

MORAL AND AESTHETIC PRINCIPLES OF EASTERN THINKERS: APPLICATION IN MODERN EDUCATION

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Annotation: This article analyzes the possibilities of effective use of the rich scientific and spiritual heritage of our ancestors in the process of modern higher pedagogical education. In particular, the mechanisms for developing students' educational and cognitive activities, ways of applying the aesthetic and didactic views of Eastern thinkers to education are studied. The article highlights the didactic significance of scientific heritage in the formation of such qualities as patriotism, national pride, humanity and hard work in the younger generation. It also justifies the need to apply the aesthetic values of Eastern scholars in art education, the need to conduct special research and apply their results to the educational process.

Keywords: Eastern thinkers, scientific heritage, didactics, aesthetic education, spiritual values, pedagogical technologies, art education, patriotism, national pride.

Introduction.

Eastern thinkers – renowned scholars such as Ibn Sina, Al-Farabi, Alisher Navoi, and Zahiriddin Muhammad Babur – have consistently regarded education and upbringing as pivotal concerns in their respective historical contexts. Their extensive scientific and literary legacies centrally focus on the advancement of knowledge, the cultivation of moral values, and the elevation of human spirituality. Through their works, these intellectual giants meticulously examined the aims of education, its methodologies, and its societal functions and significance.

For example, Ibn Sina, in his seminal work *The Canon of Medicine*, underscores the indispensable role of knowledge and enlightenment in preserving human health, implicitly linking intellectual development with holistic well-being. Similarly, Al-Farabi posits that education and upbringing are foundational elements in the formation of a perfected individual, emphasizing that the acquisition of knowledge should transcend mere intellectual growth to encompass spiritual and ethical refinement.

The writings of Alisher Navoi further advance these ideas by advocating high moral principles such as humanity, justice, patriotism, and personal responsibility. His magnum opus, *Khamsa*, is celebrated not only for its artistic brilliance but also for its profound didactic content,

serving as a timeless moral compass that inspires the younger generation toward virtue and holistic perfection.

Moreover, Zahiriddin Muhammad Babur's Baburnama holds a dual significance – historical and artistic. This autobiographical work not only chronicles past lifestyles but also embodies didactic, aesthetic, and spiritual values that are highly applicable within the realm of artistic education. The exquisite miniatures produced for the Baburnama exemplify the pinnacle of Eastern miniature painting and significantly contribute to cultivating students' aesthetic sensibilities and appreciation for cultural heritage.

In summary, the pedagogical heritage bequeathed by these eminent Eastern thinkers constitutes an invaluable resource for contemporary artistic education. Their teachings enrich the content and core of pedagogical programs, fostering the development of students' artistic skills, aesthetic worldview, and moral consciousness. Thus, integrating this rich intellectual tradition into modern curricula can profoundly enhance both the educational experience and the formation of well-rounded, culturally grounded individuals.

Literature Review and Methodology

Eastern thinkers, including Ibn Sina, Al-Farabi, Alisher Navoi, Zahiriddin Muhammad Babur, and other great figures, recognized education and upbringing as vital factors for societal progress in their respective eras. Their scientific and literary heritage places the idea of holistic human perfection at the forefront. For example, Ibn Sina, in his work *The Canon of Medicine*, closely links physical and mental health with education. Al-Farabi particularly emphasizes the role of education in building a perfect society, considering it the foundation of moral and intellectual maturity.

Alisher Navoi, in his works, highly esteemed values such as humanitarianism, justice, devotion, and spirituality; his *Khamsa* is not only artistically significant but also holds important didactic value. Babur's Baburnama is recognized not only as a historical source but also as a symbol of national art, aesthetic taste, and moral excellence. The miniatures created for this work are especially acknowledged as outstanding examples of Eastern artistic thought.

