

## Socio-Pedagogical Features of the Formation of National Musical Thinking of Students of General Education Institutions

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**Abstract:** This scientific article examines the social and pedagogical features of the formation of the national musical thinking of students of secondary schools.

**Key words:** Music, circle, thinking, pedagogy.

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While making the issue of the formation of the national musical thinking of its students a major issue, we are required to clearly define the place of the dark folk music and the art of friendship in the bunda by observing all the systems and OMES that can be the basis for it and influence it in Real life.

Like all nations, the Karakalpak people have their own ancient history, national customs, spirituality and value. The upbringing of the younger generation is primarily based on the spiritual heritage, historical monuments left from these ancestors, the older generation-ancestors.

The world community recognizes that our land has been the cradle of Eastern cultural civilization from ancient times. There are also unique and rich scientific treatises to the art of music in the spiritual bisot left by our scholars, who have added an invaluable feature to the religious and secular science, as evidenced by the fact that the art of music has been the spiritual base of our people since ancient times.

A new book describing the history of our ancient ancestors, who lived and worked in our territory, tells us that the GIDS given in Avesto, that is, the songs of our ancestors, who lived on this sacred soil, also put great love in the art of music.

Al-Khwarizmi, Beruni, AR Roziy, Al-Kindi, Abu Ali Ibn Sina, Farabi, A. There are also many scientific treatises devoted to music in the hands of Jami and others, which he attributed to various sciences.

At present, there are more than 4000 material and spiritual monuments on the territory of our country, which have gained universal value and are included in UNESCO's list as a unique example. Such historical monuments testify to the fact that our people have an incredibly rich heritage. An example of such historical monuments can serve both for the thoughtful thoughts and ideas of our ancestors, for the philosophy of life, for their moral understanding, and for the spirituality of the present day.

The spiritual bisot of our people is of particular importance in our kind of art friendship, which is directly connected with music and literature. The legendary heroes of our people, such qualities as courage, courage, honesty, are glorified. One such epic is the epic "Alpomish".

In the words of our first President IA Karimov: "In this sense, the epic "Alpomish", a unique masterpiece of folklore, is a heroic song that reflects the identity of our nation and is passed down from generation to generation. If the ancient and glorious

history of our people is an endless epic, it is true to say that "Alpomish" is the royal verse of this epic. In this classic play, the noble qualities of our people, such as generosity, perseverance, nobility, fidelity and loyalty, which have survived the storms of history, the trials of life and death, and have always maintained their identity, are reflected.

Therefore, the epic "Alpomish" teaches us the lessons of patriotism. It teaches us to be just and truthful, to protect our country, our fortress, to protect our friends, our honor, the sacred tombs of our ancestors from any aggression."<sup>1</sup>

At present, there are several schools of epic poetry in Uzbekistan, in particular: Karakalpak, Khorezm, Samarkand epic schools, Kashkadarya-Surkhandarya epic schools and Fergana-Tashkent epic school. The poets of Samarkand, Kashkadarya and Surkhandarya oasis have a close style, they play the drum in a muffled voice. Karakalpak and Khorezmian poets narrate in a simple way. There are now more than a hundred epics, each of which is performed for two to three hours. The narrators rest for a while, drink tea, clear their throats, and continue to dress again.

The reason for these epics is that they have their own moral qualities: The sacredness of the highest positive emotions, such as hatred, attitude to horses, love and attitude to nature, motherland, lover, love, devotion, devotion to the place of birth, can be deeply understood through epics.

At the same time, it is unfortunate to admit that we do not teach epics in detail to our students in general education schools, academic lyceums and colleges, and higher music schools. This problem is a scientific

problem that needs to be analyzed on a large scale.

One of the main criteria for the spiritual and moral upbringing of the younger generation is their faith, ie religious upbringing. The Holy Qur'an, the holy book of Muslims, also describes the moral concepts and moral norms that are necessary and sacred for human beings, each of which is directly related to the name of our Prophet Muhammad (peace and blessings of Allaah be upon him). It should be noted that both the adhan and the surahs that are recited before the prayer are to be recited in such a way that the mullahs who recite it in qiyamah are required to have an extremely delicate musical taste and to have an extremely juicy and strong voice.

