



THE SIGNIFICANCE OF THE SPIRITUAL HERITAGE OF THE ENLIGHTENMENT PEOPLE IN THE EDUCATION OF PRE - SCHOOL STUDENTS TODAY

Sh.N. Khazratkulova

Termiz State Pedagogical Institute

Methodology of primary education" teacher of the department

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Abstract:

In this article, the essence, national and universal importance of learning, restoration and promotion of national heritage among elementary school students, attitude to historical and cultural heritage, the issue of harmony of national and universal values in the educational process that it has a special place discussed. At the same time, it was explained in detail that the importance of the social environment of the Jadidist era in the formation of the educational system for primary school students.

Keywords: Homeland, ignorance, morality, education, training, national education, manners, school, spirituality, personality, perfection, perfect generation

The representatives of the enlightenment movement at the beginning of the 20th century did not enter the arena for wealth and fame. Mahmudhoja Behbudi, Munavvar Qori, Fitrat, and Tavallo opened a school and called the people to know their rights. Someone did not give them a salary. They knew well in advance that they were playing with fire and that they would be cruelly punished for fighting against tyranny. Knowingly and consciously went this way. Because their consciences and faith called for it.

Is it possible to achieve high spirituality without a good knowledge of history? Of course not possible! In order to restore his spirituality, to walk with his head held high and not to feel inferior to others in the country where he was born and raised, a person definitely needs historical memory.

elementary school students to ask themselves the following questions: I am a child of this nation, who were my ancestors, what was the origin of my nation, how did it stand up, recover, and form? Why did this nation, which gave the world such great figures as Ahmad Farghani, Muhammad Khorezmi, Ibn Sina, Abu Rayhan Beruni, Imam Bukhari, Amir Temur, Ulughbek, Alisher Navoi, Babur, fall from the levels of advancement it had achieved until the 17th-19th centuries? gone? Why did this country not get out of backwardness during the last three centuries? Despite the strong resistance of our ancestors, this backwardness played a role in the relatively easy conquest of our country by Tsarist Russia[44].

We consider the history of the Khorezm state to be 2700 years old. It has been 3000 years since the creation of our most prestigious, ancient manuscript "Avesta". This rare book is the spiritual and historical

legacy of our ancestors who lived on this land between two rivers 30 centuries ago. "Avesta" is a historical document that testifies to the existence of a great state, great spirituality, and great culture in this ancient country, which no one can deny.

Our First President I. Karimov recalled the days when the wedding of our grandfather Amir Temur was held at the headquarters of UNESCO in Paris. noted that it was to inform the world that he made an incomparable contribution to the development of civilization.

In fact, if you look into it, there were attempts to destroy the reputation of our grandfather in Paris and in Europe in general. Admitting that he was a great commander, he was accused of evil, without words. It is not difficult to prove that there is no logical basis for this. A person cannot be creative and evil at the same time[43]. A person who built madrasahs and mosques, high palaces, patted the heads of scholars, and memorized the Holy Qur'an will not be evil. Can a bloodthirsty man say "Strength is justice"?!

In this regard, I. Karimov emphasized that it is absolutely not suitable for us to be the successor of all kinds of Atilas, let alone raising the prestige of Uzbekistan. If someone needs to be a successor, we will be the successor to the Berunis, Bukharis, Amir Temur, Mirza Ulugbek, Mirza Babur. The character of an Uzbek is obvious to everyone. He loves the earth and nature. Even if it carries water in its cap, the tree grows green. Uzbek is literally creative. He does not need someone else's land. Mabodo, if he can get his hands on a gun, he takes it only for self-defense[42].



