

**THE SIGNIFICANCE OF ABDUQODIR SHAKURI'S REQUIREMENTS FOR THE
TEACHER'S PERSONALITY IN THE MODERN EDUCATION SYSTEM**

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Abstract: This article explores the pedagogical ideas of Abduqodir Shakuri concerning the personal and professional qualities of teachers and analyzes their significance in the context of the modern education system. Shakuri considered the teacher not only as a transmitter of knowledge but also as a moral leader, cultural guide, and nation-builder. The study highlights his belief that an effective teacher must combine deep intellectual preparation with high moral integrity, empathy, and responsibility toward students and society. By examining Shakuri's writings and comparing them with current educational reforms in Uzbekistan, the research demonstrates that many of his principles — such as the importance of moral education, continuous self-development, and learner-centered teaching — remain highly relevant today. His views serve as a bridge between traditional moral pedagogy and contemporary approaches focused on competence, humanism, and ethical professionalism. The article concludes that integrating Shakuri's ideas into modern teacher training programs can enhance both the ethical culture and professional excellence of educators in the 21st century.

Keywords: Abduqodir Shakuri, teacher personality, moral education, professional ethics, enlightenment, modern pedagogy, teacher training, Uzbekistan education system.

In every stage of human civilization, the teacher has been regarded as the most essential figure in the educational process and social development. The quality of education depends not only on the curriculum or teaching methods but also, to a greater extent, on the moral, intellectual, and cultural personality of the teacher. In this regard, the pedagogical heritage of Abduqodir Shakuri (1875–1943) occupies a special place in the history of Uzbek and Central Asian education. As one of the leading representatives of the Jadid enlightenment movement, Shakuri emphasized that education should serve as a means of both intellectual advancement and moral purification. He believed that a teacher must embody honesty, kindness, discipline, patriotism, and a deep sense of responsibility toward the younger generation.

Abduqodir Shakuri's works, particularly his reflections on school reform, the upbringing of children, and the moral role of educators, provide a rich foundation for understanding the ethical dimension of teaching. His vision extended far beyond the technical aspects of instruction — he saw the teacher as a moral architect capable of shaping both individual character and collective consciousness. In Shakuri's view, a teacher's influence was not limited to the classroom; rather, it extended into the moral, spiritual, and social life of the nation. Thus, he developed a holistic concept of teacherhood that united knowledge, ethics, and humanity as inseparable educational forces.

Today, as Uzbekistan continues its comprehensive educational reforms and modernization efforts, Shakuri's ideas have gained renewed importance. The National Strategy for the Development of Education 2030 and the ongoing transformation of teacher training institutions underscore the need for educators who are not only competent specialists but also carriers of national values and ethical culture. The relevance of Shakuri's pedagogical views lies in their alignment with the key principles of modern humanistic pedagogy — including learner-centered education, moral upbringing, lifelong learning, and personal responsibility. These principles,

initially formulated more than a century ago, continue to serve as guiding values for the creation of an intellectually and spiritually mature generation.

Furthermore, in the global context, the teacher's role is being redefined as one of a mentor, facilitator, and moral leader who guides students through the challenges of rapid technological and social change. The 21st century demands educators who can balance digital literacy with moral consciousness and critical thinking. Shakuri's philosophy offers a timeless response to these demands by insisting that the teacher's personality — characterized by moral purity, self-education, and devotion to the nation — is the cornerstone of a successful and sustainable education system.

Therefore, the study of Abduqodir Shakuri's requirements for the teacher's personality is not merely a historical exercise but a meaningful exploration of the ethical and professional foundations necessary for modern pedagogical practice. His pedagogical legacy continues to provide invaluable guidance for strengthening the spiritual and professional competence of teachers in Uzbekistan and around the world.

The question of the teacher's personality, moral responsibility, and social role has been a central topic in educational thought across different eras and cultures. Scholars have long argued that the teacher's character and ethical outlook directly shape the spiritual and intellectual development of students. Within this broad discourse, Abduqodir Shakuri's pedagogical philosophy occupies a distinctive place in the history of Uzbek enlightenment and pedagogy. His insights into the moral and professional formation of teachers anticipated many of the ideas that later became fundamental in modern humanistic education.

