

Teaching the Rubai of Zahiriddin Muhammad Babur using Innovative Technologies (Based on 5th Class Student's Book)

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Annotation: In this article, it was shown how to teach Zahiriddin Muhammad Babur's rubai to students with the help of pedagogical technologies. And examples were given through some of his rubai

Keywords: technology, method, nationality, audio-video tools, commentary, rubai.

Introduction:

The purpose of teaching poetic works is to form the artistic perception of students, to introduce them to the secrets of the poem, and at the same time to get into the work and feel the feelings of the hero. "... It is known that the content of the poem is mixed with feelings. In literature classes, great attention is paid to the expressive reading of poetic text, the burden placed on each word, and the creation of questions that draw the student's attention to the expression of feelings. It is desirable not to allow the reader to retell the text of the poem. Because when the content is told, the effect of the poem is completely lost"², - these opinions are appropriate. In fact, lyrics touch the emotions in a moment and reach the heart faster than prose. If its content is told like a story in prose, its impact will be lost.

It is not easy to understand examples of classical literature in the same way as we understand today's poetry. In this process, a great responsibility and task is required from us teachers. Because it is a difficult task to be able to correctly deliver classic lyrics to students, to arouse their interest in this lyric without boring them, and to be able to impress them with poems. In today's age of information technology, the use of innovative technologies is a good tool to easily achieve the goal. In general, many goals can be achieved by using these technologies in teaching poetry. For example, students who memorize poems by reading them expressively will strengthen their memory and develop their speaking skills.

It can be said that the language of Babur's works is much simpler and easier to understand than the artists of that time. Even then, some old Uzbek words that are not used now cause difficulties for students. We use the following technologies to understand these words and to better understand and convey the meaning of Babur's Rubaiyat:

Method of nationality - we know that in understanding any work, we must always pay attention to the social environment of that time. For example, many of Babur's Rubaiyats are on the theme of the Fatherland and freedom. Of course, the reason for this was that Babur left the homeland, and this pain and separation did not leave him until he died. And giving such information first, and then moving on to the commentary of the rabbis, will have a good effect on the students' understanding in the lesson.

The method of using audio-video tools - almost all classic poetic works have been turned into songs or an audio text has been prepared with expressive reading. By using these tools in the course of the lesson, students will learn the ability to recite classic poems through audio or video versions of rubai (may be ghazal depending on the lesson topic). From these, the student learns the rules of where to lower the voice or raise it, or to pronounce it longer. And of course, if homework is given and expressive reading is given through a voice recording device (it is possible to use mobile phones), the interest of students will increase and the efficiency of the lesson will be high. Because everyone in the class is interested in different fields, not just one field, the student who is not interested in this field is interested in music, singing, etc.

The interpretation method is one of the most widely used methods since ancient times. "*Sharh means opening, explaining, explaining in Arabic*". The commentary consists of the following parts:

1. **Linguistic commentary** (explanation of words that are difficult to understand).
2. **Historical-national commentary** - in this kind of commentary, traditions related to ancient national customs and traditions are explained.
3. **Historical-literary review**. In this, the traditions related to the historical period in the literary works are explained. In addition, the following series of words may be used to interpret the works: names of geographical places, historical figures in the work of art, folk proverbs, expressions, pictorial means, characters' names, appearance, clothes, objects, words and phrases expressed by numbers"³.

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² Husanboyeva Q, Niyozmetova R, Literature teaching methodology, Study guide. -Tashkent-2018, page 233.

³ M. Tursunova Interpretation method in literature classes. "Language and literature education" magazine. 1992 No. 3, 4 p. 23. This quote was taken from M. Kholyarov's BMI.

There is no such thing as a perfect artistic analysis, as Professor Kozogboy Yo'ldoshev said. Everyone understands and interprets the work in their own world, based on their own thinking. Therefore, it is better to give the translation of hard-to-understand words to the students when analyzing and commenting, and leave the comment to themselves. Then, the teacher expresses his opinion without contradicting their opinions, which forms the skills of these students to express their opinions through independent and creative thinking. Our comments below are also given as an example.

Now we will try to interpret one or two of the rubai given in the 5th grade student's book.

Yod etmas emish kishini g'urbatda kishi,
Shod etmas emish ko'ngulni mehnatda kishi.
Ko'nglum bu g'ariblikda shod o'lmadi, oh,
G'urbatda sevinmas emish, albatta kishi.

Yod etmoq - to remember, g'urbat - strangeness, to be far from the homeland, shod etmoq - to make happy, mehnat - pain is hard work.

A person who is far away from his country in a foreign country is not remembered by his countrymen, and his heart is not joyful in suffering. My heart was not happy living far from the homeland, certainly no one can live happily living far from the homeland. No poet was able to express life away from the homeland as effectively as Babur. Now I have a question for you: Why can't a person living far away from his homeland live happily? After all, Babur was the king of all India, he could do whatever he wanted, or is he not happy having so many things that he won in many wars? So many things were not worth one Motherland, Motherland. Everyone loves the place where they were born and raised, this love is formed in the baby from the mother's womb. We can always live freely and happily in our homeland. That's why they say, "Until there is a king in another country, be a poor man in your own country. When you lose your land, you will cry for seven years, and when you lose your people, you will cry until you die." Babur Mirza also cried until the end of his life.

Ahbob, yig'ilmoqni farog'at tutingiz!
Jamyatingiz borini davlat tutingiz!
Chun gardishi charx bu durur, Tangri uchun
Bir-birni necha kun g'animat tutingiz!

Ahbob- friends, farog'at- peace-tranquility, gardish- rotation, charx- rotation, figuratively world.

Friends, consider gathering together as peaceful, consider the presence of friends in society, each other's presence as wealth, more than any wealth. Allah wants you to gather in this world. Always take care of each other that the person who lives today may be gone tomorrow. Look at how actual what Babur said at that time is for today. Today, people don't remember each other much, it is rare to hear from their loved ones, that's why we don't love each other, we spend most of our time connected to mobile devices. The poet also encourages us to get together and ask each other how we are doing.

Conclusion: *According to the requirements of the state educational standard (SES), we must teach students to think independently and creatively, to express the product of creative thought orally and in writing in literature classes and in this way, I think that if we take into account the age and psychological level of the students in the lesson processes today, and use appropriate technologies, we will achieve our goal.*

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