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METHODOLOGICAL JOURNAL**<http://mentaljournal-jspu.uz/index.php/mesmj/index>**FORMATION OF TEXT CREATION COMPETENCE THROUGH IMPROVING  
STUDENTS' ARTISTIC LITERACY****Raykhon Bakhritdinovna Rasulova**

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**ABOUT ARTICLE**

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**Abstract:** The article focuses on issues such as the use of traditional themes and images from classical literature, their role in today's literary environment, era, and social life in the formation of text creation competence of secondary school students. The active attitude of thinkers to the processes as intellectuals of their time and the relevance of the reflection of traditional themes in their work in all times are highlighted. One of the effective approaches to improving students' artistic literacy and reading literacy is to turn to classical literature, especially in developing their creative qualities and forming text-creation competencies.

**Introduction.** Today's youth should be active initiators in all aspects of society. Only if this is formed starting from school, can the expected result and sufficient effect be obtained. Each teacher will fulfill his task only if he sets himself the responsible goal of forming students' ability to apply the knowledge they have acquired in practice, and of developing intellectual abilities that can take on the solution of expected and unexpected problem situations. The role

of the native language and literature is incomparable in this. The main goal of the native language and literature is to develop a logical and free-thinking person with a broad worldview and creative thinking. Indeed, all the virtues in the world are absorbed into the human heart, first of all, with the unique charm of the native language. Therefore, the idea of loving the motherland, patriotism, humanity is first of all implemented in the process of teaching the mother tongue.

So, how great is the service of the teacher of the mother tongue and literature in the upbringing of the younger generation. The highest goal of the teacher is to form communicative potential in students, to educate young people who have their own opinion and their own words in an independent life, who boldly continue the future of our homeland and strive for high goals. One of the primary tasks remains to improve the oral and written speech of students, to develop reading literacy. It should be the requirement of a modern teacher to establish such work in all classes of schoolchildren, from the lower grades to the upper grades. The development of oral and written speech is, first of all, closely related to the implementation of such a serious and responsible process as text creation.

Improving reading literacy directly also remains one of the leading tasks. In particular, it is more appropriate if the topic chosen for text creation is one that can find solutions to the problems of the time, is aimed at acquiring knowledge, working, and respecting universal human values. For this, students are recommended to read more fiction books. By using innovative technologies in the formation of text creation competence, problems in preparing young people for independent life can be eliminated. First of all, the use of the interdisciplinary cluster method in text creation is a necessary criterion in preparing students for life and applying the knowledge they have gained. By turning to literature through text creation, it is possible to find solutions to problematic issues such as labor education and vocational guidance. For this, it would be appropriate to approach the creation of a text in a new way, without imposing one-sided normative requirements, and to approach it scientifically, referring to the heritage of ancestors.

**Materials and methods.** Based on the principles of the continuity cluster direction, revealing that traditional images created in the early stages of our literature and living in all its layers are one of the important factors in today's development, and showing the importance of using them in the texts being created, will not only enrich the reader's imagination, but also develop scientific research skills. These creatures of nature, honed over the centuries and possessing a powerful force in today's social life, are constant companions of humanity. The birth of the enlightenment of every great people, the formation and development of their

spiritual consciousness, its literature is a special phenomenon. Its uniqueness lies in the fact that truly ancient folk creativity brings about new changes in the spiritual life of the nation, and elevations in thinking, and serves as a beacon for its people. Also, true creativity, in addition to justifying the trust of its people in any circumstances, can also be a support and balm for their souls. Thinkers, seeing the world with the eyes of the heart and depicting the world in its colors, have awakened in people a desire to love life, work, and creativity.

They have studied, polished, and improved the products of their own creativity. They have created a new innovative environment through traditional themes and images. In their priceless works, which are considered the jewels of the soul, they have sung that earning a living through honest work, raising their children honestly, and benefiting their people and homeland are the highest duties of humanity. "The highest duty of humanity is to live honestly," - the main idea that has been reflected in the layers of our literature from the poet to the present day, and being able to show that this is the solution to the problems of all times, is one of the urgent issues. The power of literature is not in "splitting firewood", but it is our duty to feel and realize its literal and powerful impact. Therefore, in this article, we will focus on the image that was lovingly created in the works of the most accomplished writers, from the products of creativity that marked the early human culture. This image, without losing its relevance today, is an image that encourages people to love work, make their lives beautiful, appreciate the work of others, and solve life's problems. Such images are found in many of our classical literature.

The image of birds that have been singing for centuries develops feelings such as freedom and liberty, and the image of horses develops feelings such as loyalty to friends and homeland, while the image of horses develops competencies such as striving towards the goal, competing, and competing. They can make independent decisions, such as making the right decisions in unfamiliar situations and resolving problematic situations. They can understand the meaning of words, phrases, and terms in texts of various genres and read them correctly and fluently. When creating a text, returning to music and referring to the phenomenon of reminiscence and using this method, not only strengthens the reader's memory, but also increases their associative thinking skills. The image of a husbandman has been used many times in the works of thinkers throughout history. One example of this is the series of images that express the fact that our people consider their happiness to be in labor through "Bobo Dehqon".

