



## Historical-Pedagogical Roots of Formation of Competence of Future Pedagogues

**Nodima Oripova**

Candidate of Pedagogical Sciences, Docent of Preschool Education Department, Karshi State University, Karshi, Uzbekistan  
E-mail: [n\\_oripova@mail.ru](mailto:n_oripova@mail.ru)

**Zulayho Tirkasheva**

Master's student, Shakhrisabz State Pedagogical Institute, Shakhrisabz, Uzbekistan

### ABSTRACT

In this article, the historical-pedagogical roots of the formation of the competence of future pedagogues are described, and the opinions of Central Asian scholars about the pedagogic profession and the demands of society on it are described. In this regard, the pedagogical ideas of Nasreddin Tusi, Ibn Sina, Saadi Shirazi, Burkhaniddin Zarnudji, Alisher Navoi, and Abdullah Avloni were studied.

### Keywords:

competence, pedagogical competence, social competence, abilities, pedagogical skills.

### Introduction

Development of didactic, organizational, and pedagogical systems of formation of social competence of future pedagogues and preparation of them as socially active persons for society is an important task of the pedagogical process [1,2,3,4]. At the same time, the formation of social competence in students through the study and application of historical-pedagogical ideas within the framework of the researched problem is of urgent importance for the development of our society [5,6,7,8,9]. Of course, in this regard, it is necessary to rely on the pedagogical views of famous scholars, who in their pedagogical works have shown the demands of society on teachers and mentors, and ways of forming teacher competence [10,12,13].

### The main part

In this regard, the thinker Nasreddin Tusi's thoughts about teachers and their qualities have not lost their importance in today's era. It is discussed in detail in the book "Thinkers of the past about education" by M.M. Khairullaev. For example: "A teacher should be able to

conduct debates, prove his knowledge irrefutably, believe in the correctness of his opinion and be able to convince, and his speech should be absolutely clean, his sentences should be logically expressed, at the same time, the teacher should be conscientious, truthful, unhurried, reliable, he should be a firm speaker," he says [14,15,16,17].

In fact, according to the opinion of the scholar, the teacher should be self-confident, be able to boldly express the knowledge he imparts to the students, and be conscientious and honest. Otherwise, the knowledge it imparts will be ineffective and ineffective. The scholar also said that the teacher should not be rude and should be able to control himself.

According to Abu Ali ibn Sina, the educational process is the only process that refines each other, and in this process, it is permissible to give the young generation mental, physical, refined, moral, and professional training. He is in the book "The Laws of Medicine".while talking about the teaching profession, he specifies the following tasks of the teacher [4]:

- to be strict and serious in dealing with children in the course of their activities;

- to control the acquired knowledge of students;
- being able to use interesting methods in teaching;
- takes into account their unique characteristics and many other pedagogical ideas when teaching students [8,17,18,19].

In the works of Saadi Shirazi, the formation of teacher competence is mentioned as an important issue. Speaking about the consequences of ignorance, Allama puts several demands on teachers and teachers in this regard. In his opinion, teachers should not be too strict or too soft. In this regard, we will dwell on his following story: "I met a teacher in the Maghreb with a drooping brow, a bitter tongue, a bad-tempered person, a bad-tempered person, a bad-natured person, and a wicked person. When he saw him, the hearts of the Muslims would turn sour, and when they heard him reciting the Qur'an, people's hearts would turn black" [7,20].

In the same way, the scholar gives a description of the second-class teacher: "...When the children saw the angelic gentleness of the new teacher, they forgot the harshness and cruelty of the previous teacher, became deviant and abandoned the study of science. They spent a lot of time having fun and breaking the literacy boards by hitting each other's heads" [21,22,23,24].

At the end of the story, the thinker makes the following conclusion:

If there is a teacher, don't worry,  
Children make the classroom market  
[25,26,27,28,29].

