

Reference to the Layers of Classical Literature in the Formation of Text-Creation Skills

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Abstract: *The article focuses on such problems as the use of classical literature in the formation of the text-forming competence of general school students, traditional themes and images, the literary environment of today, the era, its role in public life. The active attitude of scientists-thinkers to the processes as intellectuals of their time and the reflection of traditional themes in their work illuminate the relevance at all times.*

Keywords: speech competence, traditional images, well-being, epoch, environment, social conditions, creativity, artistic skill, prosperity of the Motherland, youth worldview, imaginative thinking, text creation

INTRODUCTION. One of the requirements of the time is that today's youth should be active initiators in all spheres of society. And it is possible to achieve the expected result and sufficient effect only if it is formed from early school days. Only then our fragile seedlings will turn into trees capable of bearing fruit. Each teacher will justify the task assigned to him only if he sets himself such a responsible goal as the formation of the ability of young people to apply their knowledge in practice, the education of individuals who are capable of solving expected and unexpected problem situations. The role of the native language and literature in this is invaluable. The education of a competent and openminded person with a broad outlook and a creative mindset is the main goal of the science of the native language and literature.

After all, the universal qualities of the world penetrate into the human soul first of all with the unique charm of the native language. Thus, the ideas of love, patriotism, humanism, and familiarization of students with their native land are realized primarily in the process of teaching their native language, which means that the teacher of their native language and literature has great importance in educating the younger generation. The formation of students' communicative potential, the education of young people who have their own opinions, their own words in independent life, who boldly continue their path to the future of the Motherland, striving for high peaks, is the highest goal of a teacher. One of the primary tasks remains the improvement of oral and written speech of students as well as the education of reading literacy.

LITERATURE ANALYSIS AND METHODOLOGY. The organization of such work in the context of all classes, starting from the junior classes and ending with the senior ones, should be the requirement of a modern teacher. The development of oral and written speech is closely connected, first of all, with the implementation of such a serious and responsible process as the creation of a text. Improving direct reader literacy also remains one of the leading challenges. In this process, the development of systemic literacy in the form of written literacy-reading literacy-written speech-oral speech is a necessary criterion at all times. It is especially appropriate if, when creating a text, a topic is chosen that can find a solution to the problems of the time, aimed at knowledge, work, and respect for universal values. To do this, readers are encouraged to read more fiction books. Problems in preparing young people for independent life can be overcome by using innovative technologies in the formation of competencies for creating text. First of all, the use of the cluster method of interdisciplinarity in the creation of a text is a necessary criterion for preparing a student for life, the ability to apply the acquired knowledge.

Historical data shows that when the people suffered from the oppressors and were in a difficult situation, they turned to such thinkers as Mevlana Alisher Navoi, Jalaliddin Rumi, and asked them for help and comfort. While the craftsmans complained of oppression, our great sages, saying, " Have you ever seen people throw stones at a tree that does not bear fruit," comforted them. Jalaliddin Rumi did not separate himself from his people even in the most troubled times. Their huge contribution to the closeness to the hardworking people, sincere grief for the fate of ordinary people and a sense of exceptional responsibility is invaluable. All his life, Hazrat Navoi wanted his people to be rich and educated. He has built a madrasa, established irrigation and agricultural work, using the money he received from the land inherited from his father, provided material assistance to talented students and allocated wages to madrasa workers from cooks to cleaners. In his priceless works, he paid great attention to the high duty of humanity – to earn honestly, to benefit his people. " The highest duty of humanity - to live honestly" - from ancient times to this day remains one of the topical issues on which we can take a deep look at the main idea reflected in the layers of our literature, and show that this is the solution to the problems of all times.

RESULTS AND DISCUSSION. Therefore, in this article we will focus on the image that became one of the components of creativity that defined early human culture. Even today, without losing its relevance, this image is the symbol that encourages one to love work, make the life beautiful, appreciate the work of others, and be able to solve life's problems. Such images are found in many of our classical literature. The image of birds singing for centuries develops such feelings as freedom, the image of horses-loyalty to a friend, to the motherland, forms such competencies as striving for goals, competition, rivalry.

