

HISTORICAL AND PHILOSOPHICAL ANALYSIS OF PEDAGOGICAL AND ETHICAL VIEWS OF CENTRAL ASIAN THINKERS ON YOUTH EDUCATION

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Annotation: This article provides a historical and philosophical analysis of the pedagogical and ethical views of Central Asian thinkers on youth education. It examines the ideas of scholars such as Al-Farabi, Ibn Sina, Al-Biruni, and Alisher Navoi regarding education, morality, spirituality, and the formation of a well-rounded personality. The study also analyzes the relevance of their pedagogical ideas in the modern educational system and youth upbringing. The results show that the pedagogical heritage of Central Asian thinkers remains an important theoretical foundation for the moral and spiritual development of the younger generation.

Keywords: Central Asia, thinkers, youth education, pedagogy, morality, spirituality, Al-Farabi, Ibn Sina, Al-Biruni, Navoi, well-rounded personality, historical-philosophical analysis.

ИСТОРИКО-ФИЛОСОФСКИЙ АНАЛИЗ ПЕДАГОГИЧЕСКИХ И НРАВСТВЕННЫХ ВЗГЛЯДОВ МЫСЛИТЕЛЕЙ ЦЕНТРАЛЬНОЙ АЗИИ НА ВОСПИТАНИЕ МОЛОДЕЖИ

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Аннотация: В данной статье проводится историко-философский анализ педагогических и нравственных взглядов мыслителей Центральной Азии на воспитание молодежи. Научно рассматриваются идеи таких ученых, как Аль-Фараби, Ибн Сина, Аль-Бируни и Алишер Навои, касающиеся образования, нравственности, духовности и формирования гармонично развитой личности. Также анализируется значение их педагогических идей в современной системе образования и воспитании молодежи. Результаты исследования показывают, что педагогическое наследие мыслителей Центральной Азии продолжает играть важную роль в духовно-нравственном развитии подрастающего поколения.

Ключевые слова: Центральная Азия, мыслители, воспитание молодежи, педагогика, нравственность, духовность, Аль-Фараби, Ибн Сина, Аль-Бируни, Навои, гармоничная личность, историко-философский анализ.

In the context of accelerating globalization, digital transformation, and intercultural integration, educating the younger generation in the spirit of national and universal values, while fostering high moral standards, independent thinking, patriotism, and ethical virtues, has become one of the foremost priorities for every nation. The sustainable development of society depends not only on economic and political factors but also directly on the intellectual potential, spiritual maturity, and moral integrity of young people. From this perspective, the comprehensive study of historical heritage and its effective application within the contemporary educational system constitutes one of the most pressing scholarly issues of our time.

Since ancient times, Central Asia has been recognized as one of the world's leading centers of science and culture, producing outstanding thinkers who made invaluable contributions to the development of human civilization. The scientific and philosophical legacy of such eminent scholars as Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina (Avicenna), and Alisher Navoi places particular emphasis on youth education, the formation of the morally perfect individual, the pursuit of knowledge, ethical integrity, and service to society. Their pedagogical and ethical concepts serve not only as a valuable intellectual heritage of their own era but also as an important theoretical foundation for the modern educational system.

The educational and pedagogical ideas advanced by these thinkers embody a comprehensive concept aimed at fostering the holistic development of the individual. They regarded knowledge as the principal driving force of human progress and morality as the cornerstone of social stability. In particular, their views on encouraging young people to pursue learning, cultivating honesty, justice, diligence, tolerance, and devotion to the homeland have retained both their scholarly significance and practical relevance in the contemporary world.

Within the framework of the reforms being implemented in New Uzbekistan, particular attention is being devoted to improving the quality of education, harmonizing national and universal values, strengthening the spiritual and moral education of young people, and conducting an in-depth study of the scientific and cultural heritage of our great ancestors. This necessitates a renewed historical and philosophical analysis of the pedagogical ideas of Central Asian thinkers and the development of scientific approaches for integrating their educational concepts into the contemporary educational process.