Our famous scholars have expressed commendable opinions about the pedagogic profession, its role in personal education and the development of society. In particular, Allama Burkhaniddin Zarnudjiy's work entitled "A guide to the student's education" contains his advanced opinions on the teaching profession, pedagogical requirements for his person, respect for teachers, patience in acquiring knowledge, the culture of behaviour, etiquette [30,31,32]:

- when choosing a teacher, focus on the most knowledgeable, noble and experienced;

- that everyone strives to acquire contentment, patience, kindness, and pay attention to the repetition of knowledge;
- that the student is fully satisfied with the subject and profession he is learning from the teacher;
- to master the knowledge perfectly, to have intelligence, strong desire, endurance, a teacher-teacher, and enough time to acquire knowledge;
- the student's comrade or friend should be honest, pure character, not lazy, unmotivated, not oppressive, and stay away from criminals and crooked hands;
- The student's respect for the teacher is known when he does not walk before him, does not go and sit in his place, and sits near him during classes [6,33,34,35].

The thinker Alisher Navoi's work "Mahbub ul-Qulub" contains opinions about the professional competence, attitude, faith, and honesty of various professions. In particular, in the fourteenth chapter of the work, the thinker dwells on the mudarris: "The mudarris should not have the ambition of a career, and should not be advocating knowledge that he does not know, and should not create a lesson pool for selfishness, and should not show takallum and fuss for the sake of self-righteousness.

If Jahldin's program is not great and the connection is not long, and if the head of the madrasa porch is not suitable for mubohat. This is not a mudarris, it is a mubtade', and the conversation of an ignorant person is Islam mutane' [3,7,36,37].

According to these sentences, a mudarris, that is, a teacher should be such that he does not overdo it with the purpose of his position and does not talk about things he does not know. Also, if he does not argue with others in vain to show himself and his knowledge.

A teacher needs to be able to control his anger when he steps into the madrasa - school. When he gives religious knowledge, let him prove it with reliable examples. It is required that the teacher beware of bad vices and impurity, and be morally honest. As long as they are scholars, let them be pious.

Husayn Vaiz Koshifiy is one of the famous scholars who scientifically and theoretically

justified the necessity of proper education for young people in his time. In his works, he highly evaluates the role of education in the development of young people and explains the secrets, conditions, forms and signs of education. For example, as a guide to young people, he sheds light on how a disciple should behave towards his teachers: "If they ask on what the edifice of discipleship is built, answer: on the will." If they ask you about something, say that it is heaven and obedience. If they ask what is samo (hearing) and not, say that what the teacher says is to hear it with the ear of the soul, to accept it with the whole heart and to do it in practice through the organs of the body. If the disciples ask why it is good, say that it is pure faith,

Also, when the thinker talks about the etiquette of discipleship, he points out that there are eight conditions for it, and if the disciple follows these conditions, he can achieve the goal of discipleship: "The first thing is to greet the teacher first when entering the reception or seeing the teacher. The second is to speak a little in front of the teacher. The third is to keep the head bent forward. The fourth is not to let the eyes run in all directions. Fifth - if you want to ask a question, get permission from the teacher first. The sixth is not to object when the teacher answers. The seventh is not to gossip about others in front of the teacher. The eighth is to maintain full respect while sitting and standing" [38,39,40].

In their works, modern enlighteners who were supporters of noble ideas such as providing a decent education to the young generation, instilling in them a desire for knowledge and enlightenment, interest in science and enlightenment, and urging them to be moral and polite, gave a high value to the teaching profession in the future of young people.

In this regard, Abdulla Avlani's thoughts about the teaching profession and the teacher's morals are noteworthy: "Well, if we say a teacher, then "Which teacher? Do you mean the teachers whose goal is money, and fame, who did not study in higher schools, did not see "methodical education"? First of all, they should study at the "doctors" themselves, and then they should teach" [1].

