



## MODERN APPROACHES TO STUDYING EPICS

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### ANNOTATION

Developing the effectiveness of education qualitatively and bringing the national methodology to a new level is one of the strict requirements for methodologists today. In today's literature classes, rather than simply teaching or analyzing a work of art, the subject is taught through various methods; we think that it will be more effective to organize fun by means of audio or video developments.

**Key words:** artistic image, modern approach, methodology, education, artistic analysis;

Alisher Navoi's epic "Layli and Majnun" is studied in the secondary-special system of educational stages - colleges and academic lyceums. In particular, in the textbook "Mother Language and Literature" by the authors A.Rafiyev and N.Gulomova, <sup>1</sup>some chapters of this epic are presented in verse and prose. Literature teachers of the college can organize this topic in the form of multimedia in the course of the lesson.

After the topic and plan of the lesson, the wisdom of the lesson is announced by the teacher. The attention of the readers is drawn to verses about the power of words in Alisher Navoi's epic "Layli and Majnun". Lesson: Words are a great blessing. Hazrat Navoi knew the place of words in the perfection of a perfect person.

Ey so'z, ne balo ajab guharsen,  
Gavhar neki, bahru mavjvarsen.  
Aytib sovumas tarona sen-sen,  
Olib qurumas xizona sen-sen.<sup>2</sup>

Since the information about the life and work of Alisher Navoi is learned from the 5th grade, we believe that it is necessary to refer to this part for the student to repeat independently, without focusing on the information presented in the textbook about the poet's life in the college level system. Instead, you can show a short video about the epic, its genesis, and the history of khamsalik, which is not included in the textbook. In this, the reader feels that "Layli and Majnun" is not just a romantic-artistic work, but it is a mystical work that has been reworked again and again by great artists over the centuries. This process directly prepares the reader for the analysis of the epic.

In the process of studying the epic "Layli and Majnun", special emphasis should be placed on the symbolism, harmony of spirit and nature, interdisciplinary integration, moral and educational ideas in the epic. True, two chapters of the epic are given in the textbook, and

<sup>1</sup>A. Rafiev, N. Gulomova. Textbook of native language and literature, Tashkent: Sharq, 2010. Pages 166-186.

<sup>2</sup>Навоий А. Лайли ва Мажнун. Хамса, 20 томлик. 9-том. –Тошкент: Фан, 1992. –Б.19. Кейинги келтирилган мисоллар мана шу нашрдан олинади ва бетлари қавс ичида кўрсатилади.

it is not possible to cover all aspects of the work through these passages. However, through the teacher's pedagogical skills and additional information, the student can have a relatively broader understanding of the essence of the work "Layli and Majnun".

When talking about the symbolic images in the work, it is necessary to mention the main symbols - Majnun, Layli and Ibn Salam. It is enough to bring these three images to the center through the video, and to show that the rest of the symbols - related to color, the place and the animal world are the elements that fill these characters. For example, Majnun is a compulsory tax. Layli is a true joker. Ibn Salam is a representative of public love.

In the work, black color initially describes the author's situation. "When I was trapped in the dome of Zim-Ziyali, darkness closed the door. Time was covered by a waxy cloud, and darkness was added to the darkness of the night. My body was captured by this darkness, and the darkness of the sky settled in my heart..."<sup>3</sup>

And then this color moves to the psyche of the hero. Images of Qays suffering from Hijran are expressed through black.

Hijron qora shomi zoru mahzun,  
Chekkan kibi o'tluq oh Majnun.(35b.)

When it comes to the image of a symbolic place in the work, the steppe desert is embodied before our eyes. Every time Kais falls into a state of madness, he goes out into the desert and wants to be absorbed in the bosom of the young. By showing the image of the desert, vastness on the screen, you can raise problematic questions for the students. For example: Some heroes lie with their breasts when they are in love. Why does Kays go out into the desert when he falls in love? What is the connection between the madman and the desert?

There is also a special symbolism in the madman's friendship with the dog and his companionship with the deer. "It is known that a dog is a symbol of devotion and loyalty. A madman prefers the dog's loyalty to his own loyalty. Because the dog is much closer to Laila than Majnun."<sup>4</sup>

Itkimsagabevalig'etmas,  
Boshin olibo'zga sori ketmas.(161b.)

The topic can also be linked to interdisciplinary integration; in which geographical place names or landscape and portrait samples in the work are analyzed through visual arts.

For example, the names of some geographical places in the work can be displayed on the screen with an explanation: Yasrib is the name of the city of Medina. Najd is the name of a place between Iraq and Hejaz. Other than the Arab peoples and countries (often referring to the country and people of Iran). And the verses associated with these names are referred to the readers.

The image of nature is very vividly expressed in the work. For example, the author draws the image of the garden where the two heroes met in the reader's imagination through

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<sup>3</sup>Navoi A. Laili and Majnun.-Tashkent: Literature and Art, 1990.-B.258.

<sup>4</sup>Komilov N. Mysticism, -Tashkent: Movaraunnahr, 2009.-B.201.

<sup>5</sup>Navoi A. Laili and Majnun.-Tashkent: Literature and Art, 1990.-B.276.

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