

THEORETICAL PRINCIPLES OF SPIRITUAL EDUCATION OF STUDENTS BASED ON UZBEK FOLK GAMES

Niyozmatov Anvar

Independent researcher of Urgench State University

Annotation: In this article, the methods of applying the mechanisms of using Uzbek folk games in the education system and its importance in educating students' spiritual qualities are discussed.

Key words: Uzbek folk game, national value, education and upbringing, mechanism, systematic approach, counting game.

Introduction.

People's national games are one of the most popular public spiritual events of the people within the framework of national values. It is known that a person is busy with activities such as play, study, work and rest in his life. In the early stages of a person's life, play is the main activity, and then it continues along with study, and after that, play decreases and its place is taken by study and work. In the early times of human history, games played an important role in life. With the help of games, humanity has grown, matured, trained, physically strong, developed mentally, spiritually, and spiritually. The history of our national games goes back to the distant past. In particular, in the works of Abu Rayhan Beruni, Abu Ali ibn Sina, and Mahmud Kashgari, there is a lot of information related to children's creativity and folklore games. Our games are as old and rich as our people. Mahmud Kashgari, a Turkic-speaking scientist, provides valuable information about the names of folk games and their composition in his work "Devonu lug'otit turk". Mahmud Kashgari's information shows that the games have a historical background and basis. In fact, the game names and the gameplay of the games have been passed down from generation to generation. Unfortunately, the names of the ancient games almost did not reach us. It is of great importance for the Uzbek people to restore and implement the names of the ancient games mentioned in the Kashgari dictionary, the order of playing. After all, games are an integral part of national culture. The names of many games are mentioned in the work "Devonu lug'otit turk". In the

works of Alisher Navoi, Zahiriddin Muhammad Babur, we can find information about the game "Chavgon". Firdavsi's "Shokhnoma" tells the story of the "Chavgon" game. In his work, M.Koshgari states that the name of the game is derived from the name of the stick used to hit the chavgon ball. Chavgon chop is called by this name and is a Persian-Tajik word. Its meaning is "a long stick with a curved end". One of the games from the Kashgari dictionary is the "quotation game", i.e. the game called "Fourteen". Four gates will be built on the ground like a fortress. The game is played by throwing round stones or nuts through these doors. There were many types of games played with a ball. In particular, the children's game "Mungiz-Mungiz". This game is played as follows: children sit around a shallow pit and fill it with loose sand between their thighs. Then they beat the sand with their hands. One of them (mother's head) says "Mungiz-Mungiz". The rest say "na mungiz". The mother recites the names of horned animals one by one, the children repeat.

Among these names, the mother confuses the children by telling the names of hornless animals such as camels and horses. If any of the children mentions the name of the hornless animal, they push it into the pit according to the rules of the game. This game helps to develop the thinking of the young generation, to develop skills such as being attentive to the environment. We Turks gradually moved away from our ancient history in the process of studying the culture and traditions of other peoples. We were forced to do so. As we all know, the influence of the invaders who invaded our country did not leave our national games. Our people have been accused of nationalism in all areas, and our beautiful customs, traditions and holidays have been banned. For example, it was not allowed to play our Uzbek national games on holidays and weddings. As a result, many of our shortcomings in educational work have become visible today. We should be grateful to the Creator that we have achieved independence and have reached these days. President Sh.M.Mirziyoyev attached great importance to the education of the young generation and said: "educating the young generation is the most important task for us." We should pay attention to the formation of strong universal trust and views on the future in the growing generation, respect for national

culture and national values, and feelings of protection. Based on the above points, it is possible to consider the experiences of folk pedagogy, including national folk games, as a tool and main force in the education system of the growing generation. National Uzbek games have a positive effect on children's education and health, and differ from other national games in that they are made up of activities that train all the body and muscles, teach endurance, and train. Uzbek folk games are loved by young and old, and even by women, because of their vitality and thoughtfulness. Our forefathers brought up their children to be mentally and physically strong in all aspects so that they would not be confused and afraid in the face of difficulties in the future. In this way, the importance of our folk games is unparalleled. Our folk games were the main means for the child to join the society and evaluate himself. It's a pity, because nowadays mobile games have moved to various gadgets, there is no possibility that national games will become history in the near future. With the arrival of Koklam, heat runs through the land and hills. At such a time, the children who have been hiding in their houses for the whole winter used to go out to the streets and play games. However, in the last decade, the popular games played by children have moved to gadgets, and physical activity in them is gradually decreasing. Our teacher Shamirza Turdimov said that after 2010, most of our national games were almost not played and they moved to computers and phones. In his opinion, "the place of national games in integrating a child into society cannot be filled with anything." Games help the child to develop mentally and physically. The game integrates the child into society. It helps him to find his place in the society, becomes the cause. Because in the game, the child becomes the leader of the game, becomes a participant, gives him knowledge about the society and the world. The most interesting thing is that this knowledge is taught to the child not by force, but by giving him pleasure. In fact, this is the essence of our folk pedagogy," he says. Games on gadgets can sharpen the imagination and mind, but computer and phone games are almost passive games. In those games, the child is only busy with observation.