The aesthetic views of Eastern thinkers are expressed not only within the realm of visual arts but are also deeply embedded in their scientific, philosophical, and didactic works. For instance, the writings of scholars such as Al-Khwarizmi, Al-Fergani, Ibn Sina, and Ulugbek reveal an integration of aesthetic and pedagogical thinking.

Local researcher M.Khajiyeva analyzes the pedagogical foundations of the Muslim Renaissance tradition, highlighting educational approaches based on the works of poets and thinkers such as Abu Abdullah Rudaki, Abu Kasim Ferdowsi, and Saadi Shirazi. She categorizes Rudaki's views into self-cultivation, intellectual, moral, and reflective education.

Researcher S.U.Khadjiniyozov developed mechanisms for applying the aesthetic-didactic principles of the Khorezm Sufi school to modern education. He provides a profound analysis of pedagogical concepts from gnoseological, axiological, and epistemological perspectives.

Moreover, A.D.Rahimova sheds light on improving mechanisms for forming moral and ethical qualities in students based on the works of Makhtumkuli Firoghi. She reveals the potential of the poet's admonitions as effective pedagogical tools.

Recent studies demonstrate that the aesthetic, ethical, and didactic views of Eastern thinkers serve as invaluable theoretical and practical resources for today's education system. In particular, the research and approaches of the Khorezm pedagogical school in this area deserve special recognition.

Discussion

The rich scientific and spiritual heritage of our great ancestors constitutes a vital resource for enhancing students' cognitive activity within contemporary higher pedagogical education. As researcher M. Pazilova notes, "A distinctive feature of the Early Renaissance period was the emergence of Eastern educational doctrines aimed at ensuring the comprehensive perfection of the individual." This doctrine principally emphasized the holistic development of a person, fostering intellectual, moral, and aesthetic virtues.

Abu Nasr Al-Farabi categorizes human virtues into two groups: innate qualities and those acquired through life experience and education. He asserts that while faculties such as sharp intellect and the desire for knowledge are inborn, fundamental moral virtues are cultivated through education and upbringing. This conceptual framework underlines the necessity of adopting individualized approaches, competency-based strategies, and innovative pedagogical methods in modern education.

In this context, pedagogical practitioners are encouraged to implement teaching methodologies that account for the unique talents and capacities of each student, thereby enhancing their active participation in the learning process. Such an educational environment nurtures independent inquiry, critical thinking, and self-directed personal growth.

Doctor of Pedagogical Sciences O. Musurmonova further stresses the importance of fostering students' spiritual consciousness through moral culture curricula grounded in national values. According to her research, the foundational values derived from the rich heritage of Central Asian hadith scholars—respect for parents, reverence for elders, humanism, compassion, loyalty, love, friendship, generosity, and diligence—should underpin the spiritual upbringing of the younger generation. Integrating these principles into contemporary educational programs facilitates not only the acquisition of knowledge but also the cultivation of elevated moral awareness and refined aesthetic sensibilities.

Therefore, the aesthetic and didactic insights of our ancestors play a crucial role in stimulating students' cognitive engagement, nurturing personal virtues, and deepening appreciation of both national and universal values in modern higher pedagogical education. This integrative approach not only improves educational efficacy but also contributes significantly to the formation of spiritually mature, morally upright individuals prepared to serve society.

Moreover, embedding these timeless principles within the curriculum aligns with global educational trends emphasizing holistic human development, intercultural competence, and

value-based education. It further supports the cultivation of educators capable of addressing contemporary challenges through the lens of both scientific rigor and ethical responsibility, thus perpetuating the legacy of our great thinkers in shaping future generations.

Result

Eastern thinkers have historically placed profound emphasis on the holistic development of the individual, asserting that true human perfection encompasses not only intellectual advancement but also spiritual and moral refinement. Their philosophical and pedagogical legacies underscore the inseparability of cognitive growth from ethical and aesthetic education, positing that the nurturing of family values, conscientious child upbringing, diligent and honest labor, as well as a respectful and mindful relationship with the environment, constitute indispensable pillars of comprehensive human development. These luminaries advocated for a balanced cultivation of both the physical form and the inner moral-spiritual dimensions of a person, elevating virtues such as faith, loyalty, love, compassion, diligence, and generosity as essential to the formation of an exemplary character.

