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VIEWS OF EASTERN THINKERS ON THE UPBRINGING OF A WELL-ROUNDED INDIVIDUAL

Saparov Murod Yuldashovich
International Academy of Islamic Studies of Uzbekistan
Associate Professor of the Department of Religious Psychology and Pedagogy,
Doctor of Philosophy (PhD) in Psychology

Abstract. The article analyzes the role and significance of psychological factors in educating a mature generation. The views of Eastern thinkers on upbringing, spirituality, national identity and the ideal personality are examined as an important methodological source for modern education. The article also highlights the psychological influence of folk pedagogy, national values, traditions, oral folklore, educational ideas in hadiths, and the family-neighborhood environment on personality development. Special attention is paid to the positive impact of ethnopsychological education on cognitive processes, national pride, social responsibility and civic consciousness during childhood and adolescence.

Keywords: mature generation, ethnopsychology, national upbringing, folk pedagogy, national values, spirituality, self-awareness, Eastern thinkers, family and neighborhood.

In the context of societal development, the value of any activity—including pedagogical work—is determined by its scientific foundation and the results it achieves. It is worth noting that, thanks to the prudent policy of our Head of State, Sh. M. Mirziyoyev, the empty rhetoric previously found in pedagogical theory and the subjective, abstract approaches in practice are beginning to disappear. Efforts toward the upbringing of a well-rounded individual are now yielding positive, practical results[1].

Contemporary society should be composed of individuals who strive for perfection—that is, who aspire to become "perfect human beings" (“komil inson”). Perfection encompasses several criteria, reflecting key developmental and social dimensions of the individual, such as physical soundness, moral integrity, uniqueness, and intellectual acuity. The process of attaining perfection involves distinct stages, as well as various objective and subjective conditions and contributing factors. A “perfect human being” possesses limitless potential; characterized by exceptional talent, aptitude, capacity, wisdom, and encyclopedic knowledge, such an individual stands significantly ahead of their contemporaries. They are unique, possess a heightened (super) level of consciousness, and—demonstrating a "consciousness of consciousness"—comprehend the complex interplay between the biosphere and the noosphere [2].

As the first President of Uzbekistan, I. A. Karimov, wrote in his work “High Spirituality — An Invincible Force”: "Since we are mobilizing all our strength and resources to ensure that our people are second to none in the world, and that our children grow up to be stronger, more knowledgeable, wiser, and, of course, happier than we are, the issue of spiritual upbringing undoubtedly holds unparalleled importance in this endeavor"[3].

We shall attempt to substantiate several of the aforementioned criteria for human perfection by drawing upon the perspectives of Najmiddin Kubro. Regardless of the specific doctrine—whether religious or secular—or the scholarly framework—such as an academic school or theoretical tradition—upon which our ancestors’ ideas were founded, the principle that "practice is the criterion of truth" renders these concepts worthy of study. As a primary and foundational benchmark, this principle serves to accelerate the process of developing a sense of national identity.

In the preceding section, we initiated practical efforts to convey Najmiddin Kubro's Sufi perspectives on ethics to the younger generation by employing a test designed to assess the "well-rounded individual" ("barkamol shaxs"). To further strengthen the practical dimension of this research, the next steps involve: performing a factor analysis of the data obtained from the applied methodologies; distinguishing between significant and non-significant differences across the scales; categorizing participants into low, medium, and high levels based on their questionnaire results; and identifying the underlying correlations and relationships.

Thus, in order to become a person of integrity, held in high esteem, and to secure a proper place within society and one's family, an individual must exercise sound judgment in every aspect of life. Furthermore, it is of particular importance that such judgment be both correct and beneficial[4].

As the first President of Uzbekistan, I. A. Karimov, noted: "If every individual fully dedicates the unique abilities and talents bestowed upon them by Allah the Almighty—first and foremost to themselves, but also to the well-being, happiness, and interests of their family, their nation, their people, and the state—then such a society will achieve such a powerful level of development that it is difficult to even imagine its pace and the magnitude of its results[5]."

The views and ideas put forward by thinkers of the ancient East continue to serve as a vital educational and formative resource, providing spiritual nourishment to the minds and hearts of today's students. In the educational process, it is essential to enrich the planned curriculum topics with insights from our great thinkers, *hadiths*, and instructive examples drawn from folk oral traditions. During both theoretical and practical sessions, it is highly appropriate to foster students' interest in the heritage of our ancestors—by utilizing the educational methods and tools found in our traditional folk pedagogy—to instill the life-affirming ideas of that legacy and to help young people develop a sense of self-awareness by connecting them with their national roots.

