

SELECTION OF TEACHERS IN THE CREATIVE HERITAGE OF EASTERN THINKERS, REQUIREMENTS FOR THEM

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Abstract: In this article The selection of mentors in the creative heritage of Eastern thinkers, the demands placed on them, is explained.

Basic concepts: "Gulistan" work; bigoted ignorant mudarris; "Nightmare"; "hard" and "soft" methods; talent; spiritual didactic views; work "Akhlaqi Muhsini"; conditions of mentoring; sect of youthfulness; antiquity; academy; Sparta; Athens; art of oratory; pedagogical-psychological tact; slang; barbarism; vulgarity; conspiracy; duty and responsibility.

In their works, our great scholars shed light on the subtlety, responsibility and complexity of the profession of mudarris, and at the same time it is honorable. who expressed their opinions. The mature representatives of the renaissance era are Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali ibn Sina, Unsurul Maoli Kaikovus, Abul-Qasim Umar Az-Zamakhshari, Sheikh Saadi Shirozi, Alisher Navai, Abdurrahman Jami, Jalaluddin Dawani, Husayn Vaiz al- The creative legacy of people like Koshifi is an important resource for future teachers in shaping pedagogical thinking. They passed from generation to generation, the mudarris that did not lose their value, summarized and enriched the experience of training teachers. After all, the great thinkers deeply felt that the future of humanity and the prosperity of the whole earth depends only on education and upbringing. That's why it has been their brightest dream to raise a perfect generation with the strength and enthusiasm of teachers. Allomala, who lived in our great land called Uzbekistan, has its place and respect in this regard. We can cite many examples from the creative heritage of our scholars about the role of the teacher in raising a perfect generation. That's why it has been their brightest dream to raise a perfect generation with the strength and enthusiasm of teachers. Allomala, who lived in our great land called Uzbekistan, has its place and respect in this regard. We can cite many examples from the creative heritage of our scholars about the role of the teacher in raising a perfect generation. That's why it has been their brightest dream to raise a perfect generation with the strength and enthusiasm of teachers. Allomala, who lived in our great land called Uzbekistan, has its place and respect in this regard. We can cite 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 peoples of Central Asia. Farabi called arithmetic, geometry, astronomy and music important educational subjects. This discipline emphasizes the need for a teacher to have excellent knowledge and experience in all aspects. According to Farabi's teachings, the educational process should be organized, managed and focused on certain goals by experienced and knowledgeable teachers, because "each child is

an individual thing and event. cannot know and cannot achieve happiness. He needs a teacher for that."³.

Our great ancestor Farabi was born and raised in the village of Farob, located at the confluence of the Aris river into the Syrdarya. Farabi's youth was spent in the city of Baghdad, the capital of the Arab caliphate. He breathed in the cultural atmosphere here and got to know the scientists closely. He also studied philosophy. Farabi read all of Aristotle's works without missing a single one. As a result, Farabi was able to easily understand Aristotle's ideas and feel the scope of his tasks and problems. It is said that Farabi wrote in Aristotle's work called "On the Soul" with his own hand: "I have read this work 200 times." According to the sources, Farabi was a judge at first. But later, in the hope of finding the truth, he is engaged in government affairs and partly as a teacher. One day, one of his close relatives entrusted a number of books to Farabi. Among these books were several works of Aristotle. In his spare time, Farabi starts to read these works from one end. It is this reading that causes him to quit the judiciary. This coincidence plays an important role in the fate of Farabi, and he reaches the status of a great scientist. According to some reports, Farabi read Aristotle's work "Natural Harmony" 40 times and "Rhetoric" 200 times.

Farabi was called the "Second Teacher" after Aristotle. Because, like Aristotle, he regularly expressed his views on almost all aspects of the world of science. He was also a great poet. Farabi died in 950 and was buried in Damascus.