The enduring relevance of these values is especially evident in the contemporary educational landscape, where rapid social and technological changes challenge the preservation of cultural and ethical norms. Integrating these perennial principles into modern pedagogical frameworks not only enriches curricular content but also serves as a catalyst for fostering in younger generations a robust sense of humanism, social justice, patriotism, and mutual respect. Such integration is pivotal for the cultivation of socially responsible, ethically grounded, and spiritually aware individuals capable of contributing meaningfully to their communities.

Furthermore, the internalization of these virtues plays a crucial role in reinforcing national identity and sustaining cultural continuity. By instilling loyalty to one's heritage and reverence for ancestral traditions, education grounded in the teachings of Eastern philosophers offers a formidable moral-ethical scaffold that underpins social cohesion and resilience. This becomes particularly vital amid the forces of globalization and cultural homogenization, which often pose threats to the preservation of distinct cultural identities and value systems.

From a pedagogical perspective, the thoughtful application of this rich scientific and spiritual heritage within contemporary educational processes goes beyond the mere transmission of knowledge. It engenders a transformative learning environment that cultivates critical thinking, self-reflection, and ethical judgment among students. Consequently, learners are better equipped to navigate the complexities of the modern world with integrity, empathy, and a commitment to advancing social equity. Such an education paradigm not only fosters intellectual competence but also nurtures well-rounded personalities who serve as stewards of cultural legacy and active agents of social harmony.

In light of these considerations, the integration of Eastern scholars' pedagogical and philosophical insights into higher education curricula transcends academic enrichment. It embodies a strategic imperative to cultivate morally conscious and culturally grounded citizens capable of upholding national unity, fostering cultural pride, and contributing to sustainable societal development. Ensuring the continuity of these time-honored values is essential for

constructing a future that respects both individual dignity and collective well-being, ultimately leading to a harmonious and progressive society.

Conclusion

The ideas expressed by Eastern thinkers in their works—such as humanism, moral maturity, aesthetic education, and the pursuit of knowledge—constitute an invaluable resource for modern pedagogical theory and practice. These concepts, formed over centuries, serve as a didactic foundation for addressing pressing issues such as child education and upbringing, the spiritual development of the individual, and the advancement of society.

In the higher education system, the use of the pedagogical and aesthetic views of Eastern scholars contributes to the cultivation of students' patriotism, national identity, pride, and loyalty. This not only broadens the content of education but also enriches it with national and universal values.

Moreover, the holistic approach of these thinkers-emphasizing the development of both intellect and character-aligns well with contemporary educational trends that prioritize the formation of well-rounded individuals capable of critical thinking, empathy, and ethical decision-making. Their ideas encourage educators to integrate moral and aesthetic dimensions into curricula, thereby fostering not only knowledge acquisition but also the nurturing of virtuous and socially responsible citizens.

Therefore, the application of scientific and methodological resources and the integration of the aesthetic perspectives of Eastern scholars into contemporary artistic education play a significant role in enhancing the effectiveness of education and upbringing. Such an approach deeply instills aesthetic culture in the learning process and has a considerable positive impact on students' personal and professional development.

By integrating the control, analytical, and educational mechanisms proposed by Eastern thinkers into modern education, effective results can be achieved in the moral and ethical development of students. Particularly, the recognition of aesthetic culture as an essential component of high spirituality underscores the need to strengthen this direction in artistic education.

In conclusion, revisiting and revitalizing the pedagogical heritage of Eastern intellectuals offers a unique opportunity to enrich modern educational frameworks with timeless wisdom. This integration not only preserves cultural legacy but also promotes the formation of a spiritually and intellectually vibrant generation, equipped to contribute meaningfully to their communities and the global society.

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