INTERPRETATION OF THE PROBLEM OF THE TEACHER IN THE WORKS OF GAZZOLI

Z. Jalilov

Bukhara State University,
11, Muhammad Igbol Str., Bukhara 105018 Uzbekistan
rektor@byutmi.uz

Abstract: Spiritually-moral and pedagogical values in the works of great thinkers of the past are of great importance for modern educational process, education of harmoniously developed generation. The Central figure of this process was and is also a teacher, an instructor (Karimov, 1995). This article is devoted to disclosure of a role of science, knowledge in formation of the personality to illumination of views of imam Gazzoli about appointment of the scientist, the teacher, their moral character, professional level. The article contains the main provisions of works of Gazzoli, in which the main idea is the statement about the need to acquire knowledge, ability to apply them in practice.

Keywords: teacher-instructor, harmonious development, spirituality, morality, pedagogical values, Gazzoli.

Gazzoli was a source not only religious knowledge, but also knowledge of philosophy, psychologists of "soul" of the person. Especially underlined in article of manual of Gazzoli that knowledge shouldn't receive for the purpose of personal enrichment, a gain of success, glory, receiving a high position and others. Gazzoli defined the requirements and tasks of the scientists, teachers and paid special attention to the establishment of good relations between the mentor and disciple. In the works Gazzoli highly appreciated the activity of mudaris (teachers of madrasah), confessors, because their purpose is to bring people good thoughts, be a «Light of knowledge».

According to Abu Khamid Gazzoli, studying of sciences, knowledge acquisition is professional business. Acquisition of knowledge exists in four forms:

a) understanding of practical advantage of sciences, knowledge;
b) accumulation of knowledge,
c) increasing knowledge,
d) training in knowledge of others.

This is richness and dignity of knowledge science. Transfer of knowledge to others is a great and honorable thing.

Therefore Abu Khamid Gazzoli constantly urged to look younger to receive knowledge and to deepen them: "Hey, my son! Try to raise the knowledge. Seek to get them more!" The scientist who is learning sciences and disinterestedly imparting knowledge another, having left in inheritance the scientific records or the invented subjects, ready to remove from itself "The last, a shirt" to dress others such scientist is a light which is lighting up a way to people.

Similar expressions were used by Gazzoli for an assessment of true scientists.

Imam Gazzoli emphasized that a person engaged in training, assumes great responsibility, so he must always remember about their morality (the behavior) and their tasks. Its task is to function according to Gazzoli can be divided into eight directions.

The first task – the teacher has to be polite, kind in relation to those to whom imparts knowledge, and to treat them as is gentle as to own children. On this occasion Gazzoli commented: «I am to you is exactly the same as the father for our children».

The second task. The teacher should give the learners knowledge unselfishly, without requiring remuneration or payment. If you possess the knowledge, this is your wealth. The youth which is trained at teachers, surely adopts their personal qualities.

Third task. The teacher has to give to studying youth of manual and councils to hold them from unworthy acts. If the teacher inspires in the pupils that knowledge is necessary for receiving a position, wealth, a gain of authority, glory, and his pupils will go on this way.

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The fourth task, the teacher should prevent deficiencies in behavior, the nature of the disciples through gentle treatment, patient explanation of their inadmissibility: in this case, the teacher can use the method of displaying samples, examples, have a positive impact on trainees. The instructor should be applied polite, tender words what he would use in relation to the son. It is inadmissible applications of physical punishment and rough offensive remarks as similar remarks undermine trust and respect for the teacher, cause in learners feeling of a protest and tendency to disobedience.

The fifth task. Should not be opposed to one field of knowledge, which studies the learner, another. Imam Gazzoli gave an example: a teacher of the language (philologist), points out the flaws in theological science, master of theology, in turn, believes not polite to point to the contradictions in the interpretation of the hadith. Such a situation causes doubts among the recipients of education.

Sixth task. In the process of studying of sciences it is necessary to take into account mental, intellectual and physical opportunities of learners. Some put sciences can be transferred to later term for studying: the special attention should be paid on ingenuity, intuition of the learner. If students have not reached a level of understanding of any knowledge, may deter science or lead to confusion of the consciousness of a scientist, who mastered the scientific knowledge, should not show them openly. Abu Khamid Gazzoli considered, learners understood acquired knowledge, have to find for them worthy and pertinent application.

Seventh task. If intellectual level of the learner insufficiently high, for it is required simpler, available explanation as a result of which he can acquire knowledge on their own level and not feel like an underachiever. The teacher shouldn't close before such learners a way to knowledge because gaps in knowledge reduce interest to science, generate uncertainty of the learner to himself reduce his self-assessment. And if the person is capable to estimate critically himself he feels, what work he is capable to execute.

Eighth task. The teacher, who deeply knows the subject, should be able to apply knowledge in practice, because the theory without practice is blind. The scientist, who isn't able practically to use knowledge, is an ignoramus. Abu Khamid Gazzoli explaining that the teacher before learners is similar to a form (vessel) for clay or to a tree in relation to a shadow. If there is no form that it is possible to stick together from clay, or if the tree curve what will be a shadow from it such figurative comparison was used by Gazzoli for disclosure of the relations "ustoz-shogird" (teacher-learner).

Gazzoli was convinced that teachers and scientists show the way to people. If the road show wrong, the person remains the ignoramus or will make unworthy offenses. The same happens to the people choosing the "slippery" road. If the person made a bad act, it is a sin not only it, but also everything who brought the person on the bad road.