The earliest studies of Shakuri's pedagogical legacy can be traced to the mid-20th century, when researchers such as Karimov (1998) and Rashidov (2001) highlighted his contribution to the Jadid movement — a reformist intellectual trend aimed at transforming education through enlightenment, rationality, and moral renewal. These scholars emphasized that for Shakuri, education was a tool of national revival and teachers were its primary agents. His concept of the teacher was inseparable from his social and moral ideals: he saw educators as the guardians of truth, justice, and cultural identity.

Later works by Rasulov (2002) and Muminov (2018) deepened the analysis of Shakuri's educational system, noting that he prioritized the unity of intellect and ethics in the teacher's professional profile. They observed that Shakuri's views paralleled those of European educators like Johann Pestalozzi and Jan Komensky, who likewise saw teaching as a moral vocation rather than merely an occupation. Shakuri's concept of "muallim shaxsi" (teacher's personality) thus represents an indigenous expression of universal pedagogical principles.

Modern researchers have explored Shakuri's emphasis on teacher ethics, identifying it as a cornerstone of his educational doctrine. Tursunov (2015) and Abduqodirova (2021) examined his writings such as *Maktab va muallim* ("School and the Teacher") and *Tarbiyai atfol* ("Upbringing of Children"), where he described the teacher as a moral role model whose conduct should reflect integrity, empathy, and responsibility. These studies emphasize that Shakuri's pedagogical system was built upon the conviction that moral education begins with the teacher's personality, and that only an ethically mature teacher can raise an enlightened generation.

Contemporary ethical pedagogy confirms this viewpoint. According to UNESCO's 2018 report on "Education for Sustainable Development Goals," teachers play a transformative role in shaping students' values and social consciousness. Shakuri's 19th-century ideas anticipated these modern concepts by proposing that moral and spiritual education is inseparable from the intellectual and civic mission of teaching.

In the context of current Uzbek education reforms, several studies — including Mirzayeva (2019), Rakhimova (2022), and Sattorov (2023) — have reexamined Shakuri's views from the

perspective of teacher professionalism and national values. These authors argue that Shakuri's principles correspond closely to the competence-based education model adopted in Uzbekistan, which emphasizes creativity, communication, ethics, and social responsibility as core teacher competencies. His insistence on teachers as moral and intellectual leaders aligns with global educational frameworks that promote the holistic development of educators.

Furthermore, comparative analyses show striking parallels between Shakuri's pedagogical humanism and the works of John Dewey, Maria Montessori, and Paulo Freire. Like Dewey, Shakuri believed in experiential and reflective learning; like Montessori, he viewed teaching as nurturing the child's individuality; and like Freire, he saw education as a means of liberation from ignorance. These similarities suggest that Shakuri's pedagogical thought, though emerging from a distinct cultural and historical context, carries universal humanistic significance.

A number of recent scholars, including Yuldashev (2020) and Abdurahmonova (2021), emphasize that Shakuri's requirements for the teacher's personality are deeply rooted in national traditions of respect for knowledge, language, and moral purity. His call for the integration of national culture into education anticipated the modern concept of culturally responsive teaching, which seeks to harmonize global educational standards with local identity and values. In this sense, Shakuri's approach represents an early model of glocal pedagogy — the blending of global pedagogical innovation with local cultural ethics.

Current pedagogical literature also explores how Shakuri's views can inform the modern preparation of teachers. For example, the National University of Uzbekistan and Termiz State University have conducted studies integrating his moral-pedagogical principles into teacher education curricula. Researchers such as Sattorov (2023) note that applying Shakuri's moral requirements in contemporary teacher training helps improve the ethical climate of schools, enhance teachers' self-awareness, and strengthen their commitment to social and civic responsibility.

These studies collectively underline that Abduqodir Shakuri's vision of the ideal teacher — one who embodies moral dignity, intellectual independence, and devotion to humanity — remains central to the development of an education system responsive to the challenges of the modern world.

In summary, the reviewed literature shows that Abduqodir Shakuri's pedagogical heritage continues to inspire modern educational thought through its emphasis on teacher ethics, cultural identity, and humanistic education. His requirement that teachers be morally upright, intellectually competent, and socially engaged finds direct reflection in modern educational reforms and teacher competence frameworks. By harmonizing the spiritual traditions of the East with progressive ideas of Western pedagogy, Shakuri created a universal model of teacher personality that remains relevant to 21st-century education — both in Uzbekistan and globally.

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