In Surat Yasin, it is stated that the Qur'an was written in a poetic way and that there is no need for it. This is due to the fact that the pre-Qur'anic religious books, the Torah, the Psalms and the Bible, were written mainly in a poetic way and are suitable for use. Even the Avesto, the holy book of the ancient Zoroastrians (firefighters), was written mainly for singing in a poetic way. But this does not mean that Islam was against poetry and singing. Perhaps those who sang the Qur'an with special respect were treated with special respect. The Prophet Muhammad (peace and blessings of Allaah be upon him) himself taught Bilal how to say the call to prayer for the first time.

There are some important aspects of Eastern ethics and morality that cannot be denied. Europeans in particular do not have the concepts of halal and haram. They do not go beyond the notion that they are clean and dirty. It is especially makrooh for us to sit at a table with a dog and eat. In them, it is normal.

Karimov I.A. High spirituality is an invincible force.  
- Tashkent: «Manaviyat», 2008. –B. 32-33.

In Muslims, the concept of shame requires a special effort. Maybe that's why the oriental movement between father-in-law and daughter-in-law, daughter and father, brother and sister can't sit still and digest some of the embarrassing situations shown in ballets, movies.

Although students in the general education system are not specifically taught religious customs, they actively participate in various religious ceremonies. Because young men and women are involved in welcoming guests and hosting similar events.

The main task of students is to deal with secular knowledge in the first place.

The famous scholar Rioutdin Ibn Fakhruz said that engaging in knowledge that benefits people is more rewarding than praying in the name of the Lord.

It is also important to teach the students of the general education system some of the songs sung in the way of Karakalpak folk songs: advice, mothers, fathers, friendship, devotion.

At a time when religious freedom is being openly celebrated, it is the duty of every young man and woman to take part in condolences and memorize a few verses from the Qur'an so that they can recite the past. Remembering the past, every boy and girl needs to know how to recite blessings around the table. However, those who are engaged in religious science must receive secular knowledge along with religious knowledge. For mullahs studying in madrassas, this is primarily a necessity.

As a shining example of religious freedom, the structure of Islam on the idea of science and culture, the declaration of Tashkent as the capital of Islamic culture by ISECO in 2007 is a sign of the efforts being made in this direction.

The attitude of the first President of our country IA Karimov to religion is reflected in the following views: . At the heart of this story, it seems to me personally that there is a divine connection, a great blessing from Allah, and that Imam Motrudi took the enlightened pen of the learned Imam Bukhari and decided to continue his good deeds.<sup>2</sup>

The scientific solution of current issues, especially spiritual and moral problems, requires the effective use of the views of not only modern scientists, but also our scientists, thinkers and scholars who have lived and worked in our land.

The issues of upbringing a morally cultured person and a harmoniously developed person, the content of Eastern culture, forms and methods of its implementation, scientific bases and practical aspects were first reflected in the pedagogical views of Eastern thinkers, in the rare works of golden heritage. For example, Farobi's views reflect the virtues of man, Ahmad Yassavi's sacred religious beliefs and wisdom, Alisher Navoi's works on human perfection and maturity.

Yusuf Khas Hajib's "Qutadg'u bilig" (Knowledge that travels to happiness), Abu Ai ibn Sina's "Laws of Medicine", "Encyclopedia", "Tadbir al Mikozi", Kaykovus's "Qobusnoma" to study the heritage of great scholars in connection with the perfection of human spirituality traditions, with a special focus on restoring our values.

At present, philosophers of the Republic: S.Shermammedov, M.Khairullaev, E.Yusupov, J.Tulenov, Y.Jumaboev, J.Bazarbaev, A.Alikulov and historians: B.Akhmedov, K.Ziyaev, I.Tursunov and

<sup>2</sup>Karimov I.A. High spirituality is an invincible force. - Tashkent: «Manaviyat», 2008. - P.39.

others they put forward theoretical ideas on the basis of which values spirituality, culture, morality, and sophistication should be formed, which express the essence of these terms.

The pedagogical foundations of spiritual culture were created by a number of mature scientists: M. Ochilov, S. Nishanova, O. Musurmanova, U. Mahkamov, M. Kuronov, J. Hasanbaev, O. Hasanbaeva, U. Aleuov, T. Utebaev and others.

In particular, M. Ochilov in his monograph "Ethical formation of future teachers" in his scientific books on new pedagogical technologies, in particular, theoretically developed the content, objectives, form and methods of educating students' spiritual and moral qualities.

S. Nishanova's research is devoted to the problem of educating the perfect man of the Eastern Renaissance scholars. It provides information about a number of fundamental roots of spiritual culture education. For example:

- Moral education and its essence.
- Training the mind.
- Development of thinking.
- Moral education.
- Incorporate rules of conduct.
- Educating a physically healthy person

As it expresses the idea of creating a specific ground for spiritual culture. Imi's work focuses on the issue of aesthetic education of man and the important contribution of art in it.

