



HISTORICAL NATIONAL EDUCATION IS THE FOUNDATION OF MODERN LANGUAGE AND VOCATIONAL EDUCATION TECHNOLOGIES

D.Shermatova

Head teacher.

Namangan Institute of Engineering and Construction

<https://doi.org/10.5281/zenodo.10078244>

ANNOTATION

The great thinker Alisher Navoi was not only a famous poet, but also a mature scholar of the school of morals and education typical of the peoples of the East, including the Uzbeks, a fair businessman and a philanthropic statesman. He enriched his folk pedagogy and textbook with new content.

Key words: *educational processe, educational direction, module, higher education, specialized knowledge;*

The work "Mahbub-ul-Qulub" contains opinions on education and morals. In the first part of the work - "about the condition of people, their character and the importance of their words" hot lessons are given, and in the second part there are moral lessons "about good deeds and bad qualities". ``information is not described, and this part is divided into forty headings[].

In fact, in order to raise educational processes, to create Uzbek nationally unique pedagogical and educational directions and modules, from kindergarten to higher education, be it social or It is time to put the issues of education on the agenda for the further development of the national-speech competences of young people, whether it is education, whether it is natural, whether it is science, technology, or economics. Every nation has the right to create its own educational directions, form and content. When the modules and forms of education of other nations are blindly put into practice, which are not built on the basis of the national values, trends, traditions and customs of other nations, it will not be effective. After all, we should not forget that many geniuses of the Uzbek nation, who graduated from old schools and madrasas, were educated in those educational institutions. From this point of view, the time has come to introduce new technologies suitable for our unique and nationally based educational processes.

If we look at the history of our national education, religious classes are not the only ones taught in madrasahs, which are considered to be centers of higher education. People of the highest level have matured in that university. Studies of subjects based on special programs for a number of higher educational institutions, such as geometry, geography, astronomy, linguistics, engineering, algebra, chemistry, etiquette, Sharia (sociology), art (analysis of works of art), jurisprudence (law) itchy. The mature professors-teachers of their time with specialized knowledge - mudarris taught. Mirzo Ulugbek, Qazizada Rumi, Ali Kushchi, and many other great sages of the East spent their knowledge on their students in higher universities. They directed them to socio-economic, industrial and construction sectors. If we look at the results and quality of the knowledge they acquired in the structures and buildings built at that time, we can be sure that this is true. The analysis of works in the

field of construction of buildings and facilities alone proves the need to create our national education. Higher education - from a simple house built by a civil engineer who graduated from a madrasa, to a madrasa, a school, apartments, palaces (thinking about what remains). The strong joining of wood without nails to each other, production of building materials that can withstand centuries in local conditions, beautiful tiles from simple clay, bricks of various shapes, waterproofing of the roof of the house in strong rains, climate and seasonal conditions. considering, isn't the construction of houses resistant to earthquakes, wind, rain, snow and hail because of practical teaching of chemistry, algebra, physics and astronomy, geometry and geography?! At this point, the words of the great world leader Amir Temur come to mind: "Whoever doubts our power and greatness, let him look at the buildings we have built." seeing that it has been implemented, you will recognize the scientific and linguistic potential of our ancestors. All inner city roads are one-way. It came from the size of the piles of that time. We can see this in the example of Namangan, one of the historically young cities of our republic, which was built only during the Khanate period. If the family members wanted to go somewhere, they moved through the exit. For example, when going in the direction of Kokan, one exited from Kokan street, but on the way back, they did not enter the city from Kokan street, but entered the city from Margilan street. The reason for this was, first of all, the establishment of an orderly form of movement, and then the facilitation of control management. Even during the Khanate era, the level of knowledge of the Uzbek people, especially the Uzbek language, was high. Already, the people's means of mutual communication, expressions of feelings, experiences and dreams were purely in the Turkic-Uzbek language. In addition, the four-year module-credit system is implemented in the big cities of Central Asia, in particular, in Samarkand, Bukhara, Tashkent, Andijan, Namangan, Ko'kan, Shahrisabz, Khiva, Qubo (Kuva) and many other higher dargahs - madrasas. we can see that it was put into practice several centuries ago. The proof of this is that the student of higher education who successfully passed the module-credit was transferred to the next level (on the basis of status). Those who did not master the subject were left in the course and directed to retake it. Only if the module-credit is passed in full, the subject is transferred to the next level. We can clearly and clearly know the proof of our thoughts from the events of the life and student period of Mullah Abdurrahman, a student of the Mir Arab madrasa in Abdulla Qadiri's work "Mehrabadan Chayan". He will finish higher education in 10-12 years.

We could create unique systems by preserving the ancient value, trends and traditions of the Uzbek nation in the fields of urban planning, road and bridge construction, irrigation and land reclamation. Unfortunately, the colonial policy and the totalitarian system did not allow this. As a result, we were deprived of our national identity, our long-standing national work organization programs and guidelines. We are forgetting our national language. In our schools and universities, few hours are allocated to the Uzbek language, and their place was taken by the Russian language. As a result, the influence of the Uzbek language decreased, and the position of the Russian language increased. Even today, there are difficulties in introducing the complications of these times to the mass study of our language in the minds of students and young people. The level of our oral and written literacy, our children's speech competence is not well formed.

That is why, in teaching our young people in higher education processes, developing the language and speech competences of our national specialists who are representatives of tomorrow's production, improving their communication and speech culture as

representatives of the national language, today's Uzbek linguists and the science of the Uzbek language is one of the main, important and main tasks facing teachers. In addition, a deeper study of historical national education serves as a foundation for the use of innovative pedagogical technologies in language teaching and acquisition of modern professions.

References:

- 1 Alisher Navoi. Mahbub-ul-Qulub. - Tashkent, 2000. - B. 41[1].
2. Shermatova D.Ya. Attention to the state language and its teaching in technical areas of higher education / Namangan State University scientific bulletin magazine. 2021 year. Special issue. Pages 633-637.
3. Shermatova D.Ya. Some comments on the formation of language competence in technical students / Mug'allim hem yzliksiz billenderio' No. 6/6 - 2022 jyl. Pages 43-46.
4. Shermatova D.Ya. Development of communication culture in Uzbek language of students studying technical fields of higher education / Scientific-methodological magazine of Nukus State Pedagogical Institute named after Ajinyoz, No. 1- 2023 vol. Pages 101-103.
5. Sobirova M. Actual issues of teaching the Uzbek language. Proceedings of the International Scientific Conference on "Problems of Language and Translation". - Tashkent: Science. 2007. - B. 208-211.
6. Sobirova M. The art of public speaking. Study guide. Tashkent: Navroz. 2019. - P. 148.