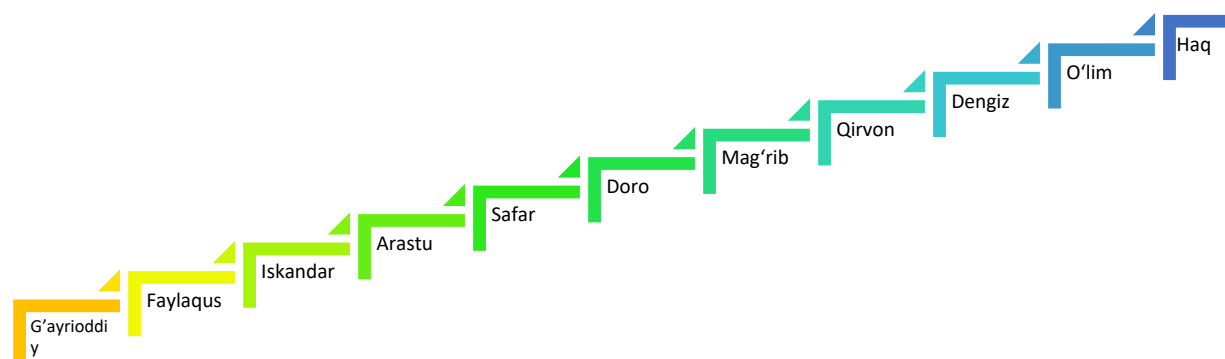
"Khamsa". We witness the philosophical and mystical interpretation of reality in the epic. We will achieve our goal only if we correctly convey the outer and inner meanings of its content to the students. It is also worth paying attention to the symbolism of the images in the epic. In the first lesson (1st hour) Alisher Navoi's literary heritage and traditions of khamsa culture will be introduced. In the next lessons, knowledge and skills related to working with the text of epic fragments will be formed. Working on epic texts given in the new textbook is very important. "As a conclusion of the views on artistic-research, artistic-constructive, artistic-organizational tasks, it can be said that the biggest shortcoming of the lessons devoted to the study of classic literature is the insufficient work on the text, the poetics of the work, and the world of the writer's skill."

In this research, we thought it would be good to mention the ideas about the use of advanced technologies in explaining the epic of "Saddi Iskandari" to the students.

The research conducted on the study of chapters XXV, LXVIII, XXV taken from Alisher Navoi's epic "Saddi Iskandarii" will be further developed. The epic tells that when Alexander went to Rome after the conquest of the Maghreb, the people of the Kirwan region complained about the oppression of Yajuj and made a plan to stop his calamity. Engineers and architects pressed stone based on the geometry, iron smelters poured color on the ground where the fence was to be built, and Atorud imagination masters and Zuhul monand blacksmiths instead poured shiny steel instead of molten zinc and lime and made the top of the fence a sky. The LXVIII chapter about those who have matured is read expressively by the students. The vocabulary of obscure words is formed and explained by the students. Students find words in the text that they do not understand. Although the epic consists of large fragments, we will divide them into smaller fragments and put a title for the convenience of the readers. Another aspect of the new textbook is that the questions are given between the topics, not at the end. The questions between the chapters encourage students to think creatively and are important in developing their thinking. Next to each stanza of the epic is a tadlib.

The student first carefully reads each verse from the textbook, and then compares it verse by verse with Tabdili. Words that are difficult to understand are underlined and the meaning is explained by the students. If the stanzas are read expressively, the meaning is left unexplained. If the students master the meaning of the stanzas in the fragmented passages, they will be able to independently understand and analyze the rest of the given passage. Students should not be allowed to read the translation of the stanzas. Because the translation is not given only to know the meaning of the verse. Every word used in the verse is not given verbatim in the translation. Students analyze the meanings of the words in the verses. Each image and event in the stanzas must be interpreted in its place. By analyzing the events in the epic, the situation of the characters, the students will gain life knowledge. The main issue is that students understand the symbols and signs expressed in each image, and perceive the ideas underlying the work. Methodist scientist Valijon Kadirov and Alisher Navoi's epic work, in general, emphasized the need to pay attention to: a) understanding of the thought expressed in stanzas; b) they can read and interpret passages in which a certain image, description or real scenes are described; c) feel the artistry of the work; g) able to use theoretical information in the analysis of the work; d) able to relate artistic truths in the epic to life; e) able to read and analyze the memorized passage expressively". Taking into account these scientifically based points in the analysis of

lyric-epic works gives effective results. The research conducted on the study of chapters XXV, LXVIII, XXV taken from Alisher Navoi's epic "Saddi Iskandarii" will be further developed. After analyzing the fragments of the "Saddi Iskandari" epic with the students, interesting activities will be given on the epic using the "Zinama-zina" method.



