

IMPROVING THE TECHNOLOGY OF WORKING WITH GIFTED STUDENTS

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Annontation: In this article, several views on the importance of the personal activity of a gifted child, as well as the psychological mechanisms of self-development of a person underlying the formation and implementation of individual talent, have been put forward.

Key words: Talent, practice-oriented system, high skills, individual training.

The most famous work is "Kissasi Rabguzi" by Rabguzi. Rabguzi (pseudonym; son of Nasiriddin Burkhaniddin) (late 13th century - Rabotoguz region of Khorezm - early 14th century) - poet. He was a judge in Rabotoguz. People of the East deeply studied the oral works, especially the narratives, the stories about the saints and prophets. He himself wrote many instructive stories and short stories.

In the article, Rabguzi's work "Kissasi Rabguzi" is analyzed. This piece explores the theme and idea put forward. Books published in different years were used. Also, researches, monographs, scientific work and works on "The Story of Rabguzi" were used.

He was one of the first in the history of the literature of the Turkic peoples to create stories from narratives and stories in prose. Only the work "Qisasi Rabguzi" (1309-10) has reached us. The work was written at the request of Nasiruddin Toqbuga, one of the Muslim Mongolian beys. The book is written in Turkish, mainly in prose, hymns, summaries of some stories, lyrical experiences and the concluding part in verse. Some scenes from the Holy Qur'an, some facts from other books on Islam, and some facts from Abu Ishaq Nishopuri's "Qisas ul-Anbiyya" are used as the basis of the work. The work begins with the traditional praise and praise, followed by a short preface that explains the reason for its writing, the author, and then the stories. There are 72 stories in total. According to the scope of the subject, the stories of the work are very colorful. Glorification of God, the owner of all creation in the world, remembering the scenes of the life of the prophets, humility and arrogance, parent-child relationship, will and justice are among these topics. The stories vary in size: For example, the story of Joseph is about 100 pages long, while the story of Lot is only a few pages long. Most stories begin with a specific message about the hero, followed by a hymn, followed by a narrative of the main events. In some stories, there are also independent stories, narrations and narrations. For example, in the story of Yusuf, there are several

examples of stories, anecdotes, verses, ghazals and other genres. But they form a unity with the main ideological and artistic goal advanced in the work. similar topics are also found. The direct influence of folklore can be felt in the description of the stories and the depiction of the characters. Although the work is about prophets, according to the author's confession, since there was existence before humans existed, he starts the events from these first existence events. That is, the previous story earth, blue, creatures, demon,

begins with the events of the giant, the rule of the fairies, and then the need for the creation of man. Although these events do not have a concrete scientific character, they give certain ideas about the universe and the beginning of man. The rest of the stories are about prophets and prophesied persons. At the beginning of each Rabghuzi story, a brief description of the Prophet is given, followed by an explanatory poem, followed by the main content of the story in prose. This content does not consist of a comprehensive account of events, but also consists of several stories and anecdotes related to these events. For example, a comment and a poem about the Prophet Idris are given. Then, in prose, its unique qualities are mentioned. According to the story, Idris saw Ambar is third in knowledge, kingship, and prophethood. He knew how to sew anything, made tools like swords and knives, lived in the sky, lived in heaven, knew seventy-two languages, preached religion and taught various arts and crafts. God allows him to die and be resurrected, to walk in heaven, to roam in hell and heaven, and to stay in heaven, referring to his sincere obedience and works. In the work, the events of other prophets are described in the same way, colorful stories are presented.

It is noteworthy that stories and stories related to them are told in a way that is subordinated to a specific idea. For example, one day Solomon asked the owl, why do you always want a desolate land, Why don't you walk among the people? The owl said that he was afraid of the cruelty of human children to each other. So, tyranny is condemned in this. In the story of Prophet David, we see the idea of glorifying honesty and honest work. Such idealism is typical for all stories in the work. It seems that Rabghuzi focused his stories and stories on serving the good of people. The main goal of Rabghuzi's stories is to encourage honesty, earning an honest living with one's own work, and not oppressing others. For the first time in Uzbek prose, dialogues were widely used by Rabghuzi. Through these dialogues, the main ideological goal is vividly and impressively expressed. Paying attention to the language, emphasizing the responsibility of each spoken word, is the main ideological-artistic intention in the story.

