

# The Genesis Of The Origin Of Teacher-Disciplinary Values

M.B.Abdufattoxova

2nd year basic doctoral student at National Institute of Education and Pedagogy, named after Kori Niaziy, Uzbekistan

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**Abstract:** This article talks about the history of teacher-apprenticeship up to the present time and its place and importance in our society. Since ancient times, the people of Turan and Turkestan have been talking about their ancient history, rich heritage, colorful and high culture, customs and traditions reaching us.

**Keywords:** Teacher-disciple, tradition, value, education, genesis, great, scientist.

**Introduction:** Since the first years of independence in our country, we have completely abandoned the old approaches in the field of education, based on new principles, our national values and traditions, advanced world experience, in order to radically renew our lives and realize our long-term goals. Priority is given to the field of education and training, and all forces and opportunities are being mobilized in this way. It is known that the President and the Government of our country created the ground for the implementation of reforms in the field of education. On the initiative of the President of the Republic of Uzbekistan, strict reforms in the field of education of the Republic of Uzbekistan, the first among the CIS countries, began to be implemented. Together with this, the implementation of the Law "On Education" and the National Program "Training of Talents" started a new stage.

Since ancient times, the people of Turan and Turkestan have been distinguished by their ancient history, rich heritage, colorful and high culture, customs and traditions. The great figures of this nation made a significant contribution to the development of all spheres of national and world science and culture. National customs, traditions and customs have been created and introduced for thousands of years and have become the lifestyle and daily needs of our people. In the explanatory dictionary of the Uzbek language, the word tradition is described as follows: "Tradition is a rule passed from generation to generation, customs, traditions and other practices that have settled (finding) in life. The development process of the world, the progress of humanity is manifested by the incomparable work of teachers. Our wise people did not say for nothing that "The teacher is as great as

your father", "The teacher has seen", "A student who has not seen a teacher will rise to any status", "Thank you to the teacher who taught you", "If you become a teacher, do not forget your teacher". Thus, in the explanatory dictionary of the Uzbek language, the word "Ustoz" means a guide, an educator, a coach, a guide, a teacher, a teacher. Therefore, the word "master" has a broad meaning, and it imposes a high responsibility in all respects on the person who is worthy of this title. With solidarity, which is one of the foundations of the values of discipleship, the teacher helps his students to be loyal, cooperative, not to forget and understand the highest human values. The word genesis itself is interpreted as the history of origin and emergence. Mentor-apprenticeship already existed in primitive society in the form of initiation ceremony - naming. To prepare for this ceremony, special teachers have been appointed to teach the young people certain ritual rules and skills. Education was aimed at transferring experience from adults to children, preserving the way of life. It is known that a mature person is first of all shown by his knowledge. Islam encouraged Muslims to progress and sent people to acquire knowledge. Because human personality and society matures with knowledge. In order to make people interested in science, it is said in the 9th verse of Surah "Zumar" of the "Qur'an". Say: "Are those who know equal to those who do not know?!" Indeed, only those who are wise are admonitioners.

In the "Quran" the main attention is paid to the composition of the rules of conduct. The main role of morality in the development of every person and society is described because the immorality of each person who is a member of the society harms the

society, the people with good morals contribute to its development. If we look at history, Imam Abdullah Muhammad ibn Ismail al-Bukhari was the first muhaddith to collect hadith in Mowaroonnahr. the owner of this great talent was a sharp guard, a clever scientist. The tradition of master-apprenticeship was highly recognized even at that time. This can be seen with the help of the following example. According to the legend, "If he picked up any book and read it once, he would remember everything." According to Imam Bukhari, he memorized 100,000 sahih (reliable) and 200,000 non-sahih (unreliable) hadiths. Amir ibn Fallas, one of his students, says, "A hadith not known to Muhammad ibn Ismail al-Bukhari is definitely not a reliable hadith." His teacher ibn Ahmad ibn Hanbal al-Marwazi said, "No scholar like Muhammad ibn Ismail has emerged from all of Khurasan." Similarly, the owner of a great sharp mind also receives education from the following excellent teachers. According to the sources, there are about ninety of his teachers. Muhammad ibn Yusuf al-Ghartobi, Ubaydullah ibn Musa al-Abasi, Abu Bakr Abdullah ibn az-Zubayr al-Hamiidi, Imam Ishaq ibn Ibrahim known as ibn Rahawayh, Imam Ahmad ibn Hanbal, Ali ibn al-Madiniyy are his teachers.