In particular, it gives an idea of each of the upbringing of aesthetic culture, aesthetic consciousness, aesthetic feeling, artistic taste, artistic imagination, beliefs and views. In the scientific and pedagogical substantiation of these concepts is based on the views of such scholars as Yusuf Khas Hajib, Kaykovus, Ahmad Yugnaki, Abu Rayhan Beruni, Hussein Wayz, Kashifi.

In this regard, the scientific and creative views, teachings and teachings of our ancestors play an important role in the spiritual and moral upbringing of the younger generation.

Fundamental works of our great scholars of the Renaissance, Muhammad Musa al-Khwarizmi, Ahmad al-Farghani, Abu Rayhan Beruni, Abu Ali Ibn Sino, Al-Farabi, Mahmud Zamakhshari, Mirzo Ulugbek, Alisher Navoi and others. his views on music education and its impact on human spirituality are also among the main criteria of modern science and culture.

The works of these scholars have caused a great stir even among foreign scholars. The erection of statues to Abu Ali Ibn Sina in Belgium, Mirzo Ulugbek in Lithuania, Alisher Navoi in Moscow, Tokyo and Baku, and Ahmad al-Farghani in Cairo, Egypt, is a sign of recognition and respect for the Uzbek nation.

Historical records, musical dramas, operas, ballets, symphonies created about our famous scientists are a vivid example of the fact that their blessed names are also reflected in the art of music.

The fact that more than a hundred ghazals of Alisher Navoi, the sultan of poetry and the founder of the Uzbek language, have been turned into classical songs of our people is an example of respect for this great genius.

Also, the unique works of the great sons of the Karakalpak people Kunhoja Ibrahim uly, Berdak (Berdimurat) Gargabay uly and Ajiniyaz Kosybay uly play an important role in the spiritual and moral upbringing of the younger generation.

Dozens of songs that are taught to students today: "Gulzorim", "Koshchinor", "Kormadim", "Muhtalo bo'ldim senga", "Kucha baghi II", "Ul Sarvi gulru kelmadi", "Sayqal" not only develop students' artistic

and aesthetic taste, but also their spiritual also serves as a specific criterion for moral culture.

Abdulla Avloni, Abdurauf Fitrat, Lutfikhanim Sarimsakova, Halima Nosirova, Mulla Tuychi Tashmammedov, Domla Halim Ibodov, Khoja Abdulaziz Abdurasulov, Rilijan Otan, Riyadh, Rabijani, Komiljon Otan, and others. Karamatov, Mamurjon Uzokov, Jurakhon Sultanov, Tamarakhonim, Usta Olim Kamilov, Tavakkal Kadyrov, as well as the unique art of the Karakalpak people jyrao', bakshi and qissaxon are among the main criteria of our national musical culture.

Our great commanders: Amir Temur, Bobur, our heroes Jaloliddin Manguberdi, Sabir Rakhimov have always been the basis for educating students in the spirit of military patriotism.

For a person, his childhood is over and he has passed from childhood to youth, from youth to greatness. Family upbringing develops through songs about mothers, fathers and grandmothers that are learned by students. That is why family upbringing will be in the hearts of young people as a sacred feeling for teachers. Respect for the family is directly linked to kinship, neighborhood, and neighborhood ties. These feelings are associated with love for the country, the motherland and respect for this world community.

That is why the sense of respect that begins in this family is a moral and ethical criterion of all people, including the younger generation, especially students, and expands their national thinking.

One of the important factors in achieving spiritual and moral perfection is the criterion of education. Education is the basis of the nation's development, a factor

that has been used since ancient times as the most unique criterion of personal maturity.

In the words of the thinker Abdullah Avloni: "Education is for us a matter of life or death, salvation or destruction, happiness or disaster." In the East, education and upbringing are inseparable concepts. At the same time, there is a saying among the people, "Reading is different, reading is different," which requires that every student read deeply and absorb the knowledge.

"Thousands of students of academic lyceums and vocational colleges, built in the period of independence, have all the conditions, study in universities, study the secrets of modern professions and science, and are already fluent in two or three languages. In the example of our young people, who are taking a step forward, brilliantly demonstrating their talents and potential, we are witnessing that such aspirations are bearing fruit today."<sup>3</sup>

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