

Possibilities For The Use Of Spiritually – Moral Education Of Our Great Ancestors In Innovative Pedagogical Technologies

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Abstract. The article explores the role of the great ancestors in the moral and ethical education through the use of innovative pedagogical technologies in education, based on Abdulla Avloni, Akbarshakh's experience and some stories.

Keywords and concepts: The article uses the spiritual and moral views of our great ancestors to promote innovative pedagogical technologies.

It is the requirement of the time, that teachers of today and in the future will have high moral and ethical qualities, professional training, pedagogical skills, deep knowledge of ideology, effective use of modern and innovative pedagogical technologies and interactive methods in educational work.

This is a necessary measure to ensure the high level of scientific, methodological knowledge and skills of the teaching staff, which is the main element of the great creative work carried out to ensure the young generation is fully developed, educated, highly spiritual, harmonious and patriotic implementation of activities.

On this occasion, the issue of upbringing comes to the forefront in the process of the transition of society from one socio-political, economic, spiritual, educational, moral and ideological state to another one. Upbringing is a topical issue that has a priority defining the history, present and future of the Uzbek people. Upbringing is also an indicator of the state of society, the indicator of spiritual and ethical and ideological activity, the maturity of the nation and the people.

Regardless of the stage of socio-cultural and historical development of the Uzbek people, the issue of education is the basis of socio-political and economic development, an important element of national purity, spiritual identity, the core of the nation. That is why the First President of the Republic of Uzbekistan Islam Karimov said in his state policy: "... we have declared perfect human development as a priority area of public policy. A perfect person is understood, first of all, as a well-educated, well-educated person, able to think freely, think independently, and

be an example to others. An intelligent, educated person cannot be deceived by words. He puts everything on the scales of reason and logic. The person who builds ones own conclusions on logic becomes a mature person"(p.1,6).

Proceeding from this, the following statement of the First President on the importance of improving the quality and effectiveness of the educational process is fundamental to our future development:

"We must not forget that the foundation of our future lies in educational institutions, in other words, the future of our people depends on how our children get education and training today.

To do this, every parent, teacher and mentor must first see the person in the image of a child. Based on this simple requirement, we must accept that the education and training of our children as individuals who are capable of independent and comprehensive thinking is a major goal and objective of education. This requires a harmonious combination of education and training "(p. 2,61).

The theme is presented in the book "Turkiy Guliston yohud ahloq" (1913) by Abdulla Avloni (1878-1934), an educated scholar who worked tirelessly to address the issues of spiritual and moral education of future teachers in higher education institutions and their efforts for the happy future of our country and our people. His thoughts on the motherland, his destiny, his past and his future are closely linked to the socio-political and spiritual-moral issues of his time, "Indeed, upbringing is not a question of life, death, or salvation, or destruction or happiness or disaster", and recognizing that this cry is still relevant today, is also a good idea for our nation. He tried to illuminate the wisdom of life that no one can deny "The newborn is morally and ethically - neither good nor bad", for the experience of Akbarshah and other life events.

Here is some information on the spiritual and moral upbringing of Abdulla Avloni's work "Turkiy Guliston yohud ahloq" (pp.3, 26-27).

Avloni, who taught: "The prosperity and holiness of every nation depends on the scientific, spiritual, educational, ethical, artistic and artistic education of young people" told about upbringing that it is "педагоҗия", the science of child's upbringing...," says Avloni, who teaches that "The prosperity and independence of each nation depends on the scientific, spiritual, educational, ethical, artistic and artistic education of young people... It is a good upbringing for a child's health and well-being, a clean body, correction from a young age, teaching good manners, and keeping from bad habits. Educators are like doctors that it is important to bring up

such discipline as a physician treats a patient's illness with a clear indication of the good behavior of the child's anger.

Upbringing has a great impact on the beauty of our moral building. Some say, "Upbringing has no effect;

"Fatonat"

"Fatonat" means acquiring wisdom. Wisdom is the server for perfect human being. The spirit is the worker, wisdom is the beginner. Human makes conviction strong with wisdom. Human beings are different from animals by word and mind. The animals bring back the tyranny and cruelty that comes from them with their horns, teeth and nails. But man ... shields himself from harm and oppression that may be inflicted upon him through his intelligence and understanding. It is the wisdom of the people who have captured the animals of the earth, and the neck, and the ends of their ropes.

Science is the strength, the life, the leader, the salvation of people. You have to go to school, learn from a teacher to learn science, become a scientist ...

One of the judges said, "If the hand of your mind restricts your soul, it will keep you from doing bad things. The more you do, the cheaper it is. And the more the mind is in the shadow of knowledge and experience, the more valuable it is".

Loyalty

Loyalty is said to be working properly. A faithful man... is honorable in serving his nation, his homeland and his state. Loyalty is a healthy, prosperous salvation. As the pearl makes a pearl, a snake makes poison, the truth is a profit, and a betrayal is the damage ...