They were the students of Imam al-Bukhari, a famous scientist himself: "Ishaq ibn Muhammad al-Ramazi, Abdullah ibn Muhammad al-Masnadi, Muhammad ibn Khalaf ibn Qutayba, Ibrahim al-Harbi, Muhammad ibn Abu Isa al-Tirmizi, Muhammad ibn Nasr al-Marwazi, Muslim ibn Al-Hajjaj in their timewas among his disciplesIt is said that the rise of ignorance and neglect of knowledge leads to the crisis of society. Therefore, it is said, "Be a follower of knowledge, do not be only a narrator." In hadith 637. the times of reaching a high level of teacher-student values, the emergence of independent feudal states in Movourounnakh and Khorasan - Tahirids, Samonis, Karakhanids, Faznavis, Seljuks, Khorezmshaks - from the 10th century led to further development of cultural lifecameRudaki, Firdawsi, al-Khorazmi, al-Farghani, al-Farabi, Abu Rahhan Beruni, Abu Ali ibn Sina were the cause and maintainers of the tradition of teacher-discipleship during the Samanid period.

The development of science in the Eastern "Renaissance" took place in three directions.

**The first direction** is the mathematical-medical direction, which includes mathematics, astronomy, chemistry, geodesy, mineralogy, medicine, pharmacology and other similar sciences, Muhammad Musa Khorezmi, Ahmad Farghaniyy, with the help of their students, Zakaryo ar-Raziy related to mathematicsOn chemistry and medicine, Ibn Sina, Jurjani on medicine and philosophy, Abu Rauhon

Beruni created great works on medicine.

**The second direction** is the socio-philosophical direction, in which great scientists Farabi, al-Kindi, ibn Sina, Zahiriddin Bayhaki, Muhammad Narshahi and others, following the traditions of mentor-studentship in this field, are philosophy, history, logic, jurisprudence, psychology, oratory and other sciencethose who worked. The encyclopedic scientists listed above not only worked with their students in their fields, but also conducted research in several other disciplines.

**The third direction** is the educational-ethical direction, in this field, encyclopedic scientists express their views in social-philosophical and scientific works or moral works, while writers and educationalists express their views in educational-didactic works.

The philosophy and pedagogy of the Eastern Renaissance became important in the educational and moral direction. The issue of education and morality has been in the center of attention of all great thinkers. During this period, educational and ethical treatises appeared, both theoretical and practical issues of ethics were analyzed "The City of Virtuous People", "On the Attainment of Happiness", "Treatise on Morals", "Ishq Rasola", "Akhlaqi Muhsini", "Hibatul-khaqayq", "Kabusnama", "Gulistan", "Boston", "Mahbub ul-Qulub", such as Farabi Ibn Sina, Yusuf Hos Hajib, Ahmad Yugnaki, Tusi, Davani, Kashifi, Qayqavus, Sa'diy, JamiAlisher Navoi's educational and moral works are important as purely pedagogical works in solving the problem of spiritual and moral formation of the human personality. a method based on scientific knowledge was formed, as a result, intellectual education became the center of attention of scientists, which was justified by our great scientists.

According to the author of the book "History of Bukhara", one of Narshahi's disciples, the historian Sharafiddin Ali Yazdi wrote in his work "Zafarnama", one of the unique characteristics of Sahibqiran Amir Temur is that he was a carer of the state and the country's citizens. his rule was "Honestly". "Truth means health, truth means order, truth means justice." According to Zahiriddin Muhammad Babur, who highly valued science and enlightenment: "Life itself shapes the personality of young people, but work and persistence in work play an important role in this. Only those who work and suffer can find true human qualities."

