

THE IMPORTANCE OF THE WORKS OF GREAT SCIENTISTS IN THE SPIRITUAL  
EDUCATION OF PRIMARY SCHOOL STUDENTS

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**Annotation:** The main methods of ensuring national education using examples of folk oral creativity in primary grades are scientific substantiation of the formation of national and universal human qualities in students in modern educational conditions, as well as demonstration and practical substantiation of theoretical and methodological ways of their development. To scientifically and theoretically substantiate the pedagogical conditions for ensuring national education of primary school students using examples of folk oral creativity. The developed methodology for the effective organization of public education based on the study of oral folk art in primary grades can be used for the effective organization of education in general secondary schools and extracurricular institutions.

**Keywords:** Sense (intellect), manners of behavior, humanistic interrelation, human qualities.

Since the first years of independence of our country, special attention has been paid to caring for the future generation, restoring and further strengthening our spirituality, improving the national education system. Today, all conditions are being created for young people to receive an education that meets the requirements of the time, become patriots, improve their health, and demonstrate their strength, knowledge, and potential.

Family and family education are important problems of pedagogical science. One of the tasks of national independence requires a comprehensive and profound solution to this issue. The changes taking place in all spheres of public life significantly affect the family's attitude to raising children. Especially in the context of gaining national independence, attention to the upbringing of children in the family has increased. Because the society is intellectually mature and morally pure. Physically strong. Interested in raising a spiritually rich generation. Such a generation is formed primarily in a spiritually and morally healthy and strong family.

Only concern for the development and strengthening of the family is connected with the fate of future generations. The creation of a great state in any society depends on the quality of its youth and the education they receive. The famous Uzbek educator A. Avloniy wrote: "Education for us is a matter of life or death, salvation or destruction, happiness or disaster." The happiness of every nation, the peace and prosperity of the state depend on the good upbringing of its youth. Therefore, the upbringing of children in the family is considered a matter of national importance. The demand for family and the upbringing of children in any society is growing. Educating young people in the spirit of independence is a matter of national pride and national honor. National consciousness and self-awareness require the formation of moral and cultural skills. The changes and processes of renewal

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that occur in all spheres of society in connection with the acquisition of national independence are becoming increasingly noticeable, primarily in spiritual life. The main goal of state education is the formation of such qualities in children as faith, conscience, honesty, hard work, moral and cultural skills in the family. It is known that the role of folk pedagogy in education is invaluable. Over the years, public pedagogy is becoming increasingly important. In the dreams and aspirations of our people, oral creativity - legends, fairy tales, songs, epics, proverbs and sayings - has an incomparable significance in the education of the younger generation in the spirit of patriotism, humanism and hard work.

In particular, the extraordinary wealth and diversity of children's fairy tales, which are an integral part of the oral folklore of the Karakalpaks, serve as a vivid confirmation of this. The cultural and spiritual values inherited from our ancestors are of great importance in the education of our children.

After the 1990s, the role of national values in education began to be studied pedagogically.

At present, it is generally recognized that our national values are of great importance in the formation of the spirituality of young people. In principle, the importance of folk pedagogy and educational traditions of spiritual people in the spiritual and moral formation of our students is of particular importance. The problems of Karakalpak folk pedagogy are formed on the basis of the ideological worldview of the intellectual development of the younger generation, the instructions and beliefs bequeathed to us by our ancestors. This in itself determines the need to study folk pedagogy and its rich history.

In the scientific study of Karakalpak folk pedagogy, the works of a number of our scientists and teachers deserve attention, including U. Aleuov, A. Tadjimuratov, A. Alimov, A. Pazilov, T. Saparbayev.

The educational traditions of the Karakalpak people have been formed over many years. Of course, their use in the educational process has a positive effect, primarily in the formation of spiritual and moral values. A sense of national identity is formed as a result of the study and cultivation of national traditions and values. Particular attention should be paid to the role of oral folklore in education, which is considered one of the educational traditions of the people. Because through the study of oral folklore, the student's thinking abilities, his thinking, and aspects of his personality are formed. Folk oral art has been the only means of educating the peoples of the world, including the Uzbek people, since ancient times, and has not lost its value to this day. It is especially important for us that such genres of folk art as riddles, proverbs, songs occupy a worthy place in fairy tales and epics, which make the pedagogical ideas of fairy tales and epics even more complex and effective. From this point of view, the pedagogical essence of fairy tales and epics in their educational impact on works occupies a special place.

