

Strategic Historical And Pedagogical Analysis Of Teachers' Professional Development

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Annotation

This article examines the historical and pedagogical foundations of teachers' professional development in the general education system. Based on the pedagogical and philosophical heritage of Eastern thinkers such as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, Alisher Navoi, Yusuf Khos Hajib, as well as representatives of the Jadid movement, particularly Ismail Gasprinskiy, the study reveals the evolution of professional, moral, and spiritual requirements for the teacher's personality. The concepts of knowledge, cognition, virtue, wisdom, and continuous intellectual development are interpreted as key methodological sources for the formation of modern teachers' professional competencies. The findings emphasize the relevance of historical-pedagogical heritage in strategic planning and management of teachers' continuous professional development in the context of contemporary educational reforms.

Keywords: teachers' professional development, historical-pedagogical analysis, Eastern thinkers, knowledge and cognition, pedagogical heritage, continuous professional development, competency-based approach.

In the general education system, teachers' professional development has been shaped in close connection with society's socio-economic progress, state requirements imposed on education, and the increasing complexity of the content of pedagogical activity. Historical and pedagogical analysis shows that while teachers' professional development was initially carried out within the framework of personal experience and the master-apprentice tradition, over time this process has evolved into a systematic, regulatory, legal, and institutionalized phenomenon.

From a historical perspective, the teaching profession has consistently manifested itself as one of the key indicators of societal development. In the educational traditions of the ancient East and Central Asia, particularly in the works of great thinkers such as Abu Nasr Farabi, Abu Ali Ibn Sina (Avicenna), Abu Rayhan Beruni, Abdurahman Jami, and Alisher Navoi, profound philosophical and pedagogical views were advanced regarding the spiritual maturity, moral integrity, and scholarly competence of the teacher. In this intellectual heritage, the teacher is interpreted as a leading agent of society's spiritual development. In his work *"The Opinions of the People of the Virtuous City"*, Abu Nasr Farabi substantiates the place and role of the teacher in the process of educating a perfect human being, emphasizing that the teacher's mission is not limited solely to the transmission of knowledge, but also includes guiding the individual toward virtue, intellectual growth, and moral perfection. Farabi's views reveal the socio-spiritual essence of teaching activity and demonstrate that teachers' professional development is inseparably linked not only to practical skills, but also to spiritual and moral maturity.

Moreover, in Abu Nasr Farabi's pedagogical and philosophical views, the concept of virtue is interpreted in close connection with a person's capacity to attain perfection. According to the thinker, true virtues do not emerge naturally in human beings; rather, they are formed gradually through education, upbringing, persuasion, and the organization of conscious activity. Farabi links the effectiveness of the methods applied in this process to individuals' levels of knowledge and cognitive abilities, dividing members of society into the general public (the masses) and the class of scholars. Farabi emphasizes that scholars are a select group of individuals capable of acquiring virtues on the basis of sound evidence and rational reflection. It is precisely they who constitute the source of true knowledge and who fulfill the function of spiritual and intellectual leadership within society. This approach forms the historical and philosophical foundation of the professional

requirements imposed on teaching activity and substantiates the necessity for the teacher, in terms of knowledge, thinking, and spiritual maturity, to belong to the most advanced strata of society.

In Abu Rayhan Beruni's scholarly legacy, the continuity of knowledge and the necessity for scholars to work constantly on self-improvement are put forward as central ideas. According to his views, knowledge is not a static phenomenon, but a process that continuously develops through experience, observation, and analysis. This approach provides a basis for understanding teachers' professional development as a continuous and consistent process. In his work "Chronology of Ancient Nations" (Al-Athar al-Baqiya 'an al-Qurun al-Khaliya), Beruni emphasizes the responsibility of the bearer of knowledge in the pursuit of truth, interpreting knowledge not merely as an inherited legacy, but as the product of active inquiry and investigation. These ideas reveal the historical roots of modern pedagogy's emphasis on teachers' continuous professional development, in-service training, and retraining systems.

Abu Ali Ibn Sina also considers, in his pedagogical views, the professional, moral, and psychological requirements placed on the teacher's personality as an integrated and holistic system. In his opinion, the teacher is not only a transmitter of knowledge, but also an educator and a leading agent who ensures the learner's personal development. In the works "*Donishnama*" and "*Tadbir al-Manzil*", Ibn Sina emphasizes the importance of the teacher's composure, fairness, and the need to take into account the age and individual characteristics of students in the educational process. These views link teachers' professional development not merely to the expansion of their knowledge base, but also to the necessity of developing pedagogical mastery, communication culture, and professional responsibility. This approach constitutes the historical and philosophical foundations of the modern competency-based education concept.

