



The Importance of Examples of People's Oral Creativity in the Formation of National and Spiritual Education

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Abstract: *This article discusses the role and importance of folklore in the formation and development of national spiritual education. Also, a scientific analysis of the importance of large-scale reforms in the country from the first days of independence for the further development of the educational system in order to increase the intellectual potential of the younger generation was carried out.*

Keywords: *intellectual potential, spiritual, maturity, folk oral folklore folklore epic, lapar, tale, proverb.*

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INTRODUCTION. It is known that the main factors determining the development of any state and society are directly related to the intellectual potential, national and spiritual maturity, aspirations and aspirations of the younger generation. Therefore, from the first days of independence, great attention has been paid to the national and spiritual education of the younger generation, and large-scale reforms are being carried out to further develop the field of education. President of the Republic of Uzbekistan Sh.M. Mirziyoyev in the goals and priorities set by, as well as in the Action Strategy for the five priority areas of development of the Republic of Uzbekistan for 2017-2021 [1;] As in all areas, the priorities are to educate the younger generation to be physically healthy, intellectually developed, independent-minded, strong-willed, loyal to the Fatherland, to increase their social activity.

LITERATURE ANALYSIS AND METHODOLOGY. The upbringing of children has a historical character as a problem, and scientific and didactic sources created by such thinkers as Unsurulmaali Kaykovus, Abu Rayhan Beruni, Mahmud Kashgari, Abu Ali ibn Sino, Alisher Navoi, Zahiriddin Muhammad Babur play an important role in educational studies. The issues of child rearing, etiquette and morality in the family are the basis of the works of great teachers Abdulla Avloni, Abdurauf Fitrat.

D.Abdurahimova, M.Inomova, V.Karimova, M.Mahmudova, O.Musurmonova, A.Muxsieveva, N.Ortiqov, M.Salaeva, M.Umarova, O.Shamsiev, Sh.Shodmonova, M.Yakubbekova, M. In Kuronov's scientific works the spirituality, morality, national pride, formation of culture, the role of parental relations in the upbringing of the child's personality, the poetic peculiarities of the gods are studied.

T.M. Barinova, A. Bayramukova, T.A. Berseneva, R. Gataullina, L. M. Donchenko from Russia and the Commonwealth of Independent States,

A.A.Jerukova, I.A.Ignatova, S.V.Koretskaya, I.V.Proshek, A.B.Teplova, B.D.Uvijeve, E.V.Tsyganova, M.Chomaeva, N.M. Scholars such as Eliash, R.M.Exaeva, E.V.Yudina studied the ethno-cultural features of family upbringing, the ideas of folk pedagogy in the upbringing of the modern person and the role of the gods and the peculiarities of the art of composing songs of the gods. ES Gladneva, IA Koyshibaeva, T. Konurbaev, IA Kuznetsova, EN Spiriyova discuss the role of family education in the formation of the concept of "I" and the importance of the formation of values through folk traditions studied [2: 6].

DISCUSSION. In our country, the adoption of the Resolution "On measures to further develop the system of higher education" [3: 2] on the development of the education system gives a new meaning to the reforms in this area. As a result of these measures, urgent tasks have been identified, such as training highly qualified personnel in the field of education laws and state programs, ensuring the effective integration of science and industry, educating young people in the spirit of national and universal values. It should be noted that the role of folklore, as in all areas, has a special place in the consistent, effective and national-spiritual process of education. Therefore, in this article we would like to provide information about the examples of folklore and their specific significance in the educational process.

When it comes to the creation and importance of Uzbek national folklore, it is worth mentioning the origins of this art form and its branches. Folklore - (English) -folklore, folk-folk, lore-knowledge, science, i.e. folk art [4; 47] and includes works created by the people and popular among the people (fairy tales, epics, songs, parables, parables, proverbs, parables, riddles, etc.). When we say folklore, we mean the oldest works of art that are equal to humanity and grew with it, and they have, of course, played an important role in the national and spiritual education of the Uzbek people for centuries.

From ancient times the people have been reacting to what is happening in the environment. This attitude was realized, first of all, through various actions, voices, passions. Emotions are then expressed in words, phrases, and dances. Later, people come up with fabricated stories that explain the origin of the world, nature, animals, plants, mountains, and water. Guys and girls make love songs. There are legends and myths about the brave and courageous young men of the tribe, about their extraordinary heroism. All this played an important role in the formation of a unique spiritual education, which was widespread among the population living in communities before the emergence of the culture of writing. The heroism of the children of such a wonderful country as Alp Ertunga, Tomaris, Shirak, Jaloliddin Manguberdi, Temur Malik, and the advice of our ancestors have always been with us. It is also reflected in the history and national traditions of our people, in proverbs, songs, fairy tales, epics and other genres. That is why it is customary to call folklore national values. Folklore is called folklore in science. The term was coined in 1846 by the English scholar William Thoms, meaning "folk wisdom" [5; 147]. In fact, folklore means all works of art created by the people.