In teaching and training, "...the teacher should neither severely oppress nor indulge his students. Because excessive tyranny arouses hatred towards the teacher in the student's language. If the teacher is too soft-hearted, the student will ignore him and become cold from the knowledge he imparts. Therefore, the teacher says, depending on the child's character, he can use "hard" or "soft" methods of education.

-The first part: if the students are eager to study and learn, gentle methods are used by the teacher in the educational process. In doing so, he uses satisfying words, tells encouraging and inspiring words and creates skills and competencies for the student, as a result, the student's talent is awakened, he strives to acquire knowledge and acquire a profession with enthusiasm;

- The second vol: if the students are arbitrary and disobedient, the teacher will use strict, that is, coercive methods. That's basically *itkonmovchi* is used to refer to some stubborn urbanites and other desert peoples. As a result of this method, the student diligently begins to study theoretical knowledge, has a good character, and strives to acquire a profession and a fine art.

One day they asked Farabi:

- Whose knowledge is stronger: yours or Aristotle's?

Farabi replied:

"If I had lived at that time, met him and studied under him, I would have been one of his best students."

According to Farabi, if the ruler fights to subjugate people to him, to make them obey him, to put them completely at his will, to do whatever he wants, whatever he commands, then this is an unfair fight. If a ruler fights in order to dominate someone, this is also considered an unjust war. After all, if the ruler kills someone or others to satisfy his anger or just for pleasure, this action is also considered unjust.

In his works, Abu Nasr Farabi emphasizes that a leader should have 12 qualities.



Abu Rayhan Muhammad ibn Ahmad al-Beruni (973 - 1048) is one of the encyclopedic scholars of the Eastern Renaissance, a scholar of education, a great intellectual who had a great influence on the development of natural, scientific and social sciences in the world. In the works of Alloma, he approached the issues of unity of education and ethics as a mature educational scientist, for example, in his works such as "Minerology", "Relics of Ancient Peoples", "India", he presented his unique opinions and educational and didactic views on pedagogy and psychology. stated. In the process of education and upbringing of children at school, emphasizing the connection of worldly sciences with each other, reasoning on various topics: "Our goal is not to bore the students, repeating the same topic over and over will bore the student. , weakens memory. If the student moves from one topic to another new topic, it is like walking in different gardens, as soon as one garden is passed, another garden begins. The child wants to see and watch them all. It is not for nothing that it is said that every new thing brings joy to a child.⁶,~ says.

Beruni says that the prosperity of the country is due to the development of science, and the happiness and maturity of the youth depends on the teachers who give them knowledge and enlightenment. He says to the students and teachers who strive for knowledge and enlightenment: "When you enter the dargah of knowledge, your heart will be freed from the vices that seduce a person, the lust that blinds a person and various destructive situations, from various old traditions that have hardened, greed, competition. , needs to be freed from being a slave to greed"

Abu Ali ibn Sina (980-1037) in his writings emphasized that three things play an important role in human development - heredity, environment, and education, and in this, mudarris fulfill the responsible duty of teaching children and feel responsible for these three situations. and gives the following recommendation to the teachers, which is a guarantee of success in the activity:

- 1) to be strict and serious in dealing with children.
- 2) given focus on learner uptake of biim.
- 3) in education using different forms and methods.
- 4) of the student memory, ability to acquire knowledge, control of personal characteristics.
- 5) to make children interested in science.
- 6) given to distinguish the most important of knowledge.
- 7) knowledge to lead in an understandable way according to the age and intellectual level of the students.

8) each to achieve that a word is at the level of arousing children's emotions

In the work "Nightmare" by Unsurul Maoliy Kaykovus (born in 1021-1022 AD), the history of the development of schools of oratory in Eastern countries was described for the first time, and information was given about the orators of that time. This work is of great importance in the spiritual development of a person in the current era of global changes. This unique work has been translated into many Eastern and Western languages and gained fame.

