

VIEWS ON EDUCATION IN THE WORKS OF EASTERN THINKERS

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Abstract. *This article examines the educational and moral-philosophical views of prominent Eastern thinkers on the development of the perfect human being. It highlights the attention given to issues of upbringing in the works of such renowned scholars as Al-Farabi, Ibn Sina (Avicenna), Beruni, Alisher Navoi. The study explores their perspectives on moral, spiritual, intellectual, and physical education, as well as the relevance of these ideas to contemporary educational theory and practice. The findings demonstrate that the principles of Eastern philosophy, which guide an individual toward perfection, continue to serve as a significant theoretical foundation for the modern system of education and moral upbringing.*

Keywords: *Eastern thinkers, education, ethics, spirituality, Ibn Sina, Beruni, Alisher Navoi, Kaykovus, perfect human, upbringing, philosophy.*

The family represents the cornerstone of society. The stronger the family, the stronger and more stable the society becomes. This relationship depends not only on socio-economic factors but also on deeply rooted spiritual and moral values. Therefore, it is of great importance to examine and reassess the historical foundations of family spirituality, the interrelation between family and society, as well as traditions, values, and issues of child upbringing from the perspective of contemporary social development.

A great spiritual and educational heritage has been created among the peoples of the East in the field of upbringing. This heritage, refined and enriched over centuries as it passed from generation to generation, has served to ensure the moral and intellectual maturity of society. One of these enduring traditions is the rich pedagogical experience accumulated in the upbringing of women, mothers, and girls.

The issue of family and child upbringing occupies an important place in the scientific legacy of Abu Ali Ibn Sina (Avicenna). Ibn Sina pays particular attention to the role of the head of the family — the father — in the education of children. He emphasizes:

“If the head of the family acts without experience or wisdom, he will be unable to properly educate his family members, and this will inevitably lead to negative consequences.”

According to Ibn Sina, when a child’s upbringing is properly organized, the family becomes happy and harmonious. The family’s most important duty is the



education of children, and regardless of who the parents are, they must fulfill this responsibility with great diligence and accountability.

Ibn Sina’s ideas regarding the relationship between husband and wife within the family are of exceptional value. In his work *Tadbīr al-Manāzil* (“The Management of the Household”), in the section *Afsāf-i Behtarin Zanho* (“The Qualities of the Best Women”), he explains that wives should serve as moral and behavioral examples for their daughters. He outlines the following qualities that an ideal wife should possess:

1. She should be educated and knowledgeable.
2. She must have faith and adhere to religious principles.
3. She should be modest and shy in nature.
4. She should be courageous by temperament.
5. She must love her husband deeply.
6. She should think about childbirth and the upbringing of children.
7. She should not be overly talkative or gossipy.
8. She must be obedient to her husband.
9. She should be honest and truthful.
10. She must never bring disgrace upon her reputation.
11. She should perform her duties and responsibilities conscientiously.
12. She should manage household resources wisely and economically.
13. Through her good character and virtues, she should help her husband overcome his shortcomings.

Ibn Sina emphasizes that both husband and wife should possess good moral qualities, as their personal example serves as a model for their children. The moral image of parents, according to Ibn Sina, plays a decisive role in shaping the future destiny and character of the child.

The Eastern thinker Yusuf Khas Hajib, in his renowned work “*Qutadghu Bilig*” (“The Knowledge That Brings Happiness”), discusses the upbringing of children and emphasizes the moral and intellectual responsibility of parents. He states:

“The more knowledgeable, wise, and well-mannered a child is, the brighter the faces of his parents will shine.”

Yusuf Khas Hajib attaches particular importance to the father’s responsibility in child upbringing. He warns that excessive leniency and indulgence in raising children can lead to negative consequences, writing:

“Whoever pampers his son or daughter will one day weep in sorrow. If a father allows his child to grow up unruly, the fault lies not with the child but with the father himself. If the son or daughter behaves badly, it is the father who has committed the greater wrong.”