If truth is slandered in one's soul, no matter how hungry or thirsty it is, truth will grow...

Faithfulness is a spiritual thing, and it is the sacred duty of everyone to take a share in that grace... Though it may seem like destruction, salvation is right. As much as it seems to be salvation, beware of lying, because the end is destruction.

Сидку сафойи ростлиғ ўлса ҳаробатинг,
Шулдур жаҳонда роҳат, файз саодатинг.
Оламда тўғрилиқча йўқ одамнинг зийнати,
Қалбинг алифдек ўлдими, айни шарофатинг.

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people grow in the same way as they did in their original creation, but nature does not change." But this is not true because education certainly has an effect on

morality. There is a fable among us: "Come forth with the milk, and go with the soul," that is true.

"Learn science, from cradle to grave," they said. One of the judges said, "The prosperity of every nation and the peace depends on the good upbringing of the youth." ... It is fard-fitting for fathers to raise their children, and it is fard enough for them to bring up orphans of their own nationality.

Science

Knowledge is to read, to write, to know, to learn everything necessary. Science is the glory of the world ... Science is a very high and sacred quality for man. Because knowledge shows us our state of mind. He will set our minds and our fires like a sword. It separates the reward from sin, the halal from the impure, the clean from dirt. It guides us on the right path ... cause us to be responsible ... Science delivers us from the darkness of ignorance, brings us into the world of culture, humanity, enlightenment, boasts of evil verbs, evil deeds, and acquires good manners and morals ...

Well, our whole life depends on our health, our happiness, our leader, our well-being, our wealth, our zeal ... our knowledge.

References to civic morality include: "Circumstances are not based on what is happening around them; rather, it is defined as the character, lifestyle, and behavior that reflects impartial and consistent judgment. It is clear that spirituality can become a real force and a practical activity only if it is combined with moral education.

There is a need for a brief introduction to the notion of morality. On page 585 of the letter "A" of the Uzbek Soviet Encyclopedia, "(Ahloq)Morality (Arabic: is a plurality of word "nature") - a set of norms and rules of conduct that people display in their relationships with one another, family, homeland, and society." There are categories of morality, good, bad, justice, duty, happiness, conscience, honor, public and so on.

A. Avloni describes it, "Morals is a science that calls people to good and prohibits evil. A book called morals explains the good and the bad characters with facts and examples."

About the behavior Avloni says, "Man is more complicated than two things. One is a body and the other is a soul. The body sees what is in the eye. But the mind separates the good from the evil and the white. The image of the body is known to all, it is called as character." He divides behavior into "good manners" and "bad behavior" depending on the upbringing of the people, and about the "bad

guys" he said "If a person has a bad temper and has been brought up in a dysfunctional manner, expecting good from such people is like reaching out to the stars."

About good manners, he says, "Good manners are "fatonat", piety, elegance, zeal, hypocrisy, contentment, diligence, knowledge, patience, discipline, greatness of mind, conscience, homeland, justice, vow, virtue, life, intelligence and intelligence. protective linguistics, economics, honor, dangers and prosperity, obedience, jurisprudence, benevolence, purity, faithfulness, love and pardon".

Avloni's views on education are very instructive. He also warns us that "... we should not spend our lives in vain words, but to open our minds and read our books, newspapers and magazines, to strengthen our minds."

Upbringing idea has always been in the minds of the most intelligent of humanity. Avloni also says that the upbringing idea is "a function of the conscience of teachers" and that "the power, beauty, and breadth of the mind depends on the upbringing of the teacher." Although there is a slight difference between the lessons and the upbringing, the two are inseparable, and the body and soul are bound together. For example, just as it is impossible to sit inside a luxury home without beds, the old building, which is adorned with all sorts of new equipment, cannot be seated. Even if he sat down, he would open up another new dimension of the idea of future democratic teachers, saying that people would make fun of the copper clay pot and woolen jeans.

The importance of educating people to think is just, humane and conscientious, says poet Avloni, "The essence of man is determined by his conscience." Avloni interprets fairness as an important moral - ethical and social necessity: "The prosperity of every nation, and the longevity of states and governments, depend on justice. Everyone knows that the kingdoms of the lost kingdoms are gone, and only the names on the pages of history," Avloni said.

We have tried to briefly summarize our thoughts on the role of teachers in the moral and ethical education above on the basis of Avloni's assumption. We will try to highlight the role of the family environment in education through Akbarshah's experience and some examples and stories.

Historical sources suggest that India was ruled by Akbarshah from 1556 to 1605 (according to Jawaharlal Nehru, 1556 to 1606, almost fifty years").

Jalaluddin Muhammad Akbarshah (born October 15, 1542, son of Nosiriddin Humoyunshoh) married to Man Singh, the daughter of Uday Sigmh, who was Indian governor with Hinduism religion, in order to promote unity and peace in the country through pirate relations such as paternity, uncle and nephew. He married

Man Singh. In doing so, he also tries to bring Hinduism and Islam closer together, resulting in a new religion that he has created - "Divine Religion" [p. 4,250].

