

# Factors Of Using The Spiritual Heritage Of Great Teacher Scientists In The Development Of Students' Educational Research Competences

**Kattayeva Gulnoza Komilevna**

Doctoral student of SamSU named after Sharof Rashidov

**Abstract:** This article describes the use of the heritage of great mudarris scientists in the development of students' educational research competencies.

**Key words:** heritage, mudarris, alloma, culture, religion, education.

Improving the quality of higher education, improving the skills of future specialists, and developing scientific and research competencies is one of the priorities of the implementation of state permits, which provides solutions to the country's socio-economic development. It is the general basis of systematic changes.

The competent approach is a new pedagogical reality from the point of view of modernization of higher education. Within this approach, practical activity experience, competence and competence are considered as didactic units, and the traditional three elements of education (triad) - "knowledge - skill - competence" are divided into six units (sextet) - "knowledge - knowledge". Analysis in the form of "qualification - qualification - experience of practical activity - competence - competence" is required. First of all, it is necessary to clarify the essence of the concept of "competence". Competence (a Latin word that means I will reach, come right) is the readiness of the subject to set a goal and effectively implement external and internal resources to achieve it, in other words, this subject's is a personal ability to successfully solve problems related to a specific object of activity. It should be noted that most of the definitions given to the concept of "competence" are related to professional education and professional activity. However, since this concept has the description of innovation in connection with general secondary education, there is a special need to clarify its essence.

The results of scientific research and scientific-creative works of students are completed in the form of reports, abstracts, articles, articles, inventions, recommendations and graduation-qualification work. Such works not only form and develop the research and creative abilities of future specialists, but also lead to deeper and more solid knowledge acquired by them and improve their professional and practical skills. The following requirements are set for the scientific research works of students:

- expanding the scientific erudition and theoretical outlook of students;
- development of the ability to apply theoretical knowledge in practice;
- developing creative thinking and conducting scientific discussions;
- formation of skills, encouragement to solve certain scientific and technical issues;
- development of high business moral and spiritual qualities, help to form a well-rounded personality and absorb the experience of students in team and organizational work.

Competence is the Latin word "Competentia", the dictionary meaning of which in Uzbek means "a person who knows well", "has experience".

Competence is the ability to do something effectively, the ability to meet the requirements in the performance of work, the ability to meet the requirements in the performance of specific work functions. Acceptance of the competent approach in the educational system as the conceptual basis of educational reforms, the introduction of the competent approach to the educational system is based on the educational goal, content, form of teaching, teaching methods, pedagogical and information technologies, control methods and requires making serious changes in the role of teacher and learner. Fundamental changes should be made in pedagogical higher education in order to develop competence. In the implementation of these tasks, it is important to use the legacy of great mudarris scholars.

It is known from history that since the time when the Islamic religion and culture entered our country, almost all of the great scholars of the past were first educated in mosques, and later in madrasas, and taught and taught in universities. Applying theory to practice is often the basis of their scientific activities. According

to ancient sources of the history of the city of Samarkand, during the Ummavi era, the first Muslim governor of the city, Hazrat Shahizind, one of the last Companions - Qusam ibn Abbas, himself offered prayers, fasting and zakat to the people of Samarkand in the first Namazgah outside the city started to teach Shari'i and moral knowledge.

Qusam was a resourceful, generous and kind person. He tried to follow the Prophet, peace be upon him, in everything he did, to be like him. It is said that when Qusam ibn Abbas went from his house to the mosque, people would immediately understand that he had passed by the scent of the perfume spread around. According to Hisham ibn Isam Kilabi's narration, one day when he went to Abbas's house to recite poetry, he saw Qusam wearing an expensive golden robe. Through the poem, he expresses his need for a cloak and a dress. Then Qusam bin Abbas immediately took off his zar's cloak and the expensive shirt he was wearing underneath it, and put it on Hisham, and he himself put on his old clothes.

When Muhammad ibn Khalid ibn Walid, one of the subordinates, was appointed as the first khatib of the city, 180,000 people of Samarkand learned and learned the Qur'an under him. Soon after, one of the other subordinates, with the cooperation of the general Qutayba ibn Muslim, built the Hazrat Khizr mosque, and began to invite the people to worship and knowledge. In those times, mosques served as places of worship and schools. Sharia supervisors were also appointed, and they spread knowledge among the people through commandments and prohibitions. This was the first spread of Islamic religion, culture and science to Samarkand.

It is permissible to include Khwaja Abdu Berun and his children Khwaja Muizziddin Abdu Darun, who were among the subjects, among the scholars of the next class who spread knowledge during the Abbasid period.

It should be noted that if we say that Central Asia and Movarunnahr are the land of many leaders of religious and secular science, we are telling the truth. His Highness Khwaja Abdu Berun Muhammad Yaqub, who visited Saudi Arabia in the end of the 7th century and the beginning of the 8th century with the aim of promoting Islam, is one of them. The lineage of this breed goes back to the third caliph Umar ibn Affan (r.a.) The famous sons of that nobleman, Khwaja Abdu Darun, that is, Khwaja Moziddin, worked for the ruler of Samarkand for many years as a Qazikalon.

Abu Muhammad Abdullah ibn Abdurrahman ad-Dorami al-Samarkandi (798 - 869), the first great muhaddith who reached our country during the Tahiri and Samani period, was engaged in the teaching of science in the Samarkand madrasas, and his great student Abu Abdullah Muhammad ibn Ismail al-Bukhari (810 - 870) it is mentioned in the sources that many of his followers who passed the school of hadith studies built madrasahs in the city and taught.

Dorimi has "Al-Musnad", "At-Tafsir", "Al-Jome'" and other works. The work "Al-Musnad" is known as "Sunani al-Darimi". Islamic scholars suggested calling it "As-Sahih" and recommended including it in the list of books "As-Sihah al-Sitta" ("Six Sahihs") (instead of Ibn Majah's "Sahih"). He divided hadiths into topics.

Among the famous scholars who worked scientifically in Samarkand during the Karakhanid period, it is worth mentioning the great Imam Ali al-Sugdi.

Allama's full name is Abu Bakr Muhammad ibn Ja'far ibn Jabir ibn Karkan Razmazi Sugdi. In most sources, the scholar is given as Abu Bakr Razmazi. Abu Bakr Razmazi narrated the hadiths from several muhaddiths such as Hasan ibn Sahib Shashi, Abu Na'im Abdul Malik ibn Muhammad ibn Adi Astarbazi and Zahir ibn Abdullah ibn Husayb Sugdi. On the other hand, Hafiz Abu Sa'd ibn Abdurrahman ibn Muhammad Idrisi and Abu Hafs Umar ibn Ahmad ibn Muhammad Shahini, who were learned mature scholars of their time, listened to and narrated hadith from Abu Bakr Razmazi.

So, the fact that many scholars have graduated from Samarkand and many schools, madrasahs, and educational centers are active in the development of the field of science in our country is of great importance in the development of humanities in our country. Therefore, we have all the right reasons to say that we are the followers of the representatives of the country that once rocked the cradle of world science.

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