Most of the stories from the work are aimed at explaining real life events. For example: Before the soul was given to a person, his body was smooth as nails, after the soul was given, it softened and came to the present state, and nails were preserved as a

sign from the beginning. It became customary for one of the crows to crouch down and bury their dead partner in the ground. Also bee

humming, the swallow being among people, the snake killing the frog, and the hakazos are life events and interpretive stories. It is here that the most important characteristic of the work is the connection of narrative and life traditions. The stories and narratives show Rabghozi's great skill in prose, while the ghazals and poems taken from the work show nature, and the poems that shed light on the mental states of the characters show his skill in verse.

In the stories, the influence of folk art is clearly felt. In particular, characters characteristic of the anecdote genre have moved into the story. Conducting the conversation on the basis of dialogue is the result of the priority of the qualities of simplicity, wisdom, resourcefulness, responsiveness, short, clear, concise expressions, and the influence of oral creativity. Rabguzi's creation was a unique stage in this theme pineapple. First, the writer carefully studied the stories of the prophets created before him, summarized and developed their achievements. Secondly, he corrected the mistakes made by his predecessors, put an end to mistakes and confusion. Thirdly, while earlier stories about the prophets were written in Arabic and Persian, Rabg'uziy.

In the poetic summary of the second book, the author expresses when he wrote it. He prophesied, "When other people are enjoying the world, when the world is rich with precious stones, when they are enjoying themselves in beautiful places, I made a gem." In fact, this book is an immortal treasure, passing from centuries to centuries, from the language of nations to the language of other nations. Rabguzi expresses it like this: The others made a lot of trouble,

Man guvar, stop, I made a yinju, I didn't wander in the wild summer.

Seven hundred and seventeen years ago, this book was finished.

Tugmish erdi ul ogurda is the star of happiness.

In fact, as the scholar himself said, let's compare the work to a real gem. The fact that this book is currently being read by people all over the world confirms this.

There are so many different interpretations of the relation of Alexander the Great to Alexander the Great, the relationship of Alexander the Great in the East, that the solution of this problem constantly makes world scientists think and cause debates. Because the interpretations of him as a historical person and a literary figure sometimes differ sharply from each other, and there are also different views about the relationship of Zulqarnayn.

The first source about Dhul-Qarnain is the Holy Qur'an, and valuable information about him is given in verses 83: 98 of Surah Kahf. In this blessed source

It is noted that Alexander first went to the west and called a people to the right path, and then went to the East to call another people to guidance. It can be seen from the given examples that Rabghuzi also wrote about Zulqarnain based on the Holy

Qur'an. For example: "Zulqarnayn was called Alexander because he was from a place called Alexandria. Zulqarnayn was also a name given to him later, because he conquered and subjugated the earth from the west to the east. Qarn in Arabic means muynuz (horn, horn) means two-horned. Dhul-Qarnain had two horns of gold on his headgear (helmet). Allah Almighty sent him a prophet. The horns of Urdu broke. They also say that he lived with two horns. Again his age There are also differences in the warehouse. Some said that he was a prophet, some said that he was a king whom Allah had chosen.

"Kissasi Rabguzi" should not be considered only as a work of a religious nature. Because in the work, compared to the religious spirit, the worldly spirit related to human life, future and real existence is superior. A work is a rare relic that can literally become a source of inspiration.

The work also contains educational and didactic stories (the story of Luqman, etc.), and the stories in the stories are infused with a secular spirit (the story of Yusuf, etc.). This work of Rabguzi is a mature example of artistic prose monument in Uzbek literature and is important as a main source for studying the old Uzbek literary language of the 13th and 14th centuries. A 15th-century manuscript of the story is in the British Museum in London, a 16th-century copy is in St. Petersburg, a 19th-century manuscript and printed copies are in the Institute of Oriental Studies of the Academy of Sciences of Uzbekistan (inv. 1025, 7397 , 1874) is kept.

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