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## Development of Pedagogical Values in Children

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**Annotation:** The article raises the issue of developing pedagogical values in children. Particular attention is paid to the pre-Islamic period and the post-Islamic period.

**Keywords:** spirituality, morality, education, pedagogical values.

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Every social system has such concepts as education, spirituality and enlightenment, which ensure the spiritual growth of man, which requires the study of changes in the field of pedagogy in connection with the development of society.. As a result of independence, conditions have been created for the restoration and development of the national values of all peoples living in the land of ancient Turkestan.

Great work has been done to approach its history on the basis of a new way of thinking, to restore the glory of the geniuses of pedagogical thinking of the past, to apply their ideas to the life of the people. At the same time, it is impossible to imagine the national formation and development of the Uzbek and other fraternal peoples without a modern education system.

Without knowing how the theory and practice of educating the younger generation has evolved, the problem of educating young people as full-fledged human beings cannot be solved scientifically. This is a scientific-theoretical, philosophical-educational fact proved by our ancestors.

To study the historical traditions, spiritual riches, scientific heritage and historical and educational experience of our ancestors, the application of their achievements in life, education and upbringing in the successful solution of the problem of educating morally pure and mature people. is of great importance. In this regard, the following words of the first President of the Republic of Uzbekistan AI Karimov deserve special attention.

“He who does not know his lineage is not considered a human being. Over the years, they have tried to make us unaware of our history, our religion, our spiritual heritage. But we are not tired of dreaming of freedom, of fighting for freedom. We always remembered our advice and our ancestry.

The desire of our great ancestors, who have made a great contribution to the spirit of our great ancestors, the treasures of human history and culture, to be worthy of the great legacy they have left, is an important feature of the new era. ”.

The Uzbek people have historically created a unique medicine in the field of education. Even at the time when Zoroastrianism was widespread in the land inhabited by the modern Uzbek people, pedagogical ideology prevailed. This is reflected in some of the pages of the Avesto, the holy book of Zoroastrianism.

However, the possibility of covering the history of pre-Islamic education, science and culture

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is limited. Because first the Greco-Macedonian armies led by Alexander, and then the battles, looting, and destruction carried out by the Arab invaders under the leadership of Ibn Muslim Qutayba, almost all the works and sources of that period were burned. However, the scientific study, careful analysis and application of existing pedagogical views of Islam and post-Islamic views, national educational traditions, values, folk pedagogy is an important and topical issue today.

Prior to independence, our education was based on and studied European pedagogy. The task now is to focus on the study of Oriental pedagogy. Because science was first developed in the East, free thinking began with us. He was right when he said, "The East is the teacher of Europe." German scientist Herler. Indeed, the cultural heritage of the Uzbek people is a vast sea.

The above points can be used to say that culture and enlightenment spread from the East to Europe. This is because the emergence of literacy schools and ancient writings in the most ancient sources, such as the Avesto, Sughd, Bactria, Orkhon-Enasay, Khorezm and other inscriptions in the land of Turan, indicates that the oldest ancestors of the peoples living in this sacred land were literate.

The first President IA Karimov praised the power and educational significance of cultural values: "The cultural values and spiritual heritage of the people have served as a powerful source of spirituality for the peoples of the East for thousands of years. Despite long-term severe ideological pressure, the people of Uzbekistan have managed to preserve their historical and cultural values and unique traditions that have been passed down from generation to generation. Restoring the vast, invaluable spiritual and cultural heritage created by our ancestors over the centuries from the first days of independence has become a very important task, which has risen to the level of public policy. "Historical experience, the inheritance of traditions - all of these must become values that will nurture a new generation."

Indeed, national values must be reconciled with universal values. Because no nation can separate its values from the values of other nations.

Although each nation has its own spiritual aspects, it is a part of universal values. At the same time, we must not forget that for the "building" of the new society we are building, national values must come first. First of all, we need to understand our national identity, to discover our own way of thinking. There are so many sources that have been forgotten in the past that it is important to study them thoroughly.

During the VII-XII centuries, culture and science developed in Central Asia. Interest in the exact sciences in particular began to rise sharply. Encyclopedic scholars such as Al-Khwarizmi, Al-Farabi, Al-Farghani, Al-Beruni, Ibn Sina, and Az-Zamakhshari were born during that historical period. Secular sciences were born side by side with them. Those great thinkers played a key role in the enrichment of the spiritual and intellectual world of man, in the development of human consciousness, cultural and enlightenment views, and created a unique doctrine of human perfection.

In the 15th and 16th centuries, ancient Turkestan brought to the world such scholars as Qazizada Rumi, Ulugbek, Ali Kushchi, Haydar Khorezmi, Hafiz Khorezmi, Lutfi, A. Navoi, Babur, Abulgazi Bahodirkhan. During this period, a number of cultural and scientific centers appeared in the cities of Central Asia.

This means that the peoples of Central Asia, especially the Uzbek people and their cultural and educational development, have developed at an unprecedented rate over the centuries. In addition, his views on ethics and pedagogical teachings have acquired a meaning and content that can serve as an example to the whole world.

The rich heritage and pedagogical values created by the people have a special place in the list of spiritual riches created by human history. A self-sacrificing person in society can be a strong person at such a time, if he is able to direct millions to a million people, to raise the society and its potential, to live with the sorrows and worries of the people. A person who is able to wash his clothes white and make a belt for his white-haired people is selfless.

The effectiveness of social reforms in a society depends on the morale of its citizens. Therefore, in the first years of independence, the first President of the Republic of Uzbekistan IA Karimov clearly defined the spiritual and moral foundations of the development of society. These are:

- commitment to universal values;
- strengthening and developing the spiritual heritage of our people;
- free expression of one's potential;
- patriotism.

After all, the development of a society requires not only its economic development, but also its spiritual growth. Like any ideology, one of the main ideas of the national ideology of the Republic of Uzbekistan is the basis of spiritual and moral education in society, advanced national, spiritual and moral values, the ideas of folk pedagogy.

Spirituality is an internal positive, spiritual factor that determines the strength, development, opportunities and prospects of the individual, people, state and society. Spirituality (Arabic "spirituality" - a set of meanings) is, in essence, a set of philosophical, legal, scientific, artistic, moral, religious ideas, concepts and ideas that have a positive impact on social development. As the first President of the Republic of Uzbekistan IA Karimov noted, "Of course, there are many definitions of the concept of" spirituality "in scientific, philosophical, literary or simple language." The first President of the Republic of Uzbekistan IA Karimov in his work "High spirituality is an invincible force" did not deny the idea of spirituality, but said that the concept of "spirituality" means only "meaning", "meaning". He emphasizes that it is not limited to words: "Because this concept, which makes a person human, closely connected with his mind and psyche, can be measured by anything in the life of every person, society, nation and people. has a special place.

Continuing this idea logically, I think that spirituality is the incomparable power that calls a person to spiritual purification, the growth of the soul, the two worlds of man, the strength of his will, the wholeness of his faith, the awakening of his conscience, the criterion of all his views. , we will have clearly expressed the truth that is being confirmed in all aspects of our history and in our lives today. ”

This means that a spiritual person is an educated, well-known professional, a loyal citizen of his homeland. A person who knows and obeys the laws of his country and can be proud of his country. A person who preserves the riches of his homeland, enriches it and enjoys its beauty. He is a person who fights against any harmful vices and carefully preserves national and universal values.

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