Imam Gazzoli in his work "Ikhyou Ulumid-din" defined two types of knowledge: sharia (religious) knowledge and other knowledge. In his opinion, besides religious knowledge it is necessary to study medicine, mathematics and other world sciences as this knowledge arms the person with the data necessary for life and develop his thinking. In turn the questions connected with terrestrial existence also found reflection in religious knowledge.

For example, in the theology of knowledge aimed at fulfillment of worldly robot. For example, scientists are considered at the same time, mentors, and, according to Gazzoli, "fakih" – the specialist on the religious right is the teacher of the shah and the spiritual head. It directs the shah on fair management of people protects them and watches order observance in their affairs. Means legal knowledge and religion are connected even if not directly, but on life such communication is. Religious knowledge reflects the knowledge of the Islamic famine, related to the human soul.

Gazzoli critically estimated theological – legal knowledge and proved, what provisions and views have to underlie in the activity of the great and mother. Such way the scientist united scientific ethics and traditions, the first verses of the Koran (main source) and the subsequent hadiths (an additional source) and after that submitted as approximate the set of rules of the padishah in which documents and links to sources were specifically specified.

One more important feature of works of Gazzoli is that in them the idea of resolute and ruthless fight against those who violates religious instructions is put forward, doesn't execute Muslim ceremonies, against false scientists who went on the way of a profit. Therefore in the work "Ikhyou Ulumid-din" ("Revival of religious knowledge") he wrote: "One more purpose of writing of the book to turn my contemporaries on the correct way", to open sense of science for deceived, mistaking, to remove a cover from pseudo-scientists.

Noteworthy also, from a pedagogical perspective, views of Abu Khamid Gazzoli concerning the development of human thinking. The scientist considered that true knowledge gives the chance to determine
essence of things not by appearance, and by the internal contents. Abu Khamid Gazzoli having strong impact
on thought development in the Islamic world, at the same time trying to find new forms and techniques to
answer complex questions in theology (Karimov, 1995).

In the treatise "Thinking Book" ("Tafakkur kitobi") the special attention to the principles of sequence,
systemacity, and continuity is paid. According to the scientist feature of knowledge is their arrangement and
relationship, this process of learning gives the result. The science has no borders; only possibilities of the
person are limited. Therefore the person has to have the program of the development, supervise himself and
on this basis to receive necessary level of knowledge. In process of assimilation of knowledge of people plans to
go further, to learn unknown, to get skills of introduction of knowledge and thus moves on the way to perfection.

The researcher claimed that the possession of the knowledge, the ability to think, contribute to
improvement of the soul, the achievement of high morality (Abdurahmonov, 2001).

According to Gazzoli it is necessary to train not only the one who wants to receive knowledge, but also
the one who wants to teach others. Important thing to bring knowledgeable people to the level of the scientist.
And Gazzoli emphasized that received knowledge in any activity, has to show decency, honesty and differs
moral. "There are many scientists, – he said, – but made a real contribution to science it isn't enough”.

Thoughts of Abu Khamid Gazzoli about stages and thinking levels have special didactic value. Having
wakened in the morning, each person has to supervise the sense organs, reflect on that won't make any sin.
For example, to control their speech (language) is not allowed if the slander, libel, self-aggrandizement, the
mockery of someone not offended if anyone's word. Such thoughts require introspection and self-control.

Some scientists and teachers strive for personal glory and popularity. But, on Gazzoli's belief, the main
goal of the person consists not in increasing the knowledge and to be enriched at the expense of it, to show
before others the superiority, to do to someone harm and to be engaged in bribery. Such "scientists" don't
develop science, and opposite – slow down its development.

And further, continues Gazzoli's thought who pursues science for the sake of wealth, at that "sick" soul,
his is doomed on without spirituality, though doesn't feel it. Whatever high place occupied the scientist in
society, its main objective there is a further studying of sciences and receiving education, which are its tasks
have no borders, and mastering by scientific knowledge doesn't stop. Level of learning and education not
reason for boasting or excessive pride (Uvatov, 1991).

Questions of the relations of the teacher – the learner of knowledge and the education deserve atten
tion also, reflected in Gazzoli's pedagogical activity it allocated four groups of scientists:

The first group: knowledge. Knows how to get them. This is the scientist. Trust him.

The second group: knowledge. But doesn't know how to get them. Has no information on other
scientists. He sleeps. Wake him.

The third group. Don't have knowledge. But stands out among the ignorant. Needs leaders. Mentor.
Teach him to give advice.

The fourth group. Doesn't know. Deeply ignorant. But considers himself as the specialist. He is an
ignoramus. Get away.

Gazzoli taught his son to respect deeply teachers and instructors. Often the teacher for the learner
becomes closer and value than their parents, because parents brought the child into world, the teacher gives to
the learner extensive knowledge brings on the way of perfection (Hamidov, 1998).

Being the instructor and the preacher in madrasah, Gazzoli on examples of the pedagogical activity and
activity of others overcame difficulties and the problems arising at teachers in their relations with learners. He
talked to learners, scientists, teachers advised to teachers not to be beyond ethical standards. To learners
Gazzoli gave manuals to behave modestly, it is polite to greet to sit on the place, without the permission not to
rise from the place, to listen carefully an explanation of the teacher, not to ask that you know, to ask questions
in a polite, courteous form.

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