The purpose of this study is to conduct a historical and philosophical analysis of the pedagogical and ethical views of Central Asian thinkers on youth education, to

reveal the essence of the educational principles reflected in their scholarly heritage, and to substantiate the significance of these ideas for the modern system of education and upbringing. The study employs historical, comparative, systematic, and generalization methods to examine the role and practical significance of the intellectual legacy of these thinkers in the education of today's younger generation.

The scientific novelty of this article lies in its comprehensive analysis of the pedagogical and ethical views of Central Asian thinkers based on historical sources and contemporary scholarly approaches. Furthermore, the study provides a scientific justification for the close relationship between their educational ideas and the current educational policy and spiritual-enlightenment reforms being implemented in Uzbekistan. Such an approach contributes to a deeper understanding of the significance of historical heritage in contemporary educational practice.

The territory of Central Asia has historically been one of the world's major centers of science, culture, and enlightenment. The distinguished thinkers who lived and worked in this region made remarkable contributions to the advancement of world civilization through their rich scientific and spiritual heritage. Their views on education and upbringing continue to preserve their scientific and practical value today. In particular, the education of the younger generation as knowledgeable, morally upright, patriotic, and well-rounded individuals occupies a central place in the intellectual legacy of these great scholars.

Central Asian thinkers regarded education and upbringing as the most important factors in the development and perfection of the individual. In their view, moral and ethical qualities are not innate but are cultivated through the processes of education and upbringing. Therefore, they emphasized that the pursuit of knowledge, respect for teachers, honesty, diligence, proper conduct, and a sense of responsibility toward society should become the fundamental principles guiding every young person's life.¹

The great philosopher Abu Nasr al-Farabi considered the harmony between knowledge and morality to be the principal criterion of human perfection. According to his views, an educated individual serves as the primary driving force behind the progress of society. Al-Farabi attached particular importance to the personal example of teachers, the continuity of the educational process, and the cultivation of moral values in educating the younger generation. He scientifically substantiated that the establishment of a virtuous society begins with the education of virtuous individuals. Even today, these ideas are recognized as fundamental principles of modern pedagogy.²

Abu Ali ibn Sina (Avicenna) interpreted education and upbringing as processes inseparably connected with an individual's physical, intellectual, and spiritual

¹ O'zbekiston Respublikasi Prezidentining Farmoni. "2022–2026-yillarga mo'ljallangan Yangi O'zbekiston taraqqiyot strategiyasi to'g'risida", PF–60-son, 28.01.2022.

² Abu Nasr Forobiy. *Fozil odamlar shahri*. – Toshkent: Yangi asr avlodi, 2016.

development. He emphasized that the effective upbringing of children depends on the close cooperation of the family, teachers, and the social environment. According to Ibn Sina, fostering diligence, honesty, patience, and benevolence in the younger generation is an essential prerequisite for social progress. He also regarded the cultivation of discipline and good manners during the educational process as a decisive factor in an individual's future success.³

Abu Rayhan al-Biruni was one of the distinguished scholars who approached education and upbringing from the perspective of scientific inquiry. He argued that the pursuit of knowledge should be reinforced through continuous research, careful observation, and practical experience. Al-Biruni encouraged young people to develop independent thinking, analyze events and phenomena scientifically, and constantly seek objective truth. In his opinion, the harmonious integration of national and universal values in the educational process ensures the moral and spiritual maturity of the younger generation.⁴

The concept of the perfect individual occupies a central place in the works of Alisher Navoi. He regarded the education of young people in the spirit of honesty, generosity, justice, humility, and the pursuit of knowledge and enlightenment as a fundamental condition for social development. Navoi emphasized that a person's true perfection is determined not by wealth or social status but by moral character, dedication to learning, and service to the interests of society. These ideas continue to serve as an important methodological foundation for youth education in the contemporary era.⁵

The pedagogical and ethical views of Central Asian thinkers continue to play a significant role in promoting the moral and spiritual development of young people through their integration into the modern educational system. The educational reforms currently being implemented in New Uzbekistan also place particular emphasis on the comprehensive study of the rich scientific and spiritual heritage of our ancestors and its effective incorporation into educational practice. In this regard, the effective utilization of the intellectual legacy of these thinkers remains one of the key factors in educating young people in the spirit of patriotism, respect for national values, civic responsibility, and high moral standards.

