



## SOCIAL VIEWS ON THE PEDAGOGICAL IMAGE IN THE WORKS OF CENTRAL ASIAN AND EUROPEAN THINKERS

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### ABSTRACT

This article analyzes a number of definitions given to the concept of the teacher's pedagogical image by well-known thinkers and scientists who lived from the 9th to the 20th centuries and of course it allows to identify the conflicts that may arise in the educational system today.

### KEYWORDS

Pedagogical image, pedagogical skill, professional competencies, perfect person, moral norms.

### INTRODUCTION

Our great scholars who lived and created in Central Asia highlighted in their works the delicacy, responsibility and complexity of the teaching profession, and at the same time it is honorable. who expressed their opinions about The creative legacy of the mature representatives of the renaissance era, Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina, Alisher Navai, Abul Qasim Umar Az-Zamakhshari, Jalaluddin Dawani, Unsurul Maoli Kaikovus, Sheikh Saadi Shirozi, Husayn Vaiz Al-Koshifi. is an important resource for future teachers in the formation of pedagogical thinking. They passed from generation to generation, did not lose their value and enriched the

experience of training teachers and educators. After all, great thinkers deeply felt that the future of humanity and the flourishing of the whole earth depends only on education and upbringing. Scholars who lived in our great land called Uzbekistan have their place and respect in this regard. We can give many examples from the creative heritage of our scholars about the role of the teacher in raising a perfect generation.

Abu Nasr Farabi (873-930) was a scientist who made a great contribution to the development of the culture of the Central Asian people. According to Farabi's teachings, the educational process should be



organized, managed and directed by experienced and knowledgeable people, because "every child cannot know things and events on his own. and happiness cannot be achieved. He needs a teacher for that." In teaching and training, "the teacher should neither oppress his students nor indulge them excessively. Because too much tyranny arouses hatred towards the teacher in the student's language, and if the teacher is too soft-hearted, the student will ignore him and become cold from the knowledge he imparts. Therefore, the teacher can use "hard" or "soft" methods of education, depending on the children's character.

Abu Ali Ibn Sina (980-1037) emphasized in his writings that education plays an important role in the development of a person, and in this way, mudarris fulfills the responsible duty of educating children and approaches education with a sense of responsibility, and mudarris to succeed in their activities provides the following recommendations with collateral:

- 1) to be strict and serious in dealing with children.
- 2) to pay attention to the assimilation of the given knowledge by students
- 3) use of different forms and methods in education.
- 4) controlling the student's memory, ability to acquire knowledge, personal characteristics
- 5) to interest children in science
- 6) to distinguish the most important of the given knowledge
- 7) conveying knowledge in a comprehensible manner in accordance with the age and intellectual level of students.
- 8) to achieve that each word is at the level of arousing children's emotions

Unsurul Maoliy Kaikovus's work "Nightmare" (1021-1022 AD) for the first time describes the history of the development of schools of oratory in Eastern countries and gives information about the oratory of that time. In his works, Kaikovus says that life experience is of great importance in the mental, moral, and physical education of every young person.

Kaikovus considers that the first sign of a wise man's morality is his eloquence, and he says, "The best of all faculties is the ability to speak." Sukhandan emphasizes that students should be told the truth.

Abul-Qasim Mahmud Ibn Umar Az-Zamakhshari (1075-1144), a famous scientist and writer who made a significant contribution to world science and culture, glorifies honesty and purity, love of science, courage and nobility in his works. In the work of the great thinker "Nawabig'ul-Kalim" ("Delicate phrases"), people are perfected by being knowledgeable, teaching, and writing. he says that this is a sign of his maturity. In the work, unique opinions about mudarris are expressed: "A coach can be a coach only if he studies, if he stops studying, then coaching dies."

In the work of Alisher Navoi, teachers are treated differently. In his opinion, every person should respect and honor his teacher, who gave him education and upbringing. A teacher's work cannot be measured with any treasure. Alloma says that the upbringing of the young generation cannot be entrusted to any random coach, and sets high demands on the teacher. To raise a child and give him knowledge, to develop his abilities, it is necessary to be an extremely literate teacher and skilled educator. Alisher Navoi considers a teacher to be not only a teacher, but also a skilled educator, emphasizing that science and manners should be carried together, and that these two processes are never separated. In his didactic work "Mahbub ul Qulub", the Great Allama says that a teacher should be



respected and respected by the people, he should live with the people's grief, he should be a helper of the people, he should be with the people. . Criticizing the ignorant, bigoted and ignorant mudarris, the mudarris should be the best "malak-looking" person among the scholars, i.e. the best and noblest qualities of a pure volunteer, pure heart, honest, benevolent, polite, faithful person. says that it should be reflective on the wall. At the same time, the teacher objectively evaluates that his work is the most difficult and difficult work: "His work is beyond the power of a man, no man, not even a giant can do it. and teach the child science and manners, I wonder what is enough for that?

Kamoliddin Husayn Voiz-Koshifiy (1440-1505) in his work "Futuvvatnamai Sultani khud khud zhavanmardlik tarikati" extensively touched on the teacher-disciple relationship. He appreciates every lesson that teachers give to their students. For example: Allama writes: "If they ask what the building of discipleship is built on, answer that it is on will." If they ask what is your will, say that it is heaven and obedience. If they ask about samo (hearing) and obedience, tell them that what the teacher says is to hear it with the ears of the soul, to accept it wholeheartedly and to implement it through the organs of the body.

Husayn Vaiz-Koshifi spoke about the special role of school and teachers in child education and believes that teachers should be wise, knowledgeable, sweet and fair. Alloma writes about coaches in his book "Ethics of Muhsini": "A coach (to a child) should follow the rules of grace and etiquette when giving advice and education. It is not appropriate to admonish a student

in public places, but it is necessary to admonish the child in a private place. If (the teacher) knows that the opportunity to give advice has come, he should approach him politely, because in our time it is desirable to be polite and kind.

## CONCLUSION

In conclusion, the teaching profession places high responsibilities and tasks on teachers and coaches at any time. Because a creative teacher should not only successfully teach and educate children, but also study the work experience of advanced teachers. Central Asian thinkers and Uzbek enlighteners the teacher has a strong memory, will and thinking, intelligence, beautiful speech to be, enthusiasm, determination to achieve the intended goal show, find the right way to the spiritual world of your students, influence them conduct, as a conscientious, sincere, polite, feminine, hardworking, responsible person they emphasize in their works that it is necessary to act.

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