In his work, Kaykovus says that life experience is important in the mental, moral, and physical education of every young person. Children can be brought to maturity only if a good teacher connects education with life, and he explained the ways and methods of it. In the book, the theory of education in the following directions, which must be acquired by young people, is provided:

1. Kaykovus is about knowledge.
2. Craft and about different professions.
3. Marriage and about rules of conduct.
4. About physical maturity.

Kaykovus believes that the first sign of a moral mudarris is his eloquence and says, "The best of all abilities is the ability to speak." Suhandon emphasizes the need to speak the truth to the students in public speaking.

He divides the words into four types: the first - unknown and unsaid, the second is said and known, the third - both known and does not need to be said, but can be said. The fourth is that which is known and is not said unless it is necessary. He says that the fourth is the best, that which is known and which cannot be said. When speaking, he emphasizes the manners of being considerate, not being cold-hearted, being humble, not boasting, and listening carefully to someone's words.

People are also divided into four types: the first type of people know a lot of things, and those who do not know much. He says that these are scholars and virtues and should be obeyed. The latter try to know what they do not know, they are capable people, and such a person should be taught and taught. The third one does not even know what he knows, as if he were living in sleep, they must be awakened. The fourth one does not know and does not admit that he does not know. He says that these are ignorant people, it is useless to teach them, and they should be avoided.

Abul-Qasim Mahmud Ibn Umar Az-Zamakhshari (1075-1144) is a famous scientist and writer who made a significant contribution to world science and culture. In his works, he glorifies honesty and purity, love of science, courage and nobility. A great thinker. In the work "Navobiu ul-kalim" ("Delicate Phrases"), people become perfect by being knowledgeable, teaching, and writing. If a scholar is smart, knowledgeable, and has beautiful calligraphy, this is a sign of his maturity. - he says. The work expresses unique opinions about the mentors: "A coach can become a coach only if he studies, if he stops studying, then coaching dies" H.

Shays Muslihiddin Saadi Sherazi is a great poet and thinker who lived in Iran in the 13th century. He was a philosopher-poet as well as an experienced trainer. The poet divides the mudarris of his time into different categories in "Gulistan" and describes them. The students cannot get knowledge and education from the strict teachers as "...stubborn, poisonous, bad-mannered, annoying people, beggar-like, greedy, the mood of his students will fly when he sees him". Another category of teachers is "...simple, good and gentle volunteer. He did not speak incessantly, and words that hurt children did not come out of his mouth. Seeing his angelic morality and kindness, the children despised the coach. They do not even study science, knowing that he is of a gentle nature. In Alqissa, the children wasted their time by playing and rioting.

Bayt: As a teacher, the master is untroubled,

A baby plays in the market.

Sheikh Saadi Shirozi gives two definitions to this situation. First of all, students were taught strictly in the school both during Saadi's lifetime and later. Secondly, Shaykh Saadi saw this situation with his own eyes and did not protest against the strict teacher, he preferred strictness in imparting knowledge and education: he said: emphasizes, that is, he says that the punishment of the teacher is better than the love of the father.

The great thinker Abdurrahman Jami lived and created in the 15th century. In his works, he sings the high moral feelings and beautiful qualities of a person. In the book "Iskander's Guide" he expressed a unique opinion about teachers: "a teacher must be intelligent, fair, and embody all the highest virtues." "A coach who behaves inappropriately will never be able to teach children." The poet describes the life of the teacher in the following verse:

Master, time without a teacher,

The world would be black from ignorance.

In the work of Alisher Navoi (1441-1501), teachers are treated separately. In his opinion, every person should always respect and honor his teacher, who gave him education and upbringing. The work of a teacher cannot be measured by any treasure:

Who taught you a letter on the path of truth,

An irreplaceable ado, his truth is a hundred gems.

Alisher Navoi says that it is impossible to entrust the education of the young generation to any random mentor, 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 not only as a teacher, but also as a skillful educator, emphasizing that science and manners are carried together, that these two processes can never be separated.