It is necessary to conduct extensive research to identify the educational potential of the oral folk art of the Karakalpaks, to determine their educational significance. Because folk

oral art plays an important role in the formation of spiritual and moral values and worldview of our students.

Pedagogical study of national values, educational traditions in Karakalpak folk epics remains a requirement of the time. Studying the educational traditions of the people, we create opportunities for the spiritual development of our students. The content of education received at school, parents' advice, etc. have a great influence on the formation of spirituality. The widespread use of folk educational traditions in secondary schools has yielded positive results.

Karakalpak folk pedagogy was passed down from century to century, from generation to generation, from generation to generation not as material wealth, but as a spiritual heritage. This can be seen in many works of Central Asian thinkers.

While Al-Farabi considers intellect, consciousness and thinking to be the highest in achieving every human virtue, Ahmad Yasawi considers justice, honesty, purity and the fight against the evil of the ego to be the main criteria for achieving the level of enlightenment.

A. Navoi taught that the true goal of human life is humanity, and only by possessing this criterion can one become a perfect person. A. Navoi's contemporary philosopher and scientist Jaloliddin Devoni divided ethics into the concepts of wisdom, justice, courage and chastity and considered wisdom to be its highest level. Intelligence, quick thinking, clarity of mind, rapid acquisition of knowledge, understanding of the essence of the issue, memorization and memory are the main criteria of wisdom.

Preacher Kashifi emphasizes that nobility, intelligence, sincerity, honesty, generosity and hard work are the main content of human morality.

Traditions of Uzbek and Karakalpak folk pedagogy have national and universal significance due to their direct connection with social life, interpersonal communication and relationships, as well as with rich folk oral creativity, folk thinking, culture and worldview.

Continuation of traditions inherited from our great ancestors and the study of our rich historical heritage are one of the urgent tasks of our time. The modern use of the life path and didactic ideas of thinkers of the 9th-11th centuries in the education of the younger generation is of great importance, especially for the development of oriental education, culture and national traditions in Uzbek families. In order to form ethnopedagogical knowledge, skills and abilities in future engineer-teachers, to educate them on the basis of national values, special courses on folk pedagogy, as well as open discussions on folk pedagogy, extracurricular activities are organized in specialized higher educational institutions and pedagogical institutes. Each session includes wisdom, stories and poems of our great scientists. Using hadiths, folk tales, legends, fairy tales and proverbs, they attach great importance to the development of spirituality, morality and national pride of future engineering teachers. In particular, the open discussion on the topic "Love for the Motherland is Part of Faith" helped students to become more familiar with the thoughts about the Motherland of such scientists and thinkers as Yassawi, Nakhshbandi, Ibn Sina, Faruki, Amir Temur and Navoi.

During the discussion lesson, students took turns explaining the essence of proverbs about the Motherland. "What do you mean by the Motherland?", "What is patriotism?" Whose wisdom and hadiths about patriotism do you know and what is your opinion on this matter? What kind of people can be patriots? Such questions express the concepts of love for the Motherland, respect for it and respect for it.

The effectiveness of using folk pedagogy largely depends on the forms of its application.

It is advisable to use the following forms of using folk pedagogy, taking into account the individual characteristics of students and existing conditions.

1. Conducting special courses, subjects and electives on the history and culture of the people ("etiquette lessons", history of national culture, national dance art, open discussion lessons on the topics "My family is my wealth", "Household management", national crafts, great thinkers of the Uzbek people", etc.).

2. Organizing trips to places related to the history and culture of the people.

3. Our national customs and traditions are associated with our values. Selecting a topic and organizing open discussion classes

4. Organizing optional courses on studying the people and their culture.

5. Organizing folklore and ethnographic groups.

6. Organizing competitions and performances on national art.

7. Organizing exhibitions of creative works of students, teachers and parents on folk art.

8. Language festival - holding parties associated with the language festival.

9. Holding competitions in national sports. 10. Extracurricular activities on spiritual education.

11. "Girls at the Ball", "The Value of a Woman", "A Woman's Heart", "The Words of Fathers are the Eye of Reason"

12. Holding state holidays and celebrations. (Melon Festival, Harvest Festival, Navruz Festival..)

13. Active participation in holidays and folk rituals, etc.

We believe that such activities serve as a powerful tool in the formation of a person's integral personality. Therefore, the sacred duty of each of us is to further develop these customs and traditions of the Uzbek people and leave them as a legacy for future generations.

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