A comparative analysis of the pedagogical and ethical views of Central Asian thinkers clearly demonstrates that their ideas are characterized by coherence, continuity, and intellectual consistency. While the previous section examined the fundamental

³ Abu Ali ibn Sino. *Tib qonunlari (tarbiya va axloq haqidagi qarashlar)*. – Toshkent: O'zbekiston Milliy ensiklopediyasi, 2010.

⁴ Abu Rayhon Beruniy. *Qadimgi xalqlardan qolgan yodgorliklar*. – Toshkent: Fan, 2017.

⁵ Alisher Navoiy. *Mahbub ul-qulub*. – Toshkent: G'afur G'ulom nomidagi nashriyot, 2015.

pedagogical concepts of Al-Farabi, Ibn Sina, Al-Biruni, and Alisher Navoi, this section focuses on the interrelationship of their ideas and their significance for the contemporary educational system.

One of the most remarkable features of the intellectual heritage of these thinkers is that they perceived education not merely as a theoretical process but as a socio-philosophical system that shapes human personality. This approach is recognized today as one of the fundamental principles of modern pedagogy. They emphasized that alongside the acquisition of knowledge, it is equally essential to cultivate moral values, social responsibility, and spiritual consciousness, all of which contribute to the comprehensive development of an individual.

Furthermore, the works of these thinkers highlight the decisive role of the educational environment in the upbringing of young people. They regarded the harmonious interaction of the family, educational institutions, and society as a key factor in the formation of a well-rounded individual. This perspective closely corresponds to contemporary educational concepts such as lifelong education and the pedagogy of social partnership, both of which emphasize the collaborative responsibility of various social institutions in educating future generations.

In the context of globalization, where young people are increasingly exposed to diverse information flows and cultural influences, the educational significance of the intellectual heritage of Central Asian thinkers has become even more evident. Their ideas concerning knowledge, morality, justice, and humanism contribute to strengthening ideological resilience among young people, reinforcing their national identity, and fostering a greater sense of civic responsibility. These values also promote critical thinking and enable young individuals to respond more consciously to the challenges of the modern world.

At the same time, the reforms currently being implemented in New Uzbekistan are largely based on this rich historical and pedagogical heritage. Efforts to modernize the educational system, enhance the intellectual and spiritual development of young people, and cultivate respect for national values are grounded in the educational philosophy of these distinguished scholars. Consequently, their ideas continue to serve as an important methodological foundation for improving educational practice.

Overall, the pedagogical and ethical views of Central Asian thinkers represent not only a valuable historical legacy but also an important scholarly resource for the advancement of modern education. Their intellectual heritage continues to provide a solid theoretical foundation for educating a morally mature, intellectually competent, and socially responsible younger generation.

A comprehensive historical and philosophical analysis of the pedagogical and ethical views of Central Asian thinkers on youth education demonstrates that their ideas have retained their relevance within the contemporary educational system. The concepts

of knowledge, morality, spirituality, and the ideal individual advanced by such outstanding scholars as Al-Farabi, Ibn Sina, Al-Biruni, and Alisher Navoi continue to provide an important theoretical foundation for educating young people as well-rounded and ethically responsible individuals.

The findings of this study indicate that, within the intellectual heritage of these thinkers, education and upbringing are interpreted as inseparable and interconnected processes. Alongside the acquisition of knowledge, the cultivation of moral virtues is regarded as an indispensable condition for personal development. This principle remains one of the fundamental pillars of contemporary pedagogical theory and educational practice.

Moreover, under the conditions of globalization, strengthening the moral and ethical education of young people, fostering national identity, patriotism, civic responsibility, and critical thinking skills through the pedagogical heritage of Central Asian thinkers has become increasingly important. Their scientific and philosophical ideas contribute significantly to developing ideological resilience and strengthening the spiritual consciousness of the younger generation.

In conclusion, the pedagogical and ethical heritage of Central Asian thinkers should be regarded not only as a valuable historical legacy but also as an essential methodological foundation for the development of the contemporary educational system. The effective application of this intellectual heritage plays a significant role in educating a well-rounded generation and ensuring the sustainable development and society.

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