In describing the ideal of a knowledgeable, enlightened, and mature individual, Al-Farabi states: "Whoever wishes to pursue knowledge and wisdom should begin in their youth; they must be in good health, possess sound character and proper manners, be true to their word, abstain from wrongdoing, be well-versed in all laws and rules, demonstrate intelligence and eloquence, show respect toward the learned and the wise, be generous with their wealth in support of knowledge and scholars, and possess a thorough understanding of the material world." These ideas reveal that, in his approach to education and upbringing—aimed at cultivating a "perfect human being"—Al-Farabi placed special emphasis on intellectual and moral development. He firmly believed that knowledge and enlightenment must be adorned with virtuous character; otherwise, the intended goal cannot be achieved, and the individual will fail to reach full maturity.

To fulfill his social function, Al-Farabi asserts that, firstly, it is necessary for an individual to interact with others in daily life, and secondly, that one must acquire professional skills and moral virtues[6].

Ibn Sina expressed valuable insights regarding the upbringing of children and the methods to be employed. In his views on a child's moral education, he also touches upon matters concerning the management of household life. Raising a child is the primary goal and duty of the family—that is, the parents. Only parents capable of correcting their own shortcomings can effectively serve as educators. In moral upbringing, the most significant tools are one-on-one conversations and the offering of counsel, conducted in a manner that does not offend the child's sense of self-worth or pride.

Ibn Sina considers the formation of moral traits in a child—integrated with labor and physical and intellectual upbringing—to be the fundamental factor in their development as a human being.

Alisher Navoi places special emphasis on the power and efficacy of upbringing in a child's maturation and development. He believes that, through proper upbringing, a child can grow into a

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mature and useful individual. It is essential to begin a child's upbringing at a very early age. Upbringing helps a person cultivate good habits and virtues. Navoi asserts that an individual's personality is shaped through interactions with others—specifically as a result of the psychological and spiritual influence people have upon one another—thereby highlighting upbringing as a fundamental factor in the process of raising a child.

Jaloliddin Davani dwelt extensively on the significance of parents in a child's upbringing. In his view, both the father and the mother should participate equally in the family upbringing. They must show dedicated commitment to fostering good character and proper manners in the child, assisting them in acquiring a profession, and providing the material necessities—such as food, clothing, and essential items—required for the pursuit of knowledge and vocational training.

Muslihiddin Sa'di Shirazi, one of the great figures of classical Eastern literature, was born in the city of Shiraz in 1184. According to Sa'di, the family serves as the foundation for a child's happiness and future. The father is the primary pillar of the family and bears the responsibility for the child's upbringing. It is the father's duty to ensure his children are educated, taught a trade, and physically conditioned. In Sa'di's pedagogical view, a child may possess varying degrees of natural ability; however, such ability does not develop on its own. It requires proper upbringing—without it, a child's potential will fade. Sa'di categorizes upbringing into three fundamental areas: intellectual development, aesthetic cultivation, and physical labor.The author places great emphasis on the role of parents—that is, on family upbringing—in the education of children. Kamil Khorezmi, a prominent figure in 19th-century Uzbek social and literary life, championed the ideals of enlightenment, moral perfection, and patriotism in his works. He also articulated pedagogical views regarding the significance of knowledge and enlightenment for the well-being of the people and society, their role in an individual's moral development, and the intrinsic connection between moral education and aesthetic cultivation. In the view of Kamil Khorezmi, knowledge, skills, and enlightenment should serve the purpose of an individual's moral perfection and their social and spiritual development. Humility is the most beautiful human virtue—one that never grows old. Those who possess this quality are respected, exemplary individuals. Humility shields a person from various unpleasant situations and embarrassment. The poet, historian, translator, and calligrapher Munis Khorezmi advises against giving too much freedom to one's tongue. He notes that excessive talkativeness can, instead of bringing gold, cause a heavy stone to fall upon one's own head. Describing the traits of those who use harmful language or cause distress to others, he urges people—especially the youth—to avoid engaging in conversation with such individuals. In his works, Munis Khorezmi calls upon the people to be just, conscious, and knowledgeable, and to steer clear of ignorance; in his view, justice is the ornament of honor, a source of tranquility and contentment. He encourages young people to interact with others with humility, and to treat them with respect and high regard. The ideas on education and upbringing expressed in the works of Munis Khorezmi remain valuable not only for the era in which he lived but also for the present day.