G'irboydi. Two children compete in this game. A circle is drawn in the middle. The hat of one of the players is placed in the middle of the circle. The second player has

to take the hat out of the circle from a distance of about twenty steps. Or the number of times he touches his hat, he scores points. If he fails to touch the ball, the turn is given to the second player. The winner folds the cap like a saucer and shakes it five times. Wherever the hat lands on the fifth toss, the losing player must roll from that spot to the race. The game starts at the beginning and continues in this order.

Chorpochook. It is a nutty game that teaches children to calculate, to aim, to show loyalty and alliance, to show bravery whether they win or lose. The game is based on calmness and orderliness. It is a boys and girls game where two or more people participate. Each player will have piles of apricot kernels or walnuts. By biting two of them, he gets two palla pods. A game weapon is such a gun. Two grains or nuts are placed on the achievement. The game begins with the agreement of all players. The first player throws pieces on the ground. If all or both of the pods land face up, the player wins and receives two dana or nuts from the second player. He continues the game again. However, if exactly three or one of the pieces fall on the floor, the player does not get any winnings. The next player continues the game.

Mouse and cat. Ten or more children can participate in the main part of the game. Children hold hands and form a circle. Among them, one is chosen as a mouse and another as a cat. Children form a circle and hold each other's hands like a chain. The cat chases the mouse in circles. A mouse can also get into the circle from among the children. There is no such possibility for a cat. In order not to let the cat in, the children lower their hands and block its path. When the cat catches up with the mouse, the two switch places.

Shooting stick. This game is played in twos. One child throws a stick, the other child must throw his own stick and touch the previously thrown stick. goes away. If touched, the child who threw the previous stick carries the child whose stick was touched to the place where the stick landed. Sticks are thrown alternately.

Tug of war. During the game, a referee is appointed in the middle. The players of both groups face each other. A cross line is drawn in the middle. A red thread is tied in

the middle of the rope. The game is stopped and the winner is announced if the members of the group take the contestants over the boundary line.

Wreath. This game is played in the spring when the flowers are blooming. 10-15 children participate in the game. Each of the participants can have as many flowers as they want. The game leader goes to the middle of the children standing in a circle and says the name of a flower. The participant holding this flower tells about the growing conditions of the flower.

Such games instill love for nature, in addition, form the ability to pronounce words correctly, to speak one's opinion without fear among the crowd.

Dim-dim. In this game, children are silent. Players need endurance, strength and will. Children are divided into two groups and they choose a leader. The leaders agree that whichever group wins will fulfill a condition. After that, it is called "guldur-gup, ogzyga kulup" and no one should speak. One group performs various actions to make the opposing group talk. Someone jumps high, someone throws himself into the water. The group whose children speak first is the loser.

White poplar or blue poplar. In this game, participants are divided into two equal teams depending on their height, strength and agility (from ten to twenty children participate in each team), and line up holding hands at a distance of 15-20 m.

Great wrist. The game will determine who has the strongest wrist. The game can be played both lying down and sitting down. Players test the strength of their wrists by putting the paws of their right or left hands together. Whoever's wrist touches the ground is considered a loser.

Most of the games named above are spread across the regions of Uzbekistan with slightly changed names or conditions. Of course, this list can be extended to a thousand. As we can see, national folk games have changed significantly in the course of historical development, each economic system has left its own mark on their content and rules. The name and rules of some games have been preserved for now. When using such games, it is necessary not to lose sight of the fact that they have an educational effect on children in addition to the physical effect, and creative use should be

coordinated with the goal. For example, the game of "Capricorn" refers to the ancient game of kopkari, usually played on horseback, where riders compete for the real goat. The children's game "Capricorn" is played without a horse, with players fighting to retrieve a stuffed ball with a piece of goat skin attached to it. Some aspects of the rules of the game are similar to those of adults. Speed, agility and strength are also educational, in which mutual respect, cordiality, and non-rudeness are emphasized. National games of the people play an important role in the development of children's physical qualities in addition to their educational value. Because games increase students' interests, give them pleasure, and ensure faster recovery of work skills. Thanks to the games, children forget about being tired and try to do the exercises carefully. The conclusion is that the national games of the people serve as an important factor in human development and youth education. For this reason, it is necessary to deepen the socio-educational aspects of the national games to the students.

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