His case causes provocative Muslim clergy and his cousins, who were waiting for the throne to take over the situation when they are, conspiring against him as "khafiya" and "atheist."

To overcome such a difficult situation, Akbarshah had to make the following experiments in the history of humanity with the most horrible and cruel, yet unassailable and scientifically valid (human experience in Shariais forbidden, as well as by the UN).

He had been teaching a number of newborn babies of Hinduism, fire-worship, Christianity, Islam, and the language for seven years with the help of dumb nurses in dogs and cats, separated from their mothers. Then Akbarshah and his opponents came to the door to open the door and ask them, what religion and language these "men" belong to? Then they would not be able to answer the question until they can find the "human beasts" and four-footed "human beasts" that were roaring like dogs, mating like cats, and walking on their feet.

Through this experience, Akbarshah has proved by the irrefutable fact that the thoughts and views of the palace clergy and opponents in the notion that "everyone starts to speak the language of their ancestors, and that their religious feelings are predetermined".

This was the first time that Akbarshah proved that not only a natural language for human beings, but also a spiritual, ethical and religious belief that was not innate, as a social phenomenon of human perfection, a certain environment and mentor (parent, mother, teacher). He proved that he could achieve them with the help of his upbringing.

Similarly, events like Akbarshah's experiences were documented in the book "The Wonderful Universe" through a series of life coincidences. Specifically, it describes the exact date and time of the parents' last name, as a man grows into a tiger as a result of an unfortunate accident. Hence, a human being is born into the womb as a candidate for humanity. The family environment and upbringing play an important role in its transformation from "human to person" as a literal or biological type.

There are parents who, with so many dreams and hopes, who do not trust anybody and anything, wear them, dress them, wash them white, and grow white. But the result is different: when one child becomes a human being worthy of admiration, while others are hard-hearted, arrogant, selfish, even cruel, proud of their nation and people, and the latter brings misery and curse. Our great ancestors

came up with the same ideas and came up with conflicting but indisputable wisdom. In particular, some of our forefathers concluded that "the apple does not fall far from the apple" ("The apple falls under the apple").

Others, on the contrary, thought of a "The beast that his father did not strike, the boy who beat the pig", "Good son makes ride a horse, and a disobedient son disconnects a horse" and "The nightingale came out from the raven".

From what has been said, our forefathers correctly ruled that the fruit of the upbringing would be sweet and bitter. Let us consider the example of the role of a family environment in a narrow context.

Three women were taking water from a well. Their sons came to drink. The first child kissed his mother and run away. The other boy ran after his mother saying, "Are not you tired?". The third child took the buckets and carried them home. ("Son's Love", fairy tale). It is important for every parent to remember that it is vital for every parent to educate their children.

The solution of the problem of innovative pedagogical technologies in the moral and ethical education of the subject requires a deep and harmonious approach to innovative pedagogical technologies in terms of the analysis and characterization of types of pedagogical technologies, which are essentially focused on the characteristics and attributes of the person. Innovative pedagogical technologies might include:

- information technologies aimed at formation of knowledge, skills, knowledge in the subjects;
- operational technologies, aimed at developing methods of mental activity;
- emotional - artistic and emotional - ethical technologies aimed at the formation of aesthetic (spiritual) and moral methods;
- technologies of self-development aimed at the formation of mechanisms of self-development of the person
- heuristic technologies aimed at developing thinking skills;
- applied technologies aimed at the development of practical activities.

Conclusion

In conclusion, we can say that the heritage of our great ancestors (scientist, genius) can adequately respond to all aspects of spiritual and moral education. For example, A. Navoi's "Mahbub ul-Qulub", the works by "the Second teacher" Farabi after Aristotle in the East such as "Tips for an Ideal Urban People" and "Ways of Happiness", followed by Ibn Sina's "The Laws of Medicine" and "Kitab al-Shifo", Beruni's "Collection of Wisdom", "Thinking and the Exercise", our

great ancestors, Mirza Bedil ("Father of Means"), Umar az-Zamakhshari (Jorillah) and many others at that time to remember the spiritual and moral heritage of our great geniuses, made their first steps in the immense high castle of spiritual and moral upbringing of our homeland known as Turon, Turkistan and Mavarounnahr. We should not forget that it is our holy duty to the pure of the spirit of our great ancestors and the great future of our Motherland.

This requires the creation of a special electronic textbook "Fundamentals of Universal Spiritual and Ethical Education" for each faculty, direction and field of education for future teachers in the educational process on the basis of Mahmud Kashgari's "Devonu lug'at-it-turk", Yusuf Khos Hajib's "Kutadg'u bilik", "Boburnoma", "Temur's remedies", "Days Gone by" and epos ("Xoldorxon", "Shirin bilan Shakar", "Alpomish" and others)

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