Literature highly values the importance of labor in the formation of a person as a person and in the upbringing of children, and has never tired of repeatedly referring to the image of the "peasant". Alisher Navoi, in addition to using the term "peasant" in his works to refer to

people of agriculture and husbandmans, also used this term in the sense of God the Creator. The poem "Hayrat ul- abror" in the chapter "On the Definition of the Heart" says: "Qudratli dehqon ( Oллоh) ilk tongda yaratgan loydan bino bo'lgan odamni o'z qudratining gulistoni qilib yaratdi",- deydi. "Mahbub ul - qulub" asarining o'ttiz birinchi faslida- "Dehqonlar zikri" da esa:

"Dehqonki, dona sochar, yerni yormoq bila rizq yo'lin ochar.

Agar rostliq va salohi bordur, uyi solih noqasidin namudordur.

Qo'shi ham ikki zo'r pahlavon, yukiga bo'yun sunub olida ravon; ish qilurda hamdam va hamqadam, dehqon alarni suradi andoqki Odam.

Olam ma'murlig'i alardin, olam ahli masrurlig'i alardin.

Har qayon qilsalar harakat, elga ham qut yetkurur, ham harakat",- deydi.

Alisher Navoi, in addition to using the term "Husbandman" in his works in relation to husbandmans and cultivators, also used this term in the meaning of God the Creator. In the chapter "Description of the Heart" of the epic "Hayrat ul-Abror": Our great thinker grandfather highly appreciated the service of husbandmans, saying that "the fullness and joy of the people of the world are, first of all, from the labor of selfless people who sow seeds on the earth and grow priceless delicacies." Traditional interpretations of the husbandman can be found even in Alisher Navoi, they can be observed in Firdawsi's "Shahnama", Rumi's "Manavi Masnavi", Nasir Khisrav's works, Yusuf Khos Hajib's "Kutadgu Bilig", Kaykovus' "Qabusnama", Saadi's "Gulistan", and Jami's lyrics. In the "Avesta" it is said, "Whoever plows the land with his left and right hands, with his right and left hands, the land will also give him abundant blessings. Whoever sows wheat, he sows Allah (truth)." The hadith of the Prophet, which says, "We hold the husbandman's folded hands and tell him that these are two nests of Allah's mercy," is also in harmony with the ideas presented. In his work "Kutadgu Bilig" Yusuf Khos Hajib says this in a question-and-answer session between the characters Ogdulmish and Ozgurmish entitled "He teaches how to mix with the peasants (tarigchi)". "Tag'in bir toifasi dehqonlardir,

Bular mutlaqo kerakli kishilardir.

Bular bilan sen aralash hamda qovush,

Tomoq jihatdan sen tashvishsiz yasha.

Hamma qimirlagan (jon)ga bulardan manfaat (bo'ladi),

Hammasiga yeyim (va) ichimdan halovat yetadi.

Hamma nafas oluvchi (ya'ni jonli) ochiqib-to'yuvchilar),

(Jamiki) tiriklar bularga hojatmand bo'ladi.

Bu kishi(lar) senga ham shubhasiz kerak(dir)lar,

(Toki) ular tufayligina tomog'ingning masalasi hal bo'lsin.

Bular bilan ham aralashgin, ey qarindosh,  
Halquming pok, ovqating halol bo'ladi.  
Nozik, to'g'ri yo'l tutayin desang,  
Halqumni poklash kerak, ey xulqi go'zal.  
Muqarrar ehtiyotkor bo'layin desang,  
Halqumga, tanga halol ulush ber.  
Dehqon kishilar qo'li ochiq bo'ladi,  
Ko'nglini xudo berganidan ham ziyod keng tutadi.  
Butun yer yuzida hamma qimirlagan jonning,  
Yuradiganlarning ovqati-yu, uchadiganlarning doni (ular)dir.

In Kaykovus's "Qobusnoma" there are thoughts like "O son, if you are a husbandman, be more knowledgeable than all husbandmans and do not plant each crop beyond its time... Always cultivate the land, and you will become a barhurdor (barhamand) from the profession of farming." We can also see this in the advice given by our respected writer Oybek to his nephew Mirzakarimboy, "The land will feed you. "We can also see how much our ancestors glorified this profession in the information given in the "Avesta". The main ideas of the Avesta are connected with the struggle between all orders in the world, between good and evil, between light and darkness, between life and death, all good in the world is represented by Ahuramaz, and evil by Ahriman, in this struggle a person is not a toy at the disposal of these forces, he has freedom of choice, he is a person who can influence the finding of justice in this world with his own energy.

So, even now, there is no doubt that whoever does not consider himself a puppet, chooses a profession for himself, is energetic, and if he encounters injustice, he will grow up to be a person who can fight against it.

In the Avesta, the nomadism that was widespread in those times is condemned, and agriculture is encouraged as a virtue. Drawing a conclusion from this, even now, every person should plant at least one fruit tree, flower, vegetable, and if he does not get the fruit, it will be given to his children, the poor, and there will be a reward. It is said that the people will thank him.