Place papers on the board from bottom to top. Each student will try to reveal the symbolic essence of these concepts and give an opinion about the process from Alexander's birth to his death, the original meaning of these concepts. Alexander's conquering of many countries and experiencing many adventures during his journey, the growth of his mystical knowledge, the growing richness of his spiritual world, and the changes taking place in the tax mentality are also hidden in the background. That is, his patience and satisfaction on this path, his will are tests on the way to reach the beauty of Allah. In this way, Alexander is able to get rid of lust, greed for wealth, satanic vices while experiencing these rituals, his soul becomes more and more clean of love for the world and he gets closer to God. Students should understand the external and internal meanings of the concepts on the paper. In the epic, Arastu is a perfect piri, and Alexander is a murid who strives for perfection. During the development of the work, Iskandar constantly asks Aristotle questions about the problems he cannot find a solution to, and enriches his knowledge with the answers he receives from his teacher. So, Alexander is only a symbolic image. The main place in the poet's work is not historical, but artistic. In this respect, ideas about a just king in the person of Alexander were put forward. Each character in the "Saddi Iskandari" saga has symbolic meanings. It is necessary to correctly explain the meaning of symbolic images to students. Because it is important to correctly explain the meaning of the symbolic images in the epic to the readers in the correct analysis of the work. The strange group of people, the image of ants, the hardships of seeing the mountain of gold and silver, i.e., poisonous plants, lack of water, harsh wind, and the stories about crossing the snake grove are not just ordinary things. Symbols are hidden on their basis. The gold and silver mountain represent the desires of a person, and the rest of the images represent the struggle of a person with his ego. The interpretation of symbols is very important. "A symbol is an example, a conditionally taken for explanation, used figuratively and symbolically, a tool that serves to reveal the characteristics and aspects of an image. Allegory and symbol are considered types of metaphor and are valid within the context of the used text. In translation, there is a connection between words based on analogy or internal connection. As a result of the fact that this tashbeh has been polished over the years and named a concept in a traditional way, it becomes a symbol within this concept. Symbols rely on similes, which have been used since ancient times in poetry, so there is a similarity between the symbol and the meaning it refers to."

The reader who perceives the essence of symbolic symbols begins to understand the work. The reader who understands the true essence of symbolic symbols will realize the genius of Navoi and that Alexander is a perfect person.

A single interpretation can limit the reader's thoughts. As mentioned above, interpretations are primarily a process related to the inner world of the creator, closeness to his feelings, harmony of psyche and worldview. Therefore, every student, if properly guided, can give interpretations that are close to the artistic idea of the creator. Literary critic Kazogboy Yoldoshev says the following about this: "School literary studies, from the beginning, has an authoritarian and dogmatic appearance. Both teachers and students are constantly forced to understand the work of art as it should be, and in this way they lose a lively, individual approach to the work of art." So that the student does not get distracted in the interpretation, the teacher should analyze all the means that lead to the artistic idea of the epic. Such as the above, connecting the creation with the personality of the creator, or analyzes focused on the essence of the symbols reflected in the epic. "The content bases of the work of art in most cases lie in the subjective side of the content. Keeping this aspect in mind is especially important for school literary education. Because here a very large part of time and effort is spent on the interpretation of the topic almost in vain". Alisher Navoi's analysis of the epic "Saddi Iskandari" in secondary schools in this way gives effective results. During the reading of the verses, the reader understands the written truths. Pupils' love for the work of the great writer will stimulate the development of high human qualities. Working with the classic text and analyzing it will give high results in raising the young generation to be perfect in all aspects and a person who will sincerely serve our Motherland.

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