According to Allama's opinion, the teachers themselves should be educated and have studied in higher schools and, of course, should not be revenged for money and fame. Also, the thinker, speaking about moral education, recognizes it as the most important education that should be given to young people and says that teachers should be able to demonstrate the education they have given to their students in practice "... the teachers who educate should be a factor in their knowledge and teach the lessons they gave to students by practice. it is necessary. The lessons and information given by this method of education quickly affect the minds of the students and become practical" [1]. In such works, Adib shows the zeal of teachers, intellectuals, and teachers to educate young people.

### Conclusion

In conclusion, it should be noted that the issue of the formation of the competence of pedagogues is not only a problem of today, but it has its own historical and pedagogical roots in Central Asia. According to the opinions and views of the above scholars, pedagogues should be socially active in society, conscientiously fulfil the tasks assigned to them, and have pedagogical competence.

### References

1. Абдулла Авлоний. (1992). Туркий гулистон ёхуд ахлоқ. Т.: Ўқитувчи, 160.
2. Абу Наср Форобий. (2016). Фозил одамлар шаҳри. Т. Янги аср авлоди. Б. 318.
3. Алишер Навоий. Маҳбуб ул-қулуб. www.ziyouz.com кутубхонаси. 93 б.
4. Ирисов А. (1980). Абу Али ибн Сино. Т. 208.
5. Кошифий Хусайн Воиз. (1992). Ахлоқи мухсиний. Т. 224.
6. Мақсадова М. (2011). Бўлғуси бошланғич синф ўқитувчилари касбий тайёргарлигининг психологик асослари. Психол.фан.ном. ... дисс. Т. 162.
7. Sa'diy Sheroziy. (2018). Guliston. T.: Yoshlar. 152.
8. Хайруллаев М.М. (1992). Ўтмиш мутафаккирлари таълим-тарбия ҳақида.

- Халқ педагогикаси инсон камолотининг асоси. 1-китоб. Т.: ЎзПФТИ. 85.
9. Khalilovna, O. N., Axmatjanovna, M. M., Kosimovich, N. U., & Botirovna, K. V. (2020). Main core and meaning of shaping professional faith. *Journal of Critical Reviews*, 7(2), 242-245.
  10. Муминова, Н. А. (2018). Проблемная организация уроков родного языка начальных классов. *Журнал научных публикаций аспирантов и докторантов*, (5), 68-69.
  11. Орипова, Н. (2021). Профессиональное образование в Центральной Азии как основа профессионального убеждения. *Общество и инновации*, 2(8/S), 424-429.
  12. Муминова, Н. А. (2016). Применение тестовых заданий на уроках родного языка в начальных классах. *Журнал научных публикаций аспирантов и докторантов*, (5), 153-155.
  13. Khalilovna, O. N., Lutfullayevna, B. L., Kosimovich, N. U., & Yusupovna, R. M. (2020). Historical studies in the pedagogical training and ways to improve vocational training. *Journal of Critical Reviews*, 7(3), 274-277.
  14. Орипова, Н. Х., & Хаитова, Ю. С. (2016). Программа по воспитанию молодёжи в духе общенациональных ценностей. *Журнал научных публикаций аспирантов и докторантов*, (1), 47-49.
  15. Орипова, Н., & Рахматова, Д. (2022). Bo'lajak pedagoglarda vatanparvarlik hissini tarbiyalashda "davra stoli" metodining o'rni va ahamiyati. *Общество и инновации*, 3(5), 146-150.
  16. Каримкулова, Ф., & Орипова, Н. (2022). Tafakkur jarayonlari va uning shakllanish bosqichlari. *Общество и инновации*, 3(3/S), 215-221.
  17. Орипова, Н. (2021). Markaziy Osiyoda kasb-hunar tarbiyasi-kasbiy e'tiqodning asosi sifatida. *Общество и инновации*, 2(8/S), 424-429.
  18. Орипова, Н., & Неъматова, С. (2021). 7 yoshli bolalar xulq atvoridagi salbiy o'zgarishlarning kelib chiqish sabablari va omillari. *Общество и инновации*, 2(4/S), 182-186.
  19. Maratovna, M. M. (2020). Pedagogical technology for the formation of responsibility in children of preschool age. *Journal of Critical Reviews*, 7(5), 756-760.
  20. Мухаммадиева, М. М. (2018). Естественный и эффективный метод образования. *Журнал научных публикаций аспирантов и докторантов*, (1), 36-37.
  21. Муминова, Н. А. (2016). Эстетическое воспитание студентов посредством народного искусства. *Образование и воспитание*, (4), 6-7.
  22. Орипова, Н., & Омонова, М. (2021). Maktabgacha yoshdagi bolalarning adaptiv jarayonlarini takomillashtirishning pedagogik-psixologik muomolari. *Общество и инновации*, 2(4/S), 197-200.
  23. Орипова, Н., & Неъматова, С. (2021). Причины и факторы негативных изменений в поведении у детей 3-7 лет. *Общество и инновации*, 2(4/S), 182-186.
  24. Орипова, Н. (2021). Этапы формирования профессиональных убеждений у будущих специалистов. *Общество и инновации*, 2(2/S), 525-529.
  25. Орипова, Н. Х., & Туропова, М. С. (2021). Основные виды занятий для детей дошкольного возраста. *Экономика и социум*, (1-2), 291-294.
  26. Kurbonalievna, I. G., & Adxamovna, B. G. (2021). Innovative solutions for effective conflict resolution in higher education institutions. *South Asian Journal Of Marketing & Management Research*, 11(6), 33-37.
  27. Орипова, Н., & Нарзиева, Л. (2020). Социально-исторические и педагогические проблемы овладения профессией. *Экономика и социум*, (12-1), 868-871.
  28. Келдиярова, В. (2021). Методы развития образного мышления в процессе творческой деятельности. *Общество и инновации*, 2(8/S), 475-479.