Mohlaroyim Nodira's perspectives on humanity and nature reflect not only her personal sentiments but also her views on the role of national traditions in the upbringing of the youth. In her philosophy of education and upbringing, humanitarian ideals—such as justice, fairness, and the well-being of the people—occupy a central place. Nodira perceives the fundamental essence of life as the act of building a foundation of goodness. She believed that anyone who performs good deeds during their lifetime leaves behind a bright and enduring legacy. In essence, Nodira's poetry celebrates the ideal, well-rounded human being, and she offers many valuable precepts regarding education and moral development.

In his creative work and psychological perspectives,

Muhammad Rizo Ogahiy places a high value on the cultivation of aesthetic sensibility. Ogahiy considers hospitality—a hallmark of our national traditions—to be one of the finest virtues. The etiquette of showing deep respect toward guests, as well as the proper conduct for receiving and seeing them off, is reflected throughout Ogahiy's work; he encouraged people to embody this virtue. According to Ogahiy, the ability to distinguish between a friend and an enemy is of vital importance for an individual to find their proper place in life. He believed that although truthful people may face hardships, they sustain the existence of the world and live on forever. Agahi emphasizes the importance of education.

Throughout his creative work, Muhammad Rizo Agahi encouraged young people—and indeed all people—to serve the well-being of the nation, the homeland, and society. He extolled the virtues of friendship, hospitality, and moral beauty, while urging individuals to be discerning and truthful. These ideas and precepts of Agahi remain valuable today as pedagogical principles. Mirzo Ulugbek, one of the great figures who elevated the science and culture of the peoples of Central Asia to a global level, also made a significant contribution to the development of psychological thought in the region. Above all, he placed great importance on the intellectual and educational upbringing of the younger generation, encouraging them to acquire secular knowledge. He believed that only advanced science and culture could ensure the full development of human intellect. The scholar emphasized that the environment in which a child is raised plays a crucial role in fostering their interest and enthusiasm for acquiring knowledge. Within the family, parents—especially those who are educated—must pay particular attention to ensuring their children grow into well-rounded, virtuous human beings. In his psychological perspectives, Mirzo Ulugbek placed special importance on children growing up to be physically healthy, courageous, and brave, while also mastering military skills. According to Ulugbek, individuals should engage in physical exercise from a young age to remain healthy and strong; furthermore, to ensure that education and upbringing remain free from corruption and deceit, instructors must be fair and honest.

Understanding the educational approaches, ideas, and perspectives found in the works of Eastern thinkers—and knowing how to effectively apply the methods and tools derived from them to instill these values in the younger generation—is a key component of a teacher's pedagogical and psychological competence. In the field of pedagogy, the primary objective is to address the challenges of human upbringing; this requires the formation of a well-rounded, harmonious individual by leveraging both the achievements of modern pedagogical science and our own national and universal human values, all while employing a creative approach. This endeavor must be grounded in the ideas of our ancestors and based on the following principles:

- Upbringing acts as a systematic, influential factor within the process of human activity, with its outcomes determined by the social conditions in which an individual lives;
- The driving force behind human development—and the presence of inherent contradictions—manifests itself within an individual's personal life;
- In the course of human activity, it is essential to cultivate an interest in surrounding objects and phenomena, and to transform this interest into firm convictions; for such convictions are reflected in how an individual relates to society and to the events and phenomena occurring in the world around them;
- The process of upbringing entails ensuring that interactions between the youth and adults—and vice versa—are conducted on a sound, principled basis.
- Psychology provides a deep and comprehensive study of the laws, rules, principles, and methods of the upbringing process. Education can be broadly defined as a purposeful, systematically implemented interaction between educators and learners, aimed at instilling concepts and key ideas

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related to academic subjects into the minds of the students. Since education and upbringing are intrinsically linked, an individual—through the systematic cultivation of their intellectual development—grows into a knowledgeable and well-rounded person. Regarding what the educational process offers to individuals, Yusuf Khos Hajib wrote the following in his work *Qutadgu Bilig* ("Wisdom of Royal Glory"): "Where there is learning, there is greatness; whoever possesses knowledge attains eminence. The learned are truly alive, while the unlearned are as if dead—come, O unlearned one, for the unlearned are like the dead." Education is a component of pedagogy—the science of upbringing—that facilitates the realization of an individual's intellectual potential.

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