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SPIRITUALITY AND MORALITY, EDUCATION AND TRAINING ON THE EXAMPLE OF FOLKLORE

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ABSTRACT

The articles reflect the dreams, human qualities, in short, all the positive qualities of the wise people and teach young people to express their thoughts deeply, concretely and figuratively. Proverbs are of great ideological and educational importance in our daily life because of the fact that they test and reflect the views of people's life, dreams and the world in centuries - old experiences. Thoughts about the spirituality of the people of ancient times, particularly, morals, ancient customs, traditions, enlightenment, thoughts about education are expressed in the folklore, for example, about Gurugli, Alpomish. At present, Samarkand pigs, Namangan suits and trousers, Fergana jackets are valued in the world markets as goods in demand. Unless we teach our young people who are the future of our homeland our national values, traditions, the next generation will not forgive us.

KEYWORDS: *Qualities, Figuratively, Traditions*

INTRODUCTION

The article considers the problems of educational and moral influence of folklore. A great importance is attached to the values of our culture, our national art, the wide use of wonderful art samples created by our ancestors in the education and training of students today and which are famous all over the world. It is not surprising that the oral creativity of the people is compared to a large ocean.

Our wise grandfathers thought up folk Proverbs, songs, wise sayings that inspire respect for the adult, compassion for the little one, love for the motherland, preservation of natural riches.

Through such samples of oral creativity, they encouraged to appreciate respect the fatherland, to appreciate the parents, to honor the elderly.

Thoughts about the spirituality of the people of ancient times, particularly, morals, ancient customs, traditions, enlightenment, thoughts about education are expressed in the folklore, for example, about Gurugli, Alpomish. These traditions are also represented in samples of ancient Sogd, Manichae, Khorezm, Turkish inscriptions.

Counted as one of the valuable masterpieces of our people, the epic "Alpomish" is a huge epos singing heroism, bravery, patriotism, unity of different nationalities and peoples, love and loyalty, family stability and kinship, relations during the emergence of statehood, socio - political life of that time, customs, morality, feelings of brotherhood, people's thoughts and dreams are brightly expressed in the life of the herdsmen. This epic is an immortal work about heroism, friendship and togetherness, loyalty and trust.

In the epic, the symbols of Alpomish, Princes Tavka, the simple shepherd Kayqubot were motivated by the students to moral purity, physical perfection, spiritual heights, Kalmakshokh, Surhayil maston, the kalmak Alps, who were the head of The Elder, Bodomchu'ri and his son Ultontoz, through the like of the evil in men, greediness, hypocrisy, humiliation of others, vanity, ambition, chastity, discrimination, dishonor, dishonor, dishonor vices are expressed. In this rare example of people's oral creativity, people's lifestyle, customs, rituals, traditions, religious beliefs, dreams, spiritual experiences, spiritual and moral ideals are described in a specific way. The human dignity stains the dogmatic vices.

Opinions on education and morality are expressed in folk Proverbs, which are considered rare examples of oral creativity of the people. Proverbs are of great ideological and educational importance in our daily life because of the fact that they test and reflect the views of people's life, dreams and the world in centuries - old experiences. As an example,

Translation:

Be respectful to the adult,
Be in the glory of the little one.
The water of the river flows in the spring.
Labor increases the value of man.

These proverbs say exemplary thoughts. The IBA thought expressed in the proverb is conspicuous not only in individuals, but in the profession of a universal character.

Translation:

If you walk with good, you will get your achievement,
If you walk with evil, stay ashamed.

If the sun warms the air,
Friendship warms the heart.

Gold Silver is obsolete.

No price will be equal to parents.

The articles reflect the dreams, human qualities, in short, all the positive qualities of the wise people and teach young people to express their thoughts deeply, concretely and figuratively. Motivating them to be truthful, hardworking, courageous, brave, patient and resilient, they will capture the best human qualities. For this reason, their socio - political and educational significance is enormous. Folk songs are also examples of unique creativity, created by our wise

ancestors, reflecting their lifestyle, worries - admonitions. People's songs, especially moral relations in terms, three of the views of educational importance. Most of the terms have a didactic character. The creative hard workers, who saw the bitterness of the world, the low and high, the good and the bad, created a series of works about the positive and negative sides of these different situations. So,

Translation:

Sweet in this world, friends, living,
 Conversation with your own equal, yorons.
 Say a person with a good approach,
 Do not be every single, friendly, yorons.

The lines about compassion for friends, understanding of good and evil, hatred for the enemy, being in the circle of good people living right, honest in life, more to enjoy their conversation are imbued with an idea. Examples of songs and terms related to the peoples of ancient Central Asia are also numerous triples in Mahmud Kashgari's work "Devoni Lugoti Turk(Dictionary of Turkish words)". Excerpts from folk songs presented in Devon are of both scientific and educational importance. Some examples of songs which carry didactic meaning are similar to the traditional motive - father sermons available in Uzbek folk friends.

Translation:

Nobody doesn't pay attention to bad words,
 To Bad, mercenary, without conscience.
 Be pleasant, be joyful,
 Let your name last for many years.

In the above lines, such vices as cheekiness, greediness, hypocrisy are condemned; such qualities as kindness, gentleness are glorified.

Our wise people did not say in vain the proverb "Fairy tales-lead to good". Fairy tales are considered one of the most ancient and common examples of folk oral creativity.

High samples of morality and decency are glorified in them, and oppression and injustice are condemned. Uzbek folk tales express the long-term life, social relations, traditions, political and moral concepts, world views of our people. Fairy tales can be called an artistic history of the Uzbek people, a living art.