According to Yusuf Khas Hajib, the father should constantly supervise his children and teach them useful crafts and knowledge. Only through education and



the acquisition of a profession can a child develop noble character and moral conduct. He asserts that training children requires great patience, physical and spiritual strength, and moral commitment. A person endowed with virtuous qualities should, in turn, teach these qualities to others. However, cultivating proper manners, ethics, and moral customs requires persistent effort and determination.

Another significant pedagogical work in the Eastern intellectual tradition is Shams al-Ma‘ali Kaykovus’s “Qabusnama” (The Book of Qabus). This philosophical-didactic treatise occupies an important place in the development of pedagogical thought in the East and has played a vital role in shaping the moral and ethical education of many generations. Qabusnama reflects a holistic view of human development, addressing intellectual, moral, and social aspects of personality formation.

In the chapter entitled “On the Upbringing of Children” (Farzand parvarishi qilmoq zikrida), Kaykovus discusses the duties and responsibilities of parents in the family. He provides detailed guidance on how to nurture, educate, and morally guide children, emphasizing the importance of parental example, moral discipline, and the balance between affection and authority in upbringing.

In his work Qabusnama (“The Book of Qabus”), Shams al-Ma‘ali Kaykovus outlines a comprehensive set of parental duties and responsibilities regarding the upbringing of children. He emphasizes that parents play a decisive role in shaping their children’s moral, intellectual, and social development. Kaykovus lists several key obligations for parents:

1. To give the child a good and meaningful name;
2. To entrust the infant to a wise and compassionate nurse;
3. To arrange appropriate celebrations and ceremonies;
4. To teach the child reading, writing, and a useful craft or profession;
5. To train the child in military arts if the family belongs to a warrior class.

Furthermore, Kaykovus provides specific advice for the upbringing of daughters. He recommends entrusting a girl to virtuous midwives and teachers who can provide proper care and education until she reaches maturity. Once she attains adulthood, she should be married honorably, treated with kindness and respect, and provided with moral guidance.

Kaykovus writes:

“A daughter remains dependent upon her father. Even if a son loses his father, he can find a way to earn his livelihood, but a daughter is weak and helpless. Therefore, care for her before anyone else and provide her with all she needs. Marry her to a suitable man, and free yourself from worry.”

He warns parents not to arrange marriages between close relatives, as such unions could lead to future discord. His guidance reflects deep social insight and



serves as moral instruction for family harmony and the responsible upbringing of children.

The great scholar Abu Rayhan al-Biruni also devoted significant attention to moral upbringing in his works, including “Chronology of Ancient Nations,” “India,” and “On Beliefs and Religions.” Even in his scientific treatise “Mineralogy,” while discussing the properties of minerals, he draws a moral parallel, emphasizing the importance of inner purity:

“The human soul should be as pure and spotless as a precious gem.”

Al-Biruni regards human virtues as the greatest wealth, far more valuable than material possessions. He also touches upon family relations and the spiritual foundations of marriage. Offering advice to young women preparing for marriage, he writes:

“My daughter, you are leaving the home you know to enter one that is unfamiliar to you. You do not yet know your husband’s character. Be the earth, and he will be the sky — be humble, and he will be generous. Just as the sky nourishes the earth with life-giving rain, he will make you happy with his affection and compassion.

Let your husband hear only gentle and kind words from you. Do not sit before him in untidy dress or with disheveled hair. Do not demand what he cannot afford, for that leads to quarrels and discord. Guard yourself against jealousy, for it is the key to separation. Avoid constant reproach; instead, speak to him sweetly, for this is more powerful than any magic. Keep yourself clean and fragrant, for purity must always be your companion.”