In his didactic work "Mahbub-ul-Qulub", the great scholar says that a teacher should be respected, respected and respected by the people, that he should live with the sorrow of the people, help the people, and live together with the people. Criticize the ignorant, bigoted, ignorant teacher and teach the best and noblest qualities of the person among the wise scholars, that is, pure volunteer, pure heart, honest, kind, polite, faithful. says that the wall should be painted reflectively. He makes serious demands on teachers engaged in education in madrasahs: "A teacher should not be selfish and not try to teach knowledge that he does not know, he should not show a desire to teach for the sake of arrogance, and he should not speak for the sake of success - if words and noise don't work, If he wears a big turban and a long stove because of ignorance, if he doesn't have a place in the madrasa porch to hang out, if he is afraid of naughty people and avoids impurity... how many ignorant people can do various immoral things when they know themselves as a scholar, but if he says it is honest, if it happens to him to do things that he should not do, and if it becomes a rule and habit for him not to do things that he should do, then this is not a mudarris, but a spreader of bad habits. Therefore, a teacher should be educated, virtuous and wise, noble and humble, free from any bad deeds, and set an example to others with his behavior and manners. How many ignorant people can do various bad things, but if he is honest, doing things that he should not do, and not doing things that he can do becomes a rule and a habit for him, then this is not a mudarris, but a spreader of bad habits. Therefore, a teacher should be educated, virtuous and wise, noble and humble, free from any bad deeds, and set an example to others with his behavior and manners. How many ignorant people can do various bad things, but if he is honest, doing things that he should not do, and not doing things that he can

do becomes a rule and a habit for him, then this is not a mudarris, but a spreader of bad habits. Therefore, a teacher should be educated, virtuous and wise, noble and humble, free from any bad deeds, and set an example to others with his behavior and manners.

At the same time, the teacher objectively evaluates his work as the most difficult and difficult work: "His work is beyond the reach of a human, not even a human, not even a giant." A strong man was unable to take care of a young child. And he teaches science and manners to a bunch of children. I also know that there are some people who have little understanding in the group, so how can it be if a person has hundreds of hardships. In any case, young children have a lot of rights. If the disciple attains the kingdom, it is worth serving him (the teacher).

Kamoliddin Husayn Vaiz al-Koshifi (1440-1505) in his work "Futuwatnomai Sultani or the order of youthfulness" extensively discussed the teacher-disciple relationship. He appreciates every lesson that teachers give to their students. In the "Maraka places" (the place where lectures are given), the students listen attentively to every word of the teacher and follow it. 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 samo (hearing) and toat ask for something, what the teacher says, hearing it with the ear of the soul, truesay that it is to accept it with the heart and to fulfill it through the members of the body. Husayn Koshifi shows 8 manners of discipleship in his work:

- be the first to greet;
- speaking less in front of the teacher;
- tilting the head forward;
- do not let the eyes run in all directions;
- if you want to ask a question, first ask permission from the teacher;
- not to object to the teacher's answer;
- not to gossip in front of the teacher;
- respect while sitting.

Husayn Koshifi also describes the conditions of mentorship: "I know that no work is done without a mentor, and whoever does something without a mentor, the foundation of that work will not be strong." Whoever starts work without a mentor, his work and actions will not be fruitful, he is happy to follow the mentor, serve the mentor for a while, then become a mentor yourself. ...If they ask you to call a perfect person who has been educated by a teacher, tell him that he is a wise and refined person who sees his faults. There is no trace of envy, grudge and greed in him.

Husayn Koshifi spoke about the special role of the school and the teacher in the education of a child, and believes that teachers should be wise, knowledgeable, sweet, and fair. Alloma writes about teachers in another work "Akhlaqi Muhsini": "A teacher should follow the rules of grace and etiquette when giving advice and education to a child. It is not appropriate to admonish him in public places, but it is necessary to talk to 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."

It is desirable that all teachers, regardless of their age, pedagogical skills, and what kind of teaching they teach, should know and follow them strictly.

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