The educational significance of fairy tales is great. About this, one of our great scientists said:"there is nothing in the world that cannot be a lesson; there is not a single fairy tale in itself that does not include didactics, tools of lesson." There are different types of fairy tales: magical fairy tales, life-household fairy tales, figurative fairy tales, satirical fairy tales, etc. Each fairy tale has its own ideological direction, composition, in which a common feature is noticeable. The end of all fairy tales ends with goodness, which is always glorified by the victory of good over evil, the injustice of truth, over oppression. The pedagogical significance of fairy tales is enormous. They develop children's spiritual and aesthetic tastes, the world of thinking. Tasks help to believe in the idea that good will eventually abstract evil by showing them ways to get out of any ill situations . We know that in fairy tales a certain positive and negative images are expressed.

For example, dev(monster), witch, stepmother, dragons are considered as negative heroes vs Semurgans are considered positive images which assisted for youngest sons, orphan girls. For example, Semurgosbek in mythology and fairy tales is a kind friend of Heroes, a defender, a good-natured, an enemy of evil, in short, a fantastic hero bird. It promotes the achievement of

obesity on its own goal. He lives on top of a secluded tree in the desert, where the legendary addresses- "The wing of the bird flies, the leg burns if the man walks". Semurg is widely described in fairy tales, such as "Hero", "Semurg", "Oynai Jahonnoma (Mirror which you can see the world)", "Rustam", "Kenja Botir(Junior Brave man)". One of the samples of oral creativity of the people is told in the fairy tale "The Just King" that the King was chosen as a king in his childhood because of his moral, good manners and wisdom. As a just king, he walked around the world, became a medicine for the sufferings of the poor, wiped the head of the orphans, and opened the door to charity.

Examples of the oral creativity of the people: Proverbs, fairy tales, riddles, freedom through the image of positive heroes in anecdotes, orders, labor, patriotism, provoked by negative symbols, were called to dry the seeds of evil, sow the seeds of good.

In the period of the primitive community and slavery in Central Asia, methods such as instruction, explanation, encouragement, praise, sample rendering, rebuke, banning, coercion, poking, intimidation were used in the upbringing of the child. And the use of these methods is carried out by relying on the rules of morality, that is, the work done by the child is sure of the correctness or inaccuracy of his actions, and also by explaining the meaning of morality and dirt, good and evil. This order was considered the main rule in the upbringing.

In the past (even now) it was considered that the most optimal way for parents in upbringing, adults to be an example for children. To encourage children to learn the craft from the head, to explain to them that an ingenious person will never be offended, is the duty of every teacher and parent. In ancient times, the craft was considered sacred, those who deeply respected it. With crafting, people began to engage in primitive times, making various items, things. Over the centuries, the tradition of craftsmanship has evolved and improved and reached us. Craftsmanship has also historically been self-centered and tradition. These things did not come of their own. They appeared on the basis of certain reasons and passed on from generation to generation.

For example, each craftsman is accustomed to his own master. This Pir (Master) was considered the founder of this craft. It is believed that the hands of our ancestors were given, and the elderly Masters said that the spirit of the master craftsmen who passed through the world wandered around the masters of this craft. Therefore, the Masters of craftsmanship always prayed before starting work, rejoiced the spirits and asked them for spiritual help. Each craft had its own feathers. For example:

- The father of wood carving and boatman is Prophet Noah;
- The father of blacksmiths is Hazrat Dovud;
- The father of weavers is Prophet Idris(Andrew);
- The father of gold embroidery is Hazrati Yusuf(Josef);
- The father of pattern of embroidery is Bahouddin Nakshband;
- The father of shepherds is Zangi Ota;
- The father of pottery is Mir Emir Kulal (Mir Kulal)

In ancient times, it was customary to praise and appreciate every Master and master of craft. Students and their parents relationship contained to pir(master) and eastern to the teachers. There were oriental criteria of decency to teachers and masters (pirs) by students and their parents. Sufi demonstrator Sufi Olloyor wrote:

Translation:

If there is no way
 Shower is pir,
 Satan around neck
 Domi tazvir.
 When every pir knows
 Happy roads,
 If you know the fine, give him your hand,
 He is pir, who is the man of the Earth,
 Become a lion of the sect profession.

The criteria for the interaction of the teacher with The students under the arm are as follows::

- Lack of laziness;
- Not betraying the deposit of a friend;
- To be in an intimate relationship with mutual sympathy;
- To be disciplined;
- Not revealing each other;
- Not to be hypocritical and dishonest; envy, not to gossip, not to seduce, not to lie;
- help each other;
- To enjoy the success of a friend.

Student had the name Master on the basis of the ceremony "master agree" after a certain period of time, reaching the level of independent work. With the consent of the masters, they gave good luck to continue the same craft to the students. The Masters who did not receive a luck from the craft they said that "The master(pir) of the devil".

Embroidery, gilding, tailoring were carried out by both women and men. If gilding was famous in Bukhara Sharif, embroidery was famous in Karshi on the sides of Surkhandarya, tailoring and sewing works was famous in Fergana, Namangan cities. Items of jewelry: chopons (Roe), jacket, forehead, sandals (cowl), teapot, cooler, tarpaulin, duppi (hat) are used for good days – wedding, anniversary ceremonies. Embroidery products: umbrella, joypush, joynamaz (praying carpet), pillow skin, paranji, duppi (hat), nimcha, jacket, takyapush...it is also used in the present days. A good tailor-made item is worn long. At present, Samarkand pigs, Namangan suits and trousers, Fergana jackets are valued in the world markets as goods in demand. Unless we teach our young people who are the future of our homeland our national values, traditions, traditions, the next generation will not forgive us.

In accordance with the "National program of training of cadres", we carry out education and training, we need to fully use the National originality, the criteria of etiquette for eastern teacher-student, the spiritual heritage left by our ancestors.

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