These words reflect Al-Biruni’s profound understanding of family harmony, moral dignity, and the ethical responsibilities of both men and women in maintaining peace within the household. His advice combines philosophical wisdom with practical guidance, illustrating how spiritual and ethical values form the cornerstone of a stable family and a virtuous society

The great Eastern poet and thinker Alisher Navoi highly praised the virtuous qualities of parents and emphasized their essential role in shaping the character and moral upbringing of children. He considered a virtuous and wise woman to be the foundation of a prosperous family and wrote:

“A good wife is the blessing and happiness of a household. She is the adornment of the home and the source of peace and comfort for her husband. If she is beautiful, she pleases the heart; if she is kind and gentle, she nourishes the soul. When she is wise, order and discipline reign in the household. But if she is careless and foolish, the heart suffers from her behavior. If she is quarrelsome, the spirit is tormented. If she is a drunkard, the home falls into ruin; if she is foolish, the family becomes disgraced.”



Navoi also draws attention to the negative consequences of family discord, moral decay, and conflicts within the household, noting their harmful influence on the moral formation of children. He warns that if bad habits and moral flaws are not addressed early, they can eventually become ingrained vices. Thus, according to Navoi, the moral harmony of the family directly determines the moral development and spiritual well-being of the next generation.

The renowned Tatar educator Rizaiddin Ibn Fakhreddin, in his treatise “Oila” (The Family), echoes similar ideas about the decisive role of women in the moral strength and prosperity of society. He writes:

“A nation whose women are well-educated is a cultivated nation; a nation whose women are ignorant is an uncultivated one. Where women are industrious, wise, and strong-willed, the people are prosperous; where they are lazy and wasteful, the people are destined for poverty.”

Indeed, the moral and intellectual strength of a nation depends on the character and education of its women. It is therefore of practical importance to instill in Uzbek girls qualities such as industriousness, wisdom, modesty, and a sense of responsibility — preparing them for family life and motherhood. Education alone is not sufficient; girls must also be trained in managing household affairs and in the moral and emotional upbringing of their future children.

Rizaiddin Ibn Fakhreddin further emphasizes the central role of mothers in preparing children for family and social life:

“The happiness of humankind depends on upbringing, and upbringing itself lies in the hands of women. Therefore, to educate an entire nation, one must first educate its women — and educate them to such a level that they, in turn, can raise their children properly.”

Truly, the moral prosperity and happiness of society are directly tied to the education and spiritual refinement of women. By nurturing their own intellect and moral discipline, women pass on these values to their sons and daughters, thereby shaping a generation capable of building a morally strong and enlightened society.

One of the most essential virtues for Uzbek girls is the cultivation of graceful and moral behavior. Morality (khulq) should not be understood merely as a theoretical foundation of upbringing — encompassing ethics, beauty, diligence, and education — but rather as the practical application of all these qualities in one’s personal and family life. True morality is expressed through daily conduct, sincerity, and the ability to embody the values of modesty, respect, and responsibility.

The famous Tatar scholar Fakhr al-Banāt Subghatullah qizi, in her work “Oila saboqlari” (Family Lessons), aimed to provide sound and well-founded guidance to women regarding their duties and responsibilities within the family and society. The treatise Family Lessons was written to serve as both an educational manual for women and a moral guide for young girls studying in schools for girls. As the author



herself notes, the book offers practical knowledge about family duties as well as valuable lessons in ethics and proper conduct.

In “Oila saboqlari,” Fakhr al-Banāt Subghatullah qizi skillfully presents the delicate national foundations of the upbringing of girls and mothers. Her pedagogical ideas highlight the central role of mothers in shaping the moral environment of the family. As we analyze her views, we aim to show the educational essence and significance of these concepts within the context of Uzbek family upbringing and the moral development of mothers.

Indeed, a child is the living embodiment of the love between husband and wife. Therefore, a mother’s foremost duty is to raise her child properly — to nurture in them moral beauty, social harmony, and intellectual virtue. The child represents the continuation of the parents’ life and should become the foundation for overcoming the shortcomings of society. Thus, the moral and spiritual education of children serves as the primary means of strengthening not only the family but also the nation and the state.

From an early age, girls should be taught various crafts and skills. This training ensures that in adulthood they can lead independent, productive, and happy lives. It prepares them to establish harmonious families and to fulfill their responsibilities without dependence on others. Through such upbringing, Uzbek girls can become both the moral foundation of their households and active contributors to the cultural and spiritual development of the nation

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