Every nation, the oral art of the nation is a unique reflection of the character, psyche, customs, traditions, dreams, aspirations, social conditions, social environment of the people, the nation. It is through this tool that we shape the universal good intentions, the universal values, the universal human qualities, the struggle against the evils of evil, oppression, injustice. Concerning such spiritual heritage, the first President of the Republic of Uzbekistan IAKarimov in his work "High spirituality is an invincible force" [6; 176] states the following: z will have legendary heroes, heroes he will love and cherish. From time immemorial, our people have been striving to be worthy of the divine power that exists in their bodies and roots, and have brought up their children in the spirit of courage and honesty, courage, and true heroes who will not spare their lives for the country. His ideas are the same. Samples of folklore not only play an important role in the national education of the people, but also are the main basis for the further development of their spiritual worldview. That

is, national upbringing and spirituality are intertwined concepts, as if the two wings of a flying bird. The epic "Alpomish", a unique masterpiece of folklore, is a heroic song that reflects the identity of our nation, passed down from generation to generation. It should be noted that if the ancient and glorious history of our people is an endless epic, then it is no exaggeration to say that "Alpomish" is the royal verse of this epic. This classic play reflects the noble qualities of our people, such as generosity, perseverance, nobility, fidelity and loyalty, which have survived the storms of history, the trials of life and death, and have always maintained their identity [5, 21]. Therefore, from time immemorial, great attention has been paid to raising the morale of the people in the national education.

It is known from our history that the sacred book of Zoroastrianism is in the Avesto [7; 128] and these aspects have been widely covered, and the idea of "good words, good deeds, good thoughts will live forever" has been firmly established, and these aspects have also played an important role in education. . Because everyone should be an example to others in what they do, in what they say, and in what they think. From ancient times the concepts of child rearing have been reflected in folk proverbs, legends, fairy tales, stories and epics. Examples of these works include honesty, respect for parents, and respect. Fairy tales and epics such as "Emerald and Precious" and "Yoriltosh" promote ideas such as humanity, diligence, kindness and goodness. These aspects are reflected in the unique creativity of children. As the children build a house out of clay and a house out of sand, they bring pictures of the things they remember. He tries to make his hand look like his dream. Fairy tales are full of such figurative thinking. The heroes of fairy tales come to life in front of your eyes, they go on different adventures. The story is told in such an interesting way that you feel like a participant in it [8; 69].

From time immemorial, spiritual education has been a factor that governs a person's worldview, behavior, place in society, and attitude to the people, the homeland, and the people around him. A spiritually poor person is indifferent to what is happening in life. And indifference leads to irreparable consequences. Sacred concepts such as homeland, people, family are foreign to a spiritually poor person. That is why in Uzbek families, our ancestors, first of all, paid great attention to the enrichment of the child's spiritual outlook on the basis of ancient values and traditions.

For centuries, the Uzbek people have paid special attention to the proper organization of the upbringing of children on the basis of examples of folklore, including sharpening the mind, sharpening the mind, developing memory skills and raising spirituality. Dozens of scholars who have made a worthy contribution to the development of world science, such as songs, fairy tales, riddles, sayings, which are our spiritual heritage in the development of our nation and our country, play an invaluable role. . Therefore, in the traditions of the Uzbek people, such as "Alla" and "fairy tales", which are considered to be ancient values, of course, have an educational value, instilling in children a spirit of respect for their people, homeland, values and ancestors. In the family, the child's first experiences of the external environment are formed by listening to God and listening to fairy tales. In the family, the child hears his mother's prayers from infancy. Our beloved poet Cholpon describes the expression of the magical world in the mother goddess as follows: The child falls asleep quickly. Because he feels a pleasure" [9; 59] The effect on the child's soul is, first of all, the mother's love, the love in the mother's heart. Our elders have emphasized the virtues of faith in the spirit of the child, love for the motherland, respect for the people, and honor for the family in which he was born. That's why this type of folk song is found in almost all folk songs. In particular, the Russians call it "kolybelnaya", the Georgians - "nanina". Even the use of the word "beshik" in Mahmud Kashgari's *Devonu lug'oti-t-turk* shows how important it is. [10; 64]. The fact that there is a song that makes sense to have a baby after the crib is very close to the truth. After all, our world-famous scientists and writers, who wrote ghazals and epics, grew up listening to God in their infancy.

Abu Ali ibn Sina, the great scholar of medicine, has repeatedly emphasized the importance of sound and tone in human health. With this in mind, our country is paying more and more attention to the oral traditions of our people.

From the first days of our independence, we have pursued a policy of restoring ancient values and opening the way to our national and cultural heritage in the hearts of the people. The names of our great scientists, who made a worthy contribution to the development of world science, and information about their discoveries began to appear on a large scale. The national and spiritual heritage of our ancestors is also being studied on a large scale, and many of our values are being restored. Through the efforts of the devoted children of our people in the series "Folk Oral Creativity" in the series "Alpomish" epic, Ergash Jumanbulbul, Fozil poet, Polkan, Islamic poet, samples of epics performed by Bola Bakhshi, folk songs, fairy tales, askiya, anecdotes, riddles and other genres are published as priceless works [11; 28].

CONCLUSION. During the years of independence, a number of reforms have been carried out to further develop the folklore, which is a unique material culture, values and example of our people. The wide celebration of the 1000th anniversary of the epic "Alpomish" [12;] in our country on an international scale has become an unforgettable event in the restoration of our national values. The recognition of Boysun, the cradle of world civilization and a place of magic, by UNESCO in 2001 as the "Oral and Intangible Cultural Pearl of Mankind" and the holding of the open folklore festival "Boysun Spring" have been widely recognized by the world community. Most importantly, the holding of the International Festival of the Art of Bakhchisarai [13; 2], which will be held internationally in Termez on April 5-10, 2019, also testifies to the attention paid to our rich spiritual heritage.

In conclusion, the spiritual wealth of our ancestors, along with the protection of the pride of our nation, plays an important role in the further development of the national and spiritual upbringing of our children. Indeed, adherence to universal values is measured, first and foremost, by adherence to national values. These ideas are even more important in the oral heritage of our people.

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