When we celebrate the wedding of one of our ancestors, it is because of his work for the development of our nation and his place in our history. From this point of view, who was Amir Timur? He was, first of all, a great creative person. Who built the monuments in Samarkand and monuments in Shahrisabz? Who restored Yassavi's mausoleum in Turkestan? Don't you tell me about the landscaping and architectural works carried out in the territories of Afghanistan, Iran, and India during the time of Amir Timur and his descendants? Who took the universal, profound wisdom that "Strength is in justice" as the main principle of his work? [3]

According to the opinion of the first President, we need to think deeply about the science of history, its current situation and prospects. If we weigh the historians, judging from today's point of view, there are very few who meet the demand. Therefore, it is necessary to improve the training of historians from universities, that is, from the starting point. If necessary, schools specializing in history should be opened. For this, first of all, it is necessary to create excellent textbooks and retrain the teachers themselves. It is important to enter among young people, to find talented and self-sacrificing ones among them, to burn their hearts.

We trust and rely on such young people, we connect our hopes for the future with them. The sooner we open the way for them, the more research and debate there will be in science and creativity. Where there is research, debate, and discussion, the truth emerges and there is progress.[3]

The rich cultural heritage of the ancestors is the legitimate national pride of the peoples of Central Asia. For example, "Alpomish" and "Shashmaqom" are examples of folk art that express the unique way of life, thinking and worldview of our people, their attitude to life and reality. masterpieces are an inexhaustible source of spirituality, the basis of the worldview of our youth. In the period of feudalism, the main characteristics of the social consciousness of the peoples of Central Asia are the pursuit of knowledge and worldly enlightenment; extensive use of the cultural achievements of the predecessors; striving to know nature, to use its resources for the benefit of man; rationalism; the development of superstition; humanism, manifested in the praise of moral values and human virtues, in relation to man, the highest form of nature; love of the spoken and written word; It consisted in striving to form a person's spiritual world.[4]

The problem of the reflection of the nature, national and universal importance of studying, restoration and promotion of national heritage among elementary school students, the issue of harmony of national and universal values in the concept of attitude to historical and cultural heritage is a new way in the field of social sciences in the future. It will undoubtedly serve as a basis for directions and research. Because the restoration of our historical and cultural heritage is important for the renewal of our society and a decisive, so to speak, determining value.

However, with the development of market relations, the emergence of a layer of national entrepreneurs, changes in the social and class structure of the population, there was a need to open schools in Turkestan, which are called new method schools.

New schools played a leading role in changing the psychology of some young people and served for the promotion of scientific knowledge in the Turkestan region. Thanks to these schools, worldly knowledge was absorbed into the minds of the growing generation and helped them to better understand the surrounding reality.

Undoubtedly, secular education had a positive effect on the idea of patriotism among young people, on their self-awareness and culture. Despite the obstacles imposed by the country's colonial administration, science gradually developed here, scientific personnel were formed, and they helped spread scientific knowledge among young people. This, of course, helped to show the talent of local youth. Changes in the economic and political life of Turkestan did not affect the spiritual development of the society.

In Uzbek literature, the idea of people's struggle against social injustice began to emerge. This idea was also reflected in folk art, which continued to develop the best traditions of Navoi, Turdi, Makhmur, Gulkhani, Munis and others. Ahmad Donish, Furqat, Muqimi and other poets supported the ideas of enlightenment in their works, revealed the life of the people, and showed their faith in the bright future of the motherland in their celebration of justice. The ideology of Hazini, Muhyi and other worldly and religious figures, the most prominent representatives of the powerful and influential political and legal current of thought, the Jadidism of Munavvarqori, Behbudi and others who fought for enlightenment and national independence; The progressive socio-political movement in the form of Ahmad Donish, Furqat, Ainy and many other cultural figures of the Uzbek people



had a great impact on the social consciousness of the population. [5]

At the same time, during this period, the administrative-command system of managing the country's economic, socio-political, and cultural life flourished. Mass repressions, which cost the lives of the best people of the country, had a negative impact on the spiritual life of the society. Later, this left its mark on the formation of the patriotic idea of young people.

We have considered the great importance of the social environment during the period of modernism in the formation of the educational system for primary school students.

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