The four elements of water, fire, soil, and air are highly praised in the Avesta; they are called to protect and cherish them. Its educational significance is still great today. Following this, every conscious, intelligent patriot, people-lover, young and old, should not waste a single drop of water, should conserve the source of life - fire, gas, coal, oil, and wood; should not pollute the soil, environmental education issues; and keeping the air clean and not subjecting it to ecological destruction are both a duty and an obligation.

History shows that the culture of agriculture was an important factor in the emergence and development of the ancient centers of human civilization. The fact that nomadic tribes began to become civilized even in patriarchal societies engaged in animal husbandry is evident in their involvement in agriculture. In the East, one of the ancient centers of world civilization, the formation and development of agricultural culture is characterized by its being based on irrigated agriculture. As is known, the Avesta also gives extensive space to views on social procedures and various rituals related to the early agricultural and animal husbandry culture. In particular, this source praises the creator of agriculture and animal husbandry, Ahura Mazda, as the most acceptable form of work. In particular, respect, love and appreciation of agricultural labor are emphasized. Based on this, Zoroastrian moral views directly reflect the moral worldview of agricultural husbandmans and animal husbandry.

**Result and discussion.** The noble and good aspects of agriculture are embodied in the person of the second child of Zoroaster. In many places in the Avesta, one of the main factors in increasing productivity is the removal of soil impurities and leaching of salts. Zoroastrians strive to create a holistic agro-culture and for this purpose, a special irrigation system and the orderly distribution of land among community members are introduced. For example, in the third fargard, paragraph 4 of the "Vandidod", in response to Zoroaster's question to Ahura Mazda, "Where is the third place in the world whose land is more blessed than all others?", Ahura Mazda replied: "O Zoroaster! Such a place is the land where one Ashavan planted more wheat, oil and fruit trees than all others, where people brought water to dry lands, and plowed waterlogged lands." It is also emphasized in the "Vandidod" that land that has not been sown and plowed for a long time is unhappy. It dreams and waits for the plow. Such land is like a beautiful girl who has entered puberty. Every girl wants to start a family and have children, just like a girl who wants to have a husband, an uncultivated, neglected land is waiting for a husband."

**Conclusion.** Some aspects of these views have been preserved in the worldview and traditional farming practices of our people, which is directly confirmed by ethnographic data. The initial acquisition of land or sowing of seeds was initiated by respected elders in the family or village.

The Avesta emphasizes that "whoever sows wheat, sows Ashakh (Truth), making the religion of Mazda grow again and again. It makes the religion of Mazda as powerful and powerful as hundreds of praises, donations, vows and prayers, and tens of thousands of sacrifices. When the grain ripens in the fields, the giants move from their places and begin to flee. When the wheat sprouts, the giants tremble with terror. When the wheat becomes flour,

the giants groan. When the wheat is gathered in the threshing floor, the giants "Navro'zi kishavorzon" – "dehqonlar bayrami" deyilgan. Zahmatkash dehqonlar aynan ushbu kun qo'sh chiqarib urug'ni yerga qadaganlar. On this day, hardworking husbandmans took out their plows and planted seeds in the ground. Farming songs were performed in connection with various activities of farming. For example, during plowing "Qo'sh haydash", hosilni o'rib olishda "O'rim qo'shig'i", xirmon yanchig'ida esa "Xo'p mayda", "Mayda, mayda" qo'shiqlari aytilgan. "Qo'sh haydash" qo'shig'ini ho'kizga qo'shilgan omochni boshqarib borayotgan dehqon aytgan. Unda she'riy to'rtliklar mehnat mazmuniga mos holda badiha etilgan. "Yerga bersang mehringni- yer beradi rizqingni",- "They have been teaching the younger generation. Even showing respect to working people is ingrained in our blood. Proof of this is the saying around the dinner table: **"Ekkanga -tekkanga, Bobo dehqonga rahmat", "Manzil ozod- Dehqon obod",-**

The role of literature in comparing the generosity and generosity of husbandmans to the rays of the sun and recognizing them as the great grandfather husbandmans is incomparable. From the first examples of literature, which are equal and twin to humanity, such traditional images have been living in today's creativity. Using the cluster method, "Journey to the Mozi" and "Two-sided Diary" methods, revealing such images is precisely the demand of today. It is the duty of every educator to form competencies such as living by respecting our universal, national values. How relevant this topic is today is the opinion of our President Sh.M. Mirziyoyev's words, " "mirishkor dehqon va fermer, suvchi va irrigator, mexanizator va agronom, agrar tarmoq olimlari dunyodagi eng sharafli kasb egalari",- deya e'tirof etishlaridan ham bilish mumkin "Dehqon deganda, bepoyon dalalar, bog'-u rog'lar, dasturxonimizdagi turli noz- nematlar, to'y-tomoshalar, xursandchilik kunlarimiz, butun hayotimiz ko'z oldimizda namoyon bo'ladi. Shu ma'noda dehqon bu- hayotning baquvvat ustuni, tiriklikning mustahkam tayanchi, desak hech mubolag'a bo'lmaydi",- are true. Turning to the life lessons of our ancestors, our national and spiritual heritage, and literary sources, serves as the main opportunity for the younger generation to choose their path correctly.

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