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METHODOLOGY OF EDUCATION AND UPBRINGING AND FOUNDATIONS OF EDUCATIONAL MANAGEMENT IN THE VIEWS OF EASTERN THINKERS

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Abstract

This thesis examines the views of prominent Eastern thinkers on the organization of educational and upbringing processes, the development of the individual, the methodological foundations of pedagogical activity, and the principles of educational management. The scholarly and intellectual heritage of Abu Nasr al-Farabi, Abu Rayhan al-Biruni, Abu Ali ibn Sina, Yusuf Khass Hajib, and Alisher Navoi is analyzed through a comparative and analytical perspective. Particular attention is given to several fundamental principles characteristic of Eastern pedagogical thought, including the inseparability of education and upbringing, the integration of knowledge and moral development, the formative influence of the teacher's personality, the relationship between education and social progress, and the importance of justice, responsibility, and purposefulness in management. The thesis also highlights the potential of this historical and pedagogical heritage for improving contemporary educational management and enhancing the effectiveness of pedagogical processes.

Keywords: Eastern thinkers, education, upbringing, methodology, pedagogical views, educational management, personal development.

Introduction

Studying the historical development of education and upbringing provides an important opportunity to gain a deeper understanding of the theoretical and methodological foundations of contemporary pedagogy. In particular, the ideas of scholars and intellectual figures from the Eastern Renaissance and subsequent periods concerning education, upbringing, knowledge, morality, and society represent a significant source for understanding the evolution of pedagogical thought. Contemporary studies likewise emphasize the importance attached by al-Farabi, Ibn Sina, al-Biruni, and Navoi to scientific reasoning, moral development, humanism, and independent thinking.

The pedagogical heritage of Eastern thinkers should not be regarded merely as a historical phenomenon. It can also be examined as a theoretical source for understanding the objectives, content, methods, and management principles of the educational process. Such an approach makes it possible to perceive education as an integrated phenomenon closely associated with personal development, social advancement, and moral and spiritual values.

Main Part

Abu Nasr al-Farabi closely associated education and upbringing with both the intellectual and spiritual development of the individual and the advancement of society. According to his views, individuals require knowledge as well as the guidance of a competent teacher in order to realize their intellectual and personal potential. Al-Farabi regarded education primarily as a process of developing knowledge and intellectual capacities, whereas upbringing was understood as the development of moral qualities and practical abilities.

A methodological conclusion that can be drawn from al-Farabi's heritage is that education should not be limited to the transmission of information. Knowledge, morality, practical activity, and social

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responsibility should be considered interconnected components of the educational process. In this respect, his approach has meaningful parallels with the competency-based approach employed in contemporary pedagogy. Modern studies also point to the compatibility of Eastern pedagogical heritage with competency-based education, integrative approaches, and innovative teaching methods.

Abu Rayhan al-Biruni attached particular importance to scientific inquiry based on observation, experimentation, and logical analysis. His scholarly legacy demonstrates the significance of acquiring knowledge through evidence, observation, and analytical reasoning rather than simply accepting ready-made conclusions. From this perspective, Biruni's ideas can be related to contemporary approaches such as inquiry-based learning, problem-based education, and the development of independent thinking. Modern research devoted to the intellectual heritage of Eastern thinkers likewise emphasizes Biruni's reliance on scientific reasoning and empirical experience.

The pedagogical thought of Abu Ali ibn Sina presents education and upbringing as an integrated process aimed at supporting the intellectual, physical, moral, and social development of the individual. His heritage gives considerable attention to the relationship between teacher and learner, methods of knowledge acquisition, child upbringing, and individual development.

The methodological significance of Ibn Sina's ideas can primarily be observed in his emphasis on considering learners' individual characteristics, establishing a connection between theory and practice, and directing education toward the comprehensive development of the individual. Studies examining his scholarly heritage from a contemporary pedagogical perspective also identify elements of empirical observation, logical reasoning, practical learning, and independent thinking.

In Yusuf Khass Hajib's Kutadgu Bilig, questions of education and upbringing are closely interconnected with the concepts of state and social governance, morality, justice, wisdom, and responsibility. In this respect, the work allows education to be understood not merely as a means of individual development but also as a moral foundation for establishing an orderly and just society. The formation of knowledge, ethical conduct, responsibility, and the ability to make rational decisions emerges as an important condition of effective management culture.

Alisher Navoi's pedagogical views place particular emphasis on knowledge and enlightenment, humanism, moral development, respect for teachers, and responsibility toward society. His works extensively promote the idea of educating individuals to become knowledgeable, well-mannered, and spiritually mature members of society. Contemporary research likewise considers education, upbringing, humanism, and the development of moral qualities among the significant pedagogical dimensions of Navoi's intellectual heritage.

A synthesis of the views of Eastern thinkers makes it possible to identify several fundamental methodological directions in the theory and practice of education and upbringing.

First, the unity of education and upbringing. The idea that knowledge must be accompanied by moral responsibility is expressed in various forms throughout the intellectual heritage of these thinkers. Without such integration, achieving comprehensive personal development becomes difficult. Contemporary comparative studies similarly identify the unity of cognitive and moral development, the teacher's personal example, and the social orientation of education as important common features of Eastern pedagogical thought.

Second, the principle of learner-centeredness. Eastern thinkers paid attention to learners' intellectual abilities, moral qualities, and individual characteristics. This idea corresponds in substance to contemporary concepts of individualized instruction, differentiated education, and learner-centered pedagogy.

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Third, the unity of knowledge and practice. The social value of knowledge increases when it is reflected in human activity and practical experience. Biruni's emphasis on scientific inquiry and Ibn Sina's approach to connecting theoretical knowledge with practical activity provide important foundations for this methodological principle.

Fourth, the ethical foundations of educational management. In Eastern intellectual thought, management is not understood merely as a system of organizational commands. Rather, it is viewed as a social phenomenon associated with justice, responsibility, wisdom, consultation, and consideration of human interests. Consequently, educational management requires not only the professional competence of a leader but also an ethical position, the ability to make fair decisions, and the capacity to cooperate effectively with members of the educational community.

Historical ideas of this nature should not be mechanically transferred into contemporary educational practice. Instead, their underlying meaning should be reinterpreted through the categories and concepts of modern pedagogy. In this regard, the heritage of Eastern thinkers can serve as a theoretical and methodological foundation for ensuring educational quality, strengthening the professional and moral competence of teachers, supporting learners' independent thinking, and establishing a collaborative management environment within educational institutions.

Conclusion

An analysis of the pedagogical heritage of Eastern thinkers demonstrates that education and upbringing were understood in their works as interconnected elements of a broader system encompassing the individual, society, and spiritual development.

Al-Farabi associated education and upbringing with the attainment of human happiness and the formation of a virtuous society. Al-Biruni demonstrated the importance of observation, experimentation, and intellectual reasoning in the acquisition of scientific knowledge. Ibn Sina adopted a comprehensive approach to the intellectual, moral, and physical development of the individual. Yusuf Khass Hajib examined knowledge, morality, justice, and governance as interconnected components of a unified system. Alisher Navoi regarded knowledge and enlightenment, humanism, and moral development as fundamental human values.

On this basis, the methodological significance of Eastern pedagogical thought for contemporary education can be summarized through several major directions: the unity of education and upbringing, learner-centeredness, the integration of knowledge and practice, the teacher's personal example, ethical management, justice, and social responsibility. These approaches provide an important theoretical foundation for establishing a meaningful scholarly connection between historical intellectual heritage and contemporary educational content and management practices.

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