The main ideas of the Avesta are related to the struggle of all orders in the Universe, between good and evil, light and darkness, life and death, all the good in the world is represented in Ahuramazda, evil-in Ahriman, in this struggle, a person is

not a toy at the disposal of these forces, he has freedom of choice, he is the one who can influence the attainment of justice in this world with his zeal.

It is known that in the "Avesta" also a large place is given to views on social orders and various rituals associated with the early culture of agriculture and cattle breeding. In particular, this source praises Ahuramazda, who created agriculture and animal husbandry in the most favorable light. Special emphasis is placed on respect, love and appreciation of peasant labor. Based on this, the Zoroastrian moral views directly reflect the moral worldview of farmers and pastoralists.

The noble and beneficial aspects of agriculture are embodied in the image of the second child of Zoroaster. In many places, the "Avesta" advises that one of the main factors in increasing yields is the leaching of salts, the leaching of salts from the ground. The Zoroastrians sought to create a holistic agriculture, and for this purpose, a special irrigation system was introduced and an orderly distribution of land plots among the members of the community. In particular, the third Fargardian, the 4th paragraph of the Vandidod, in reference to Ahura Mazda of Zoroastria, states: "Where is the third place in the world where the earth is happiest? Ahura Mazda replied, " O Zoroaster! Such a place is a land where one person has planted more wheat, oil and fruit trees than anyone else, people have released water on land, plowed water land, " he replied. The Vendidod also emphasizes that Land that has not been sown for a long time and has not been affected by the plow is unhappy. He dreams and waits for the plow. In the worldview of our people and in the traditional economic occupation associated with agriculture, there are still some manifestations associated with these views, as evidenced by direct ethnographic data. In particular, among the Uzbeks, plowing the land, preparing it for sowing, bringing water, and harvesting crops grown in the bosom of the earth is an honorable reward, and farming is the most honorable occupation. Especially solemn was the beginning of the peasant season, when until the first quarter of the XX century in a number of regions of our country before the spring plowing ceremony was held "plowing". In each family, women cooked lumpy porridge ("IS"). In the cauldron, the oil was well heated, and then the dough was thrown into it. The horns and yoke of the oxen were oiled before plowing.

Observing the views and rituals associated with the traditional way of life of the Uzbek people, we see that a kind of worship of land, grain and bread has been preserved to this day in a wide variety of rites and rituals. According to popular belief among the Uzbeks of the Ferghana Valley, the paradise originally grew wheat, apples, melons, figs and basil. Therefore, these plants and fruits have always been revered. Moreover, in the people one of the best deeds was considered to sow wheat on the ground, and to trample the fields sown with wheat was considered a sin. In this regard, we should especially note the respect of our people for bread. In the Uzbek people, one of the main occupations of which is agriculture, bread has long been one of the main and scarce products of consumption, and a number of rituals and traditions associated with bread have developed. Including bread was never thrown under your feet.

Stepping on bread was considered a grave sin. In addition, there was a custom to put bread on the head of the groom on the wedding day. The Uzbeks of the Ferghana Valley, according to an ancient custom, never burned grain straw in the oven. Because burning grain-bread-is also called a grave sin. Our ancestors said that where there is bread, evil forces may not exist. Therefore, as a protection against the evil eye, bread is placed under the pillow of a newborn child, along with a number of other objects of magical properties. In Khorezm, it is said that djinns, fairies do not approach the ground (for example, before the tandoor), where pieces of bread are worn as an amulet and prepare dough for bread. Our babies, who started walking, rolled between their legs in puddles. The boy had good intentions, so that all his food would be full, so that his paths would be free and so that he would not stumble and walk on his own paths. It was believed that our young men, going to military service or going on a long journey, bite off a whole loaf and, having survived, return home, where they are destined to eat this bitten bread.

CONCLUSION: It is very important to instill these national values in the worthy sons and daughters of a people with a priceless heritage, so that they invest their efforts not in foreign lands, but for the benefit of their own land. After all, as long as there is an opportunity to show the true power of our literature", the cases when parents or teachers can not understand the reason of children's bad behaviour will decrease.

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