In his work "*Donishnama*", Abu Ali Ibn Sina provides a broad and detailed explanation of the essence of the concept of wisdom. According to the thinker, wisdom consists of two integral components and represents the unity of perfect knowledge and perfect action. From this perspective, wisdom is defined not only by the possession of theoretical knowledge, but also by the ability to apply this knowledge correctly and effectively in practical activity. These ideas constitute a historical and pedagogical foundation for the formation of professional competencies in the teaching profession, that is, the harmonious development of knowledge, skills, and abilities. Ibn Sina offers a comprehensive analysis of the relationship between the individual and society, emphasizing from an ethical standpoint the close interconnection between a person's character and their social activity within society. He underscores the necessity of interacting with various social groups and individuals in society while taking into account their inner states, intellectual potential, and capacities. These views reveal the historical roots of the principles of individualized and learner-centered education, as well as the teacher's individualized approach within the pedagogical process.

In this regard, the distinctiveness of this treatise within Ibn Sina's pedagogical and philosophical views is primarily associated with his interpretation of the concept of knowledge. According to the thinker, human beings comprehend reality through reason, and knowledge represents the level at which the human mind understands objects and phenomena in a manner that leaves no room for error or doubt. Ibn Sina emphasizes that when knowledge is grounded in reliable and true evidence, it rises to the level of wisdom. This approach historically and pedagogically confirms the crucial importance of scientific grounding, critical thinking, and reflective activity in teachers' professional development. Ibn Sina's views on the unity of wisdom, knowledge, and moral action form the historical and philosophical foundations of teachers' professional development in the general education system, substantiating the necessity of harmoniously developing the teacher's scholarly competence, practical mastery, and spiritual maturity.

In the pedagogical thought of the thinker Alisher Navoi, the role of the teacher and mentor in the development of society is accorded special recognition. He regards scholars as the moral foundation of society and closely links the teacher's professional maturity with ethical perfection. In his work "*Mahbub ul-Qulub*", Navoi interprets knowledge not merely as theoretical learning, but as a unity of practical activity and personal example. According to him, a teacher must constantly work on self-improvement and ensure the unity of knowledge and morality. These views fully correspond to modern requirements related to teachers' professional ethics, pedagogical culture, and social responsibility.

Overall, the pedagogical heritage of Eastern thinkers has significant theoretical importance in illuminating the historical foundations of teachers' professional development. In Beruni's views, professional development is interpreted as continuous scholarly inquiry, while in Ibn Sina's thought it is considered in

harmony with pedagogical mastery and personal maturity. In Navoi's perspective, the teacher's professional growth is directly linked to the spiritual development of society. These perspectives serve as a solid historical and pedagogical foundation for ensuring the continuous professional development of teachers in the modern education system.

Moreover, in the heritage of Eastern thinkers, cognition and knowledge are interpreted as fundamental criteria for human perfection. In particular, in Yusuf Khass Hajib's work "*Qutadghu Bilig*" (*Knowledge Leading to Bliss*), he evaluates cognition in his didactic-philosophical perspective as an inner power guiding a person from darkness to light. According to the thinker, if cognition acts as a torch illuminating the path in darkness, knowledge is the light emanating from this torch that enlightens human thought and bestows spiritual clarity. Yusuf Khass Hajib asserts that cognition brings blessing and fortune to human life, while knowledge grants social respect, honor, and recognition. It is the harmony of these two factors that elevates a person to greatness. He understands knowledge not merely as a collection of information, but as a moral shield that protects a person from various calamities and dangers. Consequently, ignorance and lack of learning are sharply criticized as conditions that leave a person practically helpless and, in a sense, "a living dead." In the work, it is emphasized that a person without cognition cannot earn respect or recognition in society, and their social activity will be ineffective. The idea is advanced that respect and acknowledgment do not arise from a person's position or wealth, but from their intellect, knowledge, and level of cognition. In this sense, a person lacking cognition is depicted as morally insignificant and socially unproductive. In Yusuf Khass Hajib's teaching, cognition is interpreted as the force that leads a person to inner purity, while knowledge elevates them to greatness. It is through knowledge that humans are distinguished from other beings. The appreciation of various arts, crafts, and professions in society is also explained by their reliance on cognition and knowledge. Therefore, according to the thinker, even a person who possesses a small portion of cognition can achieve great benefit in life.