Muhammed Sadiq Kashghari's work "Odob al-Salihin" is of great importance for young people who have entered or are about to enter apprenticeship, to become well-rounded, spiritually high, and have mature morals. In this work, there is a set of rules of

conduct related to the manners of life, which it is necessary to know every day, every minute in our daily life. In the history of Eastern pedagogy, this work, like "Nightmare", has its own place and position.

We can observe the values of teacher-apprenticeship later in the scientific activities of the Jadids. The main goal and method of struggle is to warn the people of Turkestan, who are lagging behind the advanced countries of the world in many respects in their time, from future tragedies, to change the life of the society in a positive direction, not by revolutionary - coercive, but gradually - enlightened way. Jadids were Muslim modernist reformers of the late 19th and early 20th centuries. They were people who called themselves "progressive", "intellectual" or just "Youth". Jadids tried to reform the field of education and implement and develop "usul ul-jadid" or "new method" in schools. In this way, they made full use of all available resources (talents, personal funds, houses, political and cultural institutions, press and theater, houses of enlightenment, etc.), and even sacrificed their precious lives. Despite the tyranny, oppression, persecution, and assassinations by the tsarist government, then the state of the Soviets, internal black forces - old-fashioned and ignorant scholars, our ancestors did not turn back from the path they chose. As our president specifically stated in the Address: "We deepen our ancient and rich history, especially the work of our ancestors who boldly raised the ideas of knowledge, human freedom, people's freedom, love and loyalty to the Motherland and national values in extremely difficult conditions we need to learn. Their valiant struggle and selflessness towards great goals should serve as a real example school for all of us, especially for our youth, in building New Uzbekistan."

It is known that under the rule of the empire, the Jadidist movement carried out its activities in a period full of difficulties and contradictions. From the mid-80s of the 19th century, Jadidism spread in Turkestan and became a social-political, cultural-educational movement. Progressive forces thinking about the nation's perspective existed among almost all classes of people - artisans, farmers, merchants, landowners, scholars. The intellectuals initially decided to start the struggle against tsarism from the political-educational front, awakening the people from centuries-old backwardness.

In fact, the word "jadid" means "new" but it doesn't just mean "new", "advocate of innovation", but also includes a wide range of meanings, such as "new thinking", "new person", "new generation". Modernism is a system of ideas that aims to bring the society to a new stage of development through the reform of the state, system, administration and

development of the nation, and includes specific practical measures. This system played an extremely large role in the world civilization in a historical country like Turkestan, while preserving the oriental way of life, he aimed to enrich it with the results of Western and European development. Remember that Ibrat, one of the printers, actively participated in the work of opening new schools, training teachers, educating women, exposed the corruption of local and tsarist officials in his poems, and the work he did to make the people knowledgeable and enlightened enough to get it would not have been possible to do such things in the atmosphere of the era where bigotry and ignorance prevailed. For this, a person should have qualities such as patriotism and selflessness, along with a big heart that beats for the nation. For this reason, we can say without hesitation that the selfless services of our grandfathers, like teacher Ibrat, for the development of our country at that time were truly moral courage.

It is necessary to say that if today's opportunities and a science-friendly government had existed in the modern times, we would have already reached the Third Renaissance.

Mahmudhoja Behbudi's words, "A nation devoid of modern science will be trampled upon by others", Abdulla Avloni's words, "Education is a matter of life or death, salvation or destruction, happiness or disaster" still ring today as a wake-up call to the nation.

In the history of the development of the world intellectual heritage, the study of the socio-economic and philosophical ideas of the modern enlightenment from the point of view of today's requirements is used in the formation of the national-spiritual image of young people, in their moral upliftment, in keeping them from various foreign ideas, in their minds. It has an important educational value in the formation of ideological immunity.

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