29. Djuraevna, T. N. (2022). Correlation of Didactics, Linguodidactics and Methods of Teaching Foreign Languages. *Eurasian Journal of Learning and Academic Teaching*, 12, 7-16.
30. Келдиярова, В. Б., & Умирова, Ф. Н. (2020). Формирование образного мышления детей дошкольного возраста через интеграционное обучение. *Экономика и социум*, (5-1), 743-747.
31. Djuraevna, T. N. (2022). Language Teaching Methodology: Tradition and Modernity. *Central Asian journal of literature, philosophy and culture*, 3(2), 41-51.
32. Botirovna, K. V. (2020). Formation of visual and imaginative thinking in preschool children through various playing activities. *European Journal of Research and Reflection in Educational Sciences Vol*, 8(12).
33. Шадиев, Р. Д., & Мухаммадиева, М. М. (2015). Изучение окружающего мира учащимися начальных классов на основе гуманистической концепции развития личности. *Актуальные проблемы гуманитарных и естественных наук*, (3-2), 202-205.
34. Botirovna, K. V. (2020). Methods of using oral folk creativity to shape the thinking of preschool children. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(5), 608-612.
35. Муминова, Н. А. (2014). Формирование гармонично развитой личности как цель воспитания в современном демократическом обществе. *Молодой ученый*, (9), 502-505.
36. Орипова, Н., & Омонова, М. (2021). Педагогико-психологические проблемы развития адаптивных процессов детей дошкольного возраста. *Общество и инновации*, 2(4/S), 197-200.
37. Муминова, Н. А. (2017). Дидактические игры, используемые для повышения эффективности уроков родного языка в 1 классах начального образования. *Журнал научных публикаций аспирантов и докторантов*, (4), 39-41.
38. Мухаммадиева, М. М. (2015). Изучение устного народного творчества с использованием интерактивного метода "вереница". *Журнал научных публикаций аспирантов и докторантов*, (12), 93-94.
39. Мухаммадиева, М. М. (2017). Использование технологий резюме в преподавании педагогических наук. *Журнал научных публикаций аспирантов и докторантов*, (4), 35-36.
40. Орипова, Н. (2021). Bo'lajak mutaxassislarda kasbiy e'tiqodni shakllantirish bosqichlari. *Общество и инновации*, 2(2/S), 525-529.