These views constitute an important methodological foundation for elucidating the historical and pedagogical bases of teachers' professional development in the general education system. Indeed, Yusuf Khass Hajib's idea of the harmonious unity of cognition and knowledge sheds light on the historical roots of the professional and moral requirements placed on the teacher's personality. The relevance of these ideas is further reinforced by their alignment with contemporary pedagogical concepts, which recognize competence, professional thinking, and moral responsibility as key factors of teachers' professional maturity. Historical and pedagogical analysis shows that in all periods, a teacher's professional authority, pedagogical influence, and social standing in society have been directly linked to their level of knowledge and cognition. Cognition enables the teacher to understand the educational process, comprehend the student's personality, and accurately assess pedagogical situations, while knowledge enriches their professional activity and enhances the quality of education. Consequently, a teacher lacking cognition and sufficient knowledge has historically been regarded as professionally ineffective.

These ideas hold significant historical and heritage value for the present day, serving as a solid conceptual foundation for strategically planning and managing teachers' professional development in the context of modern education reforms. In particular, in the context of digital education, innovative pedagogical technologies, and systems of continuous professional development, the harmony of cognition and knowledge emerges as a crucial factor ensuring a teacher's professional adaptability, critical thinking, and moral stability. Thus, the pedagogical perspectives based on cognition and knowledge, as presented in Yusuf Khass Hajib's legacy, should be evaluated not merely as historical experience, but as a relevant methodological heritage that actively contributes to shaping the modern teacher's personality. This, in turn, necessitates their seamless integration with contemporary educational strategies.

In subsequent historical periods, the professional preparation of teachers continued to occupy a central place in the development of pedagogical thought. At the turn of the 19th to the 20th century, representatives of the Jadid movement—such as Ismoil Gasprali, Mahmudkhoja Behbudi, Munavvarqori Abdurashidkhanov, Abdulla Avloni, and others—advocated for the formation of teachers as individuals capable of thinking in accordance with the demands of the new era, aware of their national identity, and possessing modern knowledge. They linked the idea of educational reform directly to the enhancement of teachers' professional competence.

In historical pedagogical studies, Ismoil Gasprali (Ismail Gasprinskiy) occupies an important place as a leading figure of the Jadid movement, which in the late 19th and early 20th centuries was closely linked to the profound reform of education in the East. As the founder of Jadidism, he made a significant contribution to the development of school pedagogy by introducing progressive methodological approaches into the education system. Gasprali developed new pedagogical methods for primary schools, authored textbooks, and disseminated ideas on the modernization of education to a wide audience through the newspaper “*Tarjimon*”.

In Ismoil Gasprali’s pedagogical heritage, the concept of “new-method schools” occupies a special place, aiming at a fundamental renewal of the educational process. This concept prioritized active learning, instruction in the mother tongue, and the development of modern methodological and pedagogical approaches. Unlike traditional education in Central Asian schools, Gasprali’s approach was based on interactive teaching, structured methodology, and principles of practice-oriented pedagogy. Among Gasprali’s most prominent pedagogical works are textbooks and methodological guides such as “*Hujai Subyona*”, “*Qirsat Turki*”, and “*Rahbari Muallimin*”, which addressed the organization of the educational process, as well as didactic and methodological instructions. From a historical perspective, these works served as a solid scientific and methodological foundation for the pedagogical practice of Jadid schools.

Moreover, Gasprali’s pedagogical views emphasized the development of human thinking through education in the mother tongue while paying attention to the people’s national language and culture. This principle had a positive impact not only on pedagogical practice but also on the formation of national consciousness, serving as an important pedagogical guide for subsequent generations of educators. From a historical and pedagogical analysis perspective, Gasprali’s pedagogical heritage requires serious scholarly attention as a pedagogical concept that laid the theoretical and practical foundations for the professionalization of teachers in the general education system. His educational works provide a rich source for both historical and contemporary pedagogical analysis, particularly in the study of teaching methodology, school management, and methods for integrating the educational process.

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