

## THE IMPORTANCE OF USING NARRATIVES IN MORAL EDUCATION OF CHILDREN

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### Annotation

This article reflects on the importance of moral education of preschool children through narratives.

**Keywords:** narrative, preschool education, child, society, moral education.

The development of any country, the achievement of certain achievements, and the well-being of the people are closely related to the level of attention paid to the education and future of young people in this country. Based on this, the issue of youth in Uzbekistan is one of the most priority areas of state policy. A solid legal framework has been created in the country to protect the rights and interests of young people, to provide them with the necessary conditions and opportunities, and it is the need of the hour to improve this system in line with the requirements of the times.

It should be noted separately that education, development and upbringing of preschool children in Uzbekistan today is an important task of the state education policy. In particular, on December 16, 2019, the President of the Republic of Uzbekistan S.M. Mirziyoyev signed the Law "On Preschool Education and Training". This Law envisages all measures aimed at teaching and educating children in the preschool education system, their mental, spiritual, moral, aesthetic and physical development and preparation for general secondary education.

Jonajon has made a significant contribution to the development of world civilization on the land of Uzbekistan, and has produced many great thinkers and encyclopedists who are recognized worldwide. Our rich heritage left by our ancestors continues to amaze the peoples of the whole world with its great scientific potential. One of the urgent tasks of today is to objectively study the valuable examples in the history of our country and to form perfect people using such examples of heritage.

One of the urgent tasks of today is to use the treasure of the ancestors who left an immortal legacy in the education of a perfect person. The role of narratives in the formation of positive traits and qualities in young generations is incomparable, and it is necessary to identify innovative ways of using them and take measures to implement them in practice.

It is known from history that Eastern education and moral rules were formed on the basis of narrations over thousands of years. At this point, we found it permissible to dwell on the concept of narration. The word narration is derived from the Arabic language and means to tell a story. Narratives can be said to be a genre of folklore, consisting of two or three episodes depicting events and human activities, sometimes through fiction, sometimes realistically. will

not have a traditional methodological form. Narrations that begin with a simple storyteller's narration are freely interpreted in the process of passing from mouth to mouth. They are based on reality and events related to a historical person.

According to their ideological content, narratives are divided into historical and toponymic narratives. In historical narratives, events related to the activities of a person and national heroes are told. They promote the ideal standards of morality and decency and provide information about specific facts. Such narratives were also created based on the events and incidents related to the lives of Navai, Ulughbek, Ibn Sina, Beruni, Mashrab, Amir Temur, Sultan Mahmud and others.

Toponymic narratives tell stories about the names of cities, villages, fortresses, palaces, and mausoleums, as well as the reasons for their appearance. At the end, the purpose of the story is usually emphasized and a certain fact is explained. For example, "Mausoleum of Mrs. Torabek", "He died", "Odinajonim", "Kungirof" and others.

Issues of systematic use of narratives in the education of the younger generation have not been sufficiently studied in pedagogy. The purpose and nature of education have changed in different historical periods. At the same time, some of the methods and sources used in the education process have lost their place, while others have gained more. Narrations about Hazrat Mir Alisher Navoi are among them. From the book "El desa Navoiyni" collected and prepared for publication by the great folklorist scientist, doctor of philology Mamatkul Jorayev and published in "Cholpon" publishing house in 1991, the sultan of world poetry, dozens of great and There are narratives created by the people about Hazrat Mir Alisher Navoi, who wrote eternal works.

In each of the narratives about our great grandfathers, beautiful human qualities, high moral qualities, intelligence and understanding are praised in a beautiful vernacular language. In the narration "Alisher and the Nightingale", it is said that once upon a time, a man named Ghiyasiddin had a son named Alisher. It begins with the fact that people listen to the poems he wrote, but the boy has not yet chosen a nickname for himself, and continues as follows:

"One day, Alisher wrote a new poem and went out into the garden to read it aloud. At that moment, the nightingale, which was sitting on the branch of its forty-year-old daughter, which was perched on a poplar tree in the garden, heard Alisher's pleasant voice. The young poet's voice, sometimes loud like a bell, sometimes soft like the morning wind, charmed the nightingale. The bird immediately alighted on his shoulder and said: "Oh, dear poet, the poems you read are sweeter than the nightingale's early morning song." May I know your name?

- Alisher! - answered the boy.

- I know, I know, you are a new poet. Now choose a nice nickname for yourself and add it to the end of your poems.

Alisher liked the word "navo", the color of the nightingale. After that, he used to write "Navai" at the bottom of his ghazals.

It is natural that the story about Alisher Navoi's childhood, his talent, sonority of voice arouses respect for the great scientist, admiration for his intelligence and special interest in literature in the minds of children. Or let's look at the story called "The Head and the Sword":

Alisher Navoi and Husayn Boygaro have been close friends since childhood and studied together at school. Their teacher is a very sharp minded person.

One day, he wanted to know the minds of his students and what they were interested in. He drew a picture of a head and a sword to both of them and instructed them to write a comment. Alisher finished the ghazal by describing the head, mind and wisdom. Husayn wrote a hymn about fighting and fighting, praising the sword.

The teacher read the comments and pointed the bright sun to Alisher and the dark cloud to Husayn Mirza and said to Alisher: "Well done!" Husayn Mirza did not say a word. Surprised by this, Husayn Mirza asked his teacher for his "reward", thinking that the teacher had forgotten to reward me. The teacher looked at the prince and said: "The award of Vodarig is written for you."

Alisher realized the meaning of his award and his head was blue. Husayn Mirza could not understand the secret of the "reward".

In the picture of the head and the sword: The head is a symbol of intelligence and serves people. It is said that the sword opposes the mind and puts the "vodarin" kulfat on the head.

The above narration about the great people in history forms in the hearts of children the feelings of encouragement for good, hatred for evil, and love for the people of the pen. Through this narrative, children get to know historical figures, and their vocabulary increases.

Also, moral education of preschool children is a broad concept that includes a number of educational methods that teach a child moral values. But even before that, the child gradually increases the level of education, joins a certain social environment, begins to communicate with other people and learns self-education. Therefore, moral education of preschool children is also important. Several approaches are used for the formation of moral qualities. They are performed by staging games, work, creativity, and literary works.

The task and content of moral education of children of preschool age requires education and development of the child's spiritual world, his mind, moral feelings, and personal qualities. The science of pedagogy considers upbringing and education as an important factor in the moral development of the young generation. According to the results of research on pedagogy and psychology, the period of preschool education is considered the most important stage in the spiritual formation of a child. During this period, under the influence of education aimed at a certain goal, the moral qualities of a person begin to form. At the age of 6-7, a more stable form of positive behavior norms occurs. The child acts on the basis of the moral norms acquired in his relations with others. Therefore, it is important to give moral education to children from an early age.

In conclusion, the role of folklore, more precisely, narratives and fairy tales, in the moral education of children of preschool age is incomparable. With their help, important spiritual

qualities of the child, i.e., moral consciousness, emotions and behavior are formed, speech grows, humanity, attitude to work